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[No. 1.

J. O. Atkinson, Editor.

GREENSBORO, N. C., JANUARY 4, 1911

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OUR YEARS

Our years whether few or many have gone into the unchangeable past. What has been said and done is recorded in the annals of time. One by one they have passed from us and we look for close of the old year with as much interest as ever in the past. If, in looking over the calendar of the years, time has run to waste and many regrets look boldly at the searcher of records; let them not discourage you. Although many blots on its pages may be seen, and many deeds written there may blush the face with shame, let them not discourage you from trying again to do right and to make more and better use of the returning years.

The number of our years. There is a limit to them; a few pass over the limit, many, very many never reach it. To feel that they must be numbered either in a long or short term ought to impress every one with the great importance of rightly appreciating and improving them. Many act as though they had to stay here all the time, giving but little, if any, attention to preparing themselves for a future state. Count back and look forward, and see how rapidly they come and go. Many who journeyed with you last year are not with you at the close of this. Their vacant chair will be used by others, while you remember them tenderly and speak of them pleasantly. Gone to that mysterious, silent abode where nothing awakens or disturbs their quiet rest and peaceful slumber.

At the passing of the old year many joyous ones will be seen, and their glad hearts will make others happy. Friends and relatives visiting each other, strangers meeting and new acquaintances formed; visiting the old home after an absence, and making new homes and friends will be the glad privilege of many.

All over the world so many glad hearts to-night beating with young life. Glad, because they expect a good time at Christmas. Giving and receiving presents will be a part of their joy. And it will be a very considerate and a most commendable thing to do. To look over this great, busy world and watch them, by imagination, so actively engaged in this work will be an interesting thing to contemplate. Every

one will be at his best, and everything will put on its best looks so as to be attractive. In selecting these presents do not forget the sick ones, the old ones, nor the poor ones. While you are glad, help to make them happy.

We spend our years. How are they spent? Let everyone ask himself this question, and see how he is spending them. Great, inviting fields are before you which need to be cultivated. Will you enter them and work while you have the opportunity? You have made mistakes in the past, correct them by doing better service.

This year has been one of peace, pleasure plenty, and prosperity, with so many bright days, with so many blessings and great privileges, that our glad hearts swell with gratitude to God, and our delighted minds run up the shining way to love and praise Him. And now the work for 1910 will soon be done, and many precious, happy thoughts will fondly linger in the old year.

The pen which writes these lines, and which has written others in these columns during the past year, hesitates to say the parting word, but it must say a long and last good bye to it.

J. T. Kitchen.

Windsor, Va.

THE ENDEAVOR SOCIETY.

I would like to add a word of praise for the Young People's Christian Endeavor Society in our churches, what it means to the Young Man, Woman, Boy or Girl who is trying to do service for the Master.

First: The Society, well organized, by a few of the most faithful and devoted workers, means that these workers are being trained for better service, and, that the attractiveness of the work itself, together with the pleasure and real joy derived therefrom, will win those of the young people who are in the indifferent class and help make of them, in many cases, very devout, zealous workers. Along with these two classes comes the third; those that are not members of any church, but, by association, are made to feel at home in the Endeavor meetings, and thus, in many cases, by wise committee work, are safely brought over to

the glory side of life and often become most consecrated workers. Thus the Society organized with even a small membership, say twenty-five, may, by prayerful and zealous "Endeavorers," grow to be a Society with a large and enthusiastic membership.

Second: The Member. While one is becoming associated with the Society and is endeavoring to give to God and the church his best and reasonable service, one receives for oneself the greatest benefits of one's efforts. In the course of training, the Endeavorer grows from that weak, fearful, and trembling disposition that most people are possessed with, and becomes strong in speech and spirit, having the consciousness of knowing that he is giving his best talent and labor to the Lord, and having consecrated his life to Him, he receives by far the greatest benefits from his labors.

Then, the Society has a three fold influence. It helps to create first a person whose life is thrilled with great joy. Second a person whose ability, willingness and energy makes it possible for the church work to be most effectively executed, third a person fully consecrated to God, one doing those things which one knows God would have one do to extend his Kingdom here and win others to Him.

This three fold influence ought to be sufficient to inspire every pastor to put forth efforts to organize in his churches Endeavor Societies and give the young people an opportunity to develop themselves. We cannot estimate the value of a man or woman in the religious world who has made the best of their surroundings and consecrated their work to God, having, perhaps, made their first attempt in an experience meeting back in the little chapel or at a cottage meeting, and thus today are preachers and teachers of note and worth.

Co-workers, if you have no Society in your church start one today, if only a few members organize. Great good can come from a small beginning. If you do not know where to start, or what to do, write to Brother Harper at Elon College or to The Endeavor World, Tremont Temple, Boston, Mass. You can get all the help you want and all the printed matter you need.

J. H. B.

EDITORIAL

WALKING BY SIGHT.

Thou shalt not make unto thee any graven image.—Ex. 20: 4.

The sin of idol worship is the limitation it puts upon the mind and heart of man. Nothing that you can see is large enough for you to worship. Now this is said despite the fact that sight is the most intelligent sense. Grasp all that you can get of knowledge, wisdom, intelligence, understanding; you have then grasped nothing large, great and good enough for you to worship. That which you worship must be beyond all limitations of sight, sense, and comprehension. Could you grasp God by power of sight or knowledge, He would no longer be God, but simply a god. He must be beyond me to ever beckon and invite and pull me upward and onward. There must be room for that which is beyond sight, namely, faith. Sight must be lost in faith and faith must reach to God.

Jereboam certainly reasoned right in saying that if the people still went up to worship in Rehoboam's country they would remain loyal to Rehoboam, and forsake Jeroboam. Where a people worship there will their heart be. If they worship at Jerusalem they will certainly love and be loyal to Jerusalem. But Jereboam reasoned wrong in thinking that the people must see the thing they worship as well as the place in which they worship. People will not grow strong and mighty who see what they worship, who walk by sight and not by faith, who want ocular demonstrations of the object of their devotion. Worship carries further than works; devotion carries higher than things seen, tasted, felt, known.

People worship idols in this Christian land; give their highest and heartiest devotion to that which can be seen, touched, tasted, with natural sensibilities. The more is the pity. Your soul and mine, if we consult them deeply, long for that which is holy—an ideal which the eye cannot comprehend, the hand can't grasp.

To put limitations upon this ideal, to cramp and to crush it, means to destroy the manhood and the womanhood of us. Jereboam made a nation of pygmies and weaklings where he should have had a nation of giants and heroes. He struck at the very heart of their greatness and glory, namely, their religion. All true religion consists in giving a person a high ideal, the right sort of an ideal,

the ideal of holiness, wholesomeness, heavenliness. If our minds and hearts would feed daily on high and holy, good, true and beautiful things, we would ourselves live lives of more goodness, beauty and happiness.

1911.

I could wish that all Sun readers might choose the better part during this year of grace, 1911. That is, to think the higher and better thoughts, to see much of the beauty and goodness God has placed about us, and, because we are God's children, add much to the beauty and goodness of the world we live in. It may sometimes cost a dime, a dollar, some personal sacrifice or inconvenience to choose the better part, but all the same, it is ever worth the while.

To rise to any place of prestige, privilege or power costs. Now think wither God has exalted us. Ye are the temple of God, and the temple is holy. God did that. He dwells within us to develop there our strength, our faculties, our talents, all our powers to the very highest degree of efficiency—to enlarge us that we may see the beauty about us, grasp the goodness that surrounds us, rejoice in the gladness that beams and bursts from a thousand sources of nature.

This is choosing the better part: Thinking those higher thoughts, doing those better deeds, indulging those fond hopes and aspirations that qualify us for companionship with the Son of God. That is why God has so honored and exalted us, by making our inner lives His dwelling place, that we may share the joy, solace, comfort of companionship with His dear Son. Companionship with the Son of God! That is honor and exaltation. And that is our privilege. When we dare to do our most unselfish deed, and think our highest and holiest thoughts, then is the joy and exaltation of companionship with the Son of God.

I found this the other day of one of the sweetest singers that ever graced the stage or thrilled an audience:

"After Jenny Lind had left the stage for no apparent reason, a friend who went to see her found her sitting by the sea, with an open Bible upon her knee, looking out on the sunset glory. During the conversation the friend said, 'Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success, when money and affluence were pouring upon you?' Laying one hand upon the Bible, and pointing with the other to the sunset, she quietly said, 'When my success was making me every day think less of this dear Book, and nothing at all of the sunset's glories, what else could I do?'"

Jenny Lind had chosen the better part. That success, wealth, glory, achievement, comes dear at any price which makes us think little of the Book, and blinds us to the sunset's glories and the beauty of the God-filled universe. Neither labor, nor pursuits, nor poverty, nor wealth should blind us, nor obscure from our vision, the goodness that God has strown about us, nor the glories that He has showered upon us.

In this year of grace why not choose the better part? Why not look up instead of down, forward instead of backwards, to the good and not to the bad, to the pure and not to the impure, to the agreeable and not to the disagreeable, and then give hand and heart and mind to make those about happy instead of unhappy, cheerful instead of sad, hopeful instead of despondent, and seek to carry them and ourselves and all that we are and have heavenward and not hellward. Choose the better part. Fill the world with songs, not with sighs, with cheerfulness and not with clouds, with smiles and not with tears.

There is nothing that helps to this more than a good, helpful, wholesome book now and then. In good books we find the best and noblest thoughts and sentiments. Men and women only put their best, purest and highest thoughts in books. They do not dare trust to the printed page the untrue, the impure, the unholy. A good book is to the mind like a good bath and clean clothes are to the body; It sets new energies going, and gives a healthful, happy glow to all the currents and channels of thought. One is known by the company one keeps. Well, our books are our mind-company, our heart and soul-company. No wonder some minds growl and grovel all the year. They have no companionship, no association, no food in fact, save the daily gossip of the community, and the commonplace affairs of meat and bread and work and worry. God made every mind for a nobler purpose than to shrivel and shroud itself every day with and in the pinching, poor and paltry things of time and sense, of greed and gluttony and gossip. God made a man's head high and at the top of him that he might, at a glance and without effort look at the horizon and the rising sun and the solid firmament and the starry heavens; He did not hang man's head low and his face earthward and his eyes downward as He did the beasts of the field. "Consider the lilies of the field." That is it. We shall choose the better part in this year of 1911 and Consider. Like the lilies, we shall look up; like the lilies we shall keep pure; like the lilies we shall lean on the everlasting Arm day by day and drink draughts of re-

freshing glory from the showers of God's love and God's goodness.

CALLED HOME.

Thomas Rice Gaskins, of Nansemond County, Va., was called home quite suddenly Friday morning December 23, 1910. He was prepared to go. He had been feeling for some time that his invitation would not be delayed much longer, and so he had wrought diligently to have all things in readiness for his departure. As he wished it, there was little warning, and less anxious waiting. On Wednesday he was about his affairs. Wednesday night he was not well and his physician came. Thursday he was pronounced better. Friday morning he paid off his men, having already sent his Christmas gifts and greetings to his sons and daughter, and then the Messenger came. His body rested in the arms of his wife who alone was present in the home with him at the hour of his going. Before others could be called he had gone home.

I don't think I have known a better man in all my acquaintance, than Capt. Thomas Gaskins. And the notion possesses me that hundreds of Sun readers who may see that line will join me in that sentiment. Truly his kind and character are all too few in this world, and his going away is counted and considered a distinct, personal loss by every individual who shared his acquaintance. To be one of those rich, rare characters whose taking away falls as a personal loss to hundreds of individuals in community and church, not by virtue of possessions, but by sheer force of goodly and wholesome influence, that is worth while in this world, and in the next. Capt. Gaskins was such a character. He was not a man of the public. He shrank from all publicity and notoriety. But the public loved and trusted him and his fame went abroad. Why? Because of fidelity to church, to truth, to righteousness, to religion. He was preeminently a religious man. His religion was his indulgence, his pleasure, his pastime, his passion. The one supreme joy of his life was religious service. For I know not how many years he had attended regularly the annual session of the Eastern Virginia Conference, arriving at the opening, remaining till the close. Like wise the Sunday-school Convention. Also the biennial session of the Southern Convention. These gatherings of the church-clans for discussing and carrying on the Lord's work were seasons of especial enjoyment and delight to him. Our Conferences and Conventions will certainly miss the dear and familiar face of Capt. Gaskins.

For twenty-five years or more he had served as Superintendent of Berea (Nansemond) Sunday school, and Deacon in the church. During the revivals in his church it is doubtful if the minister in charge had more influence in bringing the unsaved to seek their Savior than did Bro. Gaskins by his quiet, personal work and individual solicitation. The saved and the unsaved had faith in him, and his influence was silent but irresistible. To enumerate the virtues, or to tell of the worth, of such a life were a task impossible. His life will speak for itself in terms more potent than any pen can portray. God bless the name and memory of my own good friend and brother in Christian service, Thomas R. Gaskins.

Two sons and a daughter survive him, Mr. Charles Gaskins of Philadelphia, Mr. Walter Gaskins of Norfolk, Virginia, and Mrs. W. S. Long of Chapel Hill, N. C.; also a widow, heart-broken and bereaved, dear, good and noble "Aunt Gaskins," whom a hundred hearts love fondly and sympathize with most deeply and sincerely.

The pastor, Rev. I. W. Johnson, assisted by the writer, conducted the funeral from the home on Christmas day of 1910, and a great company gathered to pay fond and loving tribute to one who had been their friend and who had led each to think higher thoughts and live holier lives. Banks of fresh and fragrant flowers covered his mound in the family burial ground, not far away, and silent hearts wove garlands of sweetest recollections to place about the name and life of this good man for the years and years that are yet to be. The earth is poorer, heaven richer, for his going. God rest his noble soul.

ELON COLLEGE NOTES.

Last Tuesday night at a meeting of the Cosmopolitan Literary Club Dr. W. C. Wicker read an exhaustive paper on the Hebrew names of Deity, which revealed a familiarity with the Hebrew Scriptures and presented an interesting study of Jewish customs and ideas.

The Christian Church at this place in regular business session last Wednesday evening elected two new deacons and transacted other important business for the ensuing year. Rev. J. O. Atkinson, D. D., the pastor, and his family are spending the holidays visiting Capt. W. J. Lee and friends near Norfolk, Va.

Prof. John Mac Walker of Union Theological Seminary, Richmond, Va., returning to his home in this county, stopped off at the College to visit his sister, Mrs. W. A. Harper.

The new bank building of the Elon Banking Co.—a handsome brick struc-

ture—is nearly completed and will be ready for occupancy by January 1. This institution has been a great advantage to our town and has done a fine business during this the first year of its history.

The fall term of the college has been the best in point of attendance, conduct, and work of the students that we have ever had and the prospects for the spring term are bright for a largely increased patronage. The students are now at home, enjoying the holidays and a much needed rest, after a strenuous session of hard work. Frequent calls for catalogues and information would indicate that the spring term will be the largest in attendance during the history of the institution.

The members of the faculty are visiting relatives and friends at various places. Pres. E. L. Moffitt, LL. D., and family are at Asheboro, N. C., Prof. W. A. Harper, M. A., and wife are at Norfolk, Va., Prof. T. C. Amick, Ph. D., and wife are at Liberty, N. C., Prof. N. F. Brannock, M. A., is at Mebane, N. C., Prof. A. L. Lincoln, A. B., Lacey Springs, Va., Prof. W. C. Wicker, Litt. D., is at Greensboro, N. C., and the lady teachers are visiting friends and relatives at different places. We wish for them all a Merry Christmas and a Happy New Year.

An east-bound freight train was wrecked between here and Gibsonville yesterday about 1 p. m. Four cars were derailed but no one was hurt. The track was not cleared until last night about eight o'clock. There have been four wrecks near this place within two years. The cause is unknown. The track, to all appearance, was in fine condition, having recently been repaired on account of a previous wreck.

Rev. J. D. Wicker and wife, of Sanford, N. C., and Miss Vallie Dowdy of Durham, N. C., relatives of Prof. W. C. Wicker, are visiting him during the Christmas holidays.

Prof. W. P. Lawrence, M. A., of the Chair of English and Rev. J. U. Newman, D. D., of the Chair of Biblical Literature and Greek are spending their holidays, entertaining visiting friends of the College. The other members of the Faculty are having a good time with friends at home.

The fall term of the college was the best in the history of the institution and the heavy correspondence and the applications for rooms indicate a largely increased patronage after the holidays. The term opens Jan. 3rd for the matriculation of the new students.

Mr. Bunn Hearne, our athletic coach, has given the students excellent practice and developed fine talent and ability among the students for greater interest in athletics for the spring term. X.

AMONG THE CHURCHES.

Oak Level.

I have been to all the churches of my charge since Conference.

This is my first year as pastor at Oak Level. The appointments are on the first Sundays and Saturdays before. The first Sunday in December, the weather was so inclement, the congregation was not large. But warm hearts gave me a very kind welcome, I expect to be very much pleased with the people of this church and community.

Christian Light.

This is a small church numerically and financially. But the membership and community show high esteem for their pastor. An effort is being made to remodel the house of worship, which I think will be completed soon.

Chapel Hill.

This church will not be a year old until next May. We have no house in which to worship, but the prospects are bright for one in the near future.

If all the churches will rally to the building fund like Wake Chapel did last Sunday, the money with which to build will soon be in hand; \$143.00 in good pledges in a few minutes, and \$21.00 paid cash, and more to follow. This is only the earnest money.

New Hope.

I was at this church the fourth Sunday and Saturday in November. This is a new pastoral charge with me. I was received with all the kindness any one could desire. I am expecting good work at this church.

I ask the brethren and sisters to pray that the Lord may turn the hearts of the people to ways of rightness.

W. G. Clements.

Garner, N. C.

Dear Brother Editor:

I am pastor of the following churches this year: Berea (Alamance), Damascus (Orange), Catawba Spring (Wake), Hayes Chapel at Garner. My home is at the latter place and my correspondence should be directed to Garner, N. C.

From my experience of the first month's work I am filled with hope for a good year's work. All the churches have given indications that the incoming year shall receive the devoted attention to all the enterprises of the Lord's cause. I am receiving many congratulations from old friends to whom I ministered in former years. This brings joy to my life. I am refreshed in spirit when I am so hospitably received and encour-

aged. We enjoyed a very pleasant Christmas service at Hayes Chapel on Christmas day. We are having a mid-week prayer-meeting with a number of the good sisters of other churches co-operating with us in the good work.

The people about Catawba Spring are perfectly delighted with the thought of Conference coming next November. We will have our church in fine condition by that time. The brethren and sisters do nothing by halves at Catawba Spring. I have never served a more congenial people. I am receiving tokens of high esteem at Catawba that cheer my heart.

A. P. Barbee.

South Norfolk, Va.

I desire to write a few lines of the work at South Norfolk. Although I have been requested again and again to write concerning the work here I have refrained from doing so lest I might appear to be over enthusiastic or that I overestimated the work here.

I had the privilege of preaching my first anniversary sermon Sunday a. m., Dec. 18, 1910. Thus one year has passed since I came to South Norfolk, to become pastor.

When I came I found a people who had loved their former pastor, Rev. J. O. Cox, and all the people in the community spoke in the highest terms of our dear brother. The work was new, the people strange, and I a stranger to them. Wisdom seemed to command, "Say little, do much."

I came from a people with flames of enthusiasm in their bones, whose meetings were run at high pressure.

I found a people conservative and extremely quiet, with different customs and habits; yet a good and loyal people, for a people who will speak well of their former pastor, I feel I can trust. We went to work together, and bearing with each others' peculiarities we have learned to love each other.

The work was hard, but we toiled on, saying little of our success and nothing of our failures.

Prayer by pastor and people was heard in heaven, and answered on earth. God blessed each of us as we toiled. God blessed the preacher and his message and blessed the people as they received the message.

Some souls were born anew, and many believers were led into a deeper spiritual life.

Twenty have united with the church many of them being heads of families. heads of families.

God laid it on our hearts to repair and improve the church building. After extensive improvements we reopened

the church on Sunday, Nov. 27, 1910, with appropriate exercises. We now have as neat a house of worship as there is in the town. The cost of said repairs and improvements was \$500.00.

We began a series of meetings Sunday, Nov. 27, and continued two weeks. The following pastors preached during the services: Revs. McD. Howsare, A. M. Hanson, J. W. Harrell, M. L. Bryant, J. W. Barrett. These meetings were a benediction and a number professed conversion, and a number renewed their covenant.

In all my ministry I never met or served a more loyal class of people. They are thoroughly devoted to their church, pastor, and his family. Though many tokens of love and respect had been given during the year, on Thursday, Dec. 22, 1910, the members and friends came to the parsonage loaded with good and substantial things, and filled our pantry with abundance, among which were a fine large turkey and a great fruit cake. After many thanks and a pleasant evening together, we joined in prayer for God's blessing upon people and pastor.

The congregation then left for their homes, seemingly delighted that they had the privilege of making pastor and wife happy.

This church is destined to become one of the strong churches of our beloved denomination.

We had with us Sunday a. m., Dec. 25, Prof. W. A. Harper, of Elon College, who taught the Sunday-school lesson to the adult Bible class and also addressed the Sunday-school in an inspiring talk. (We would have been pleased to have him preach for us, but he declined.)

We organize this week a Jr. C. E. Society and next week a Sr. C. E. Society. During the year we have organized a Philathea Class, also an adult Bible class, and Brother Cox organized a Baraca class. So we are getting well organized. We have entered upon a new Conference year with the Lord's blessings upon us. We are looking for great things; spiritual and temporal, this year of grace, 1911.

Daniel A. Keys, Pastor.

Norfolk Letter.

Christmas has come and gone. The new year is here. I might philosophize some and make some little "preachments," draw some conclusions etc., etc., but I suspect that more that has been done than will be read and heeded, more resolutions made than will be kept, so I will not branch out on that line.

The Sunday-schools in this section have

all had their Sunday-school entertainments, and so far as I have heard, they have all been quite successful.

Bro. A. H. Nichols and wife were received into the Third church membership Sunday. They come by letter from the Lamberth Point church—we are glad to have them come to us.

Bro. Howsare reports one of the best congregations at Rosemont he has had in a year. He took in one new member.

The Third church Sunday-school elected officers on Sunday, 25th, for the ensuing year—all of the old officers were re-elected. The Tidewater Sunday-school Association postponed its regular meeting a week—and met with the Memorial Temple school. New officers were elected for the year. Prof. S. M. Smith was made president, Mr. J. O. Wiggs, superintendent of the Main St. School, vice president; Mr. John J. Pitt, Superintendent of Memorial Temple school, secretary and treasurer. Deacon T. A. Twiddy who has been reported in these letters as being severely ill, and who has been in the hospital for some weeks, underwent an operation several days ago. He was found to be suffering from an abscess on one of his kidneys. It is the hope of his friends that he may soon be well again.

Rev. Thos. W. Stroud who was here for treatment has escaped for the present, an operation, and has returned home much improved.

I regret to report Mrs. Harrell, the faithful and efficient wife of Pastor Harrell, of Portsmouth, as being critically ill.

J. W. Manning.

PROGRAM.

District Meeting of Alabama Conference.
(Jan. 28-29, 1911).

Devotional service by President.

10:15, Organization.

Adjourn for preaching by Rev. J. H. Hughes.

1 P. M. The Value of Bible Literature, by J. D. Dollar and J. J. Carter.

1:30 Has the Church Grown in Proportion to Institutions of the Day?, by J. E. Landers and C. M. Dollar.

2:00. What Relation Does the Church Sustain to Other Denominations? by E. L. Mann and J. W. Elder.

2:30. How Far do Christians To-day Practice Self-denial for the Church?, by T. H. Denney and G. D. Hunt.

3:00. Miscellaneous business.

Adjourn.

Sunday, 9:30 A. M.

Devotional services by Rev. B. H. Veazey.

9:40. Can the World be Evangelized in This Generation?, by E. M. Carter.

10:00. What Shall we Expect as a

Result of Our Mission Work This Year?, by G. D. Hunt.

10:20. Why Should Every Church Have a Sunday-School?, by Miss Janey Pool and J. H. Hughes.

11:00. Preaching by C. W. Dollar.

C. W. Dollar,

A. P. Hunt,

W. J. Vickers,

Committee.

DUTY.

Some Christians do not like the word "duty," because it has a hard and cold sound. D. L. Moody used to object to the use of this term in reference to religious life. He did not like to hear people talk about the duty of prayer or reading in the Bible or worship. He insisted that we should do these and all other things that ought to be done from the noble impulse of love. Love is a warmer, sweeter word than duty.

But duty and love are inseparable. Duty is a debt, and doing duty is paying one's debts. Love is a debt, the one all comprehending duty. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. On these two hang all the law and the prophets." "Love is the fulfilling of the law."

We are all indebted to God. He is the Author of all our mercies. "What shall I render unto the Lord for all his benefits to ward me?" and Jesus answers, "Render unto God the things that are God's." Render unto Him thanksgiving and praise and honor and worship. All these are due and more. We owe Him ourselves. We are His. We shall never fulfill this precept until we have rendered and surrendered ourselves unto Him.

My gracious Lord, I own Thy right

To every service I can pay.

And call it my supreme delight

To hear Thy dictates and obey.

We are indebted to our country. For protection, for civil liberty, for educational advantages, for opportunity to make an honest living, where none dares to molest or make us afraid, and for all the tremendous sacrifices these inestimable treasures have cost, we are indebted to our country. No one can escape from the loyal and patriotic service of his country in war and peace without running away from plain duty.

We are indebted to the Church. What would become of our homes if the churches were removed? What sort of a country would this be without the churches? Whether church members or not, we are indebted to the Church, and the debt is so great we can never fully pay it. We owe the Church loyal support. By our presence in the house of God in time of worship, by our sympathy and by our

money we must support the Church as a matter of duty. Few people consider the support of the Church a duty. When they give money into the treasury of the Church they do not regard it as the payment of a debt, but a sort of gratuity. They feel at perfect liberty to give or not give, to go or not go, to talk the Church up or down, according to their mood, without incurring any guilt. But they are wrong.

We are indebted to our parents. "Honor thy father and thy mother." We are indebted to our neighbors. Whether they have done anything for us or not, we are greatly indebted to them. There is a debt of love as well as justice. "Thou shalt love thy neighbor." "We love him because he first loved us." This is said of God. But it is not said of our neighbor "We love him because he first loved us." We are not commanded to love him and help him because he has done so much for us. He may have done nothing for us. He may have done much against us. He may hate us and persecute us. He may be our enemy. Still we are indebted to him. "Love your enemies," said Jesus. Jesus loved those who did nothing for Him but persecute Him and put Him to death.

There is nothing in life which is not under the law of duty. We cannot set off a small section of life and say, "My duties are all here, and for the rest, there is no obligation." In business life, in social life, in political life, in all of life we must acknowledge our duty, find it and perform it.

We may be perplexed to know what is our duty at times. But God will not leave us to walk in darkness. Not that we may expect a distinct message from heaven for each particular step which will save us the trouble of searching the Scriptures and making use of our own judgment. But one who commits the keeping of his soul and life fully to God, and diligently searches the Scriptures to find the right way, will not be suffered to walk in darkness. "Thou shalt hear a word behind thee, saying, This is the way, walk ye in it." Let any man who earnestly desires to know his duty and do it, turn aside from men for a season and be alone with God, and his doubts will be scattered and the way made plain before his face.

Walk in the light and thou shalt own

Thy darkness passed away,

Because that light hath on Thee shone

In which is perfect day.

—N. Y. Advocate.

Sun readers will note with great satisfaction that we have with this issue begun a "Missionary Department" with Rev. McD. Howsare, Norfolk, Va., as editor.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

WHICH WAY IS IT IN YOUR SCHOOL?

We have written so much about variety in the opening and closing exercises of the Sunday-school and in the teaching of the Sunday-school lesson and in the conducting of prayer-meetings and other religious services that some of our brethren accuse us of being a crank on that subject. Some have even said that this is a hobby of the editor and his peculiar doctrine.

We subjoin below a quotation from a book by Brown on Boys' Eye Views of Sunday-school, published by the Sunday-school Times Co., which suggests that the editor has at least a little company. In the future we may see fit to quote from several other books along the same line.

"We had election of officers in our school the other Sunday for the new year. Of course they elected the same old Superintendent again, for they all think there isn't any body else will have it. I bet some of them would if they ever got a chance.

"I don't think much of our superintendent. He may be allright for a Sunday-school, but he sure never would do in a football game. Why, he would always do the very same thing with the ball that he did last time, and before he got started the whole of the other team would be on top of him. I tell you, you've got to have some life to play football. You can't have just any old walking corpse on your team.

"I heard our superintendent say once that he was born the same year that gold was discovered in California. If he was it looks like he would have caught the fever and would discover something new for the opening exercises of our school.

"But it's always the same old thing. There isn't a boy in our class but could get up and run the school just the way he does, from "We will open our school this morning by the use of hymn number 69," to "The teachers will now take their classes." We don't have to listen, for we always know just what is coming next.

"He don't even have to tell us how to read the lesson, for he seems to think there isn't but one way it can be read. "Read the lesson," means for him to read one verse and we read the next, and so on; you know how.

"I've been to this school more than a year now, and he's never read it any oth-

er way yet. Bunys Brown wanted to bet his watch against my bird-dog pup that he wouldn't read the lesson any other way before summer vacation. But I don't bet, at least not when it's a dead sure thing I lose.

"Our class knows who would make a good superintendent, and he would take it, too, because we asked him one day. But they never give us a chance to say nothing on election Sunday. If it wasn't for our teacher and Brother Parker, a lot of the boys in our class say they'd quit and go to the Baptist.

"I'm mighty glad Conference let him come back this year, for I'd hate to have our class run down like the Bible class was before Brother Parker came. There was only three members and two of them didn't come very regular.

"I expect I would be the one in our class that would have to come every Sunday anyhow, because my father's the class leader and mother teaches the young ladies' class, and I just know they wouldn't never let me stay at home or go to any other school.

"I bet if our class broke up they'd even put me in that old class of girls, and I'd have to sit along-side of Mayme Whitney and hear the silly things talk about parties and dresses and such stuff.

"The Baptist school has got a fine superintendent. He looks like he was just a young fellow, but he's editor of the paper and secretary of the school board and sends the telegrams to the Wichita papers when anybody gets killed or there is a cyclone or anything else interesting.

"Jim Purdy goes to that Sunday-school and tells us all about it at recess. Jim don't care nothing for Sunday-school. He says he just goes for the fun of it, to see what in the thunder they will do next. (That isn't swearing.) He says their superintendent believes in running their Sunday-school the way he runs his paper, and that if he didn't get something new in his paper once in a while nobody would take it.

"Jim says you never know how they are going to start that school. Sometimes they sing three songs right along, or they may read the lesson first. Sometimes they begin with three or four preayers, and once in a while the superintendent will tell a story-first of all, that somehow show how things just like the lesson are happening now.

"And after they get started you never know what is coming next. Perhaps it's a song or a prayer, or maybe Bible verses or a review of the last lesson, or just anything. Jim says it's like a three-ring circus, you have to watch every minute or you miss something.

"My father says he thinks they carry

it too far making the Sunday-school like a circus, but Jim didn't mean like a real circus, but just that it's interesting.

"Jim Purdy's father is engineer on the Flyer, and sometimes Jim goes with him on the engine. Jim says maybe he will take me with him some day. He says it will nearly take my breath away, but he says nothing slow for him, and I say so too.

"Over at the Baptist they read the lesson a different way nearly every Sunday. Sometimes one person will read it all, and all the rest of them will just sit and listen. Sometimes the whole school reads it together. But Jim says the best is when they divide it up like a dialogue, all the boys read what the men in the lesson say, all the girls read what the women in the lesson say, and the superintendent reads what comes in between. He says you can get some sense out of it then.

"I wish our old superintendent was a Baptist."

A happy new year to all who read the Young People's Department.

Why should we try to save souls?

Why do C. E. Societies fail to prosper?

Name some of the great soul-savers of the Bible. How did they work?

Name some of the great present-day soul-savers. How do they work?

The Leader.—Let the leader show that we can be princely givers—not of money, but of ourselves. Mr. Rockefeller and Mr. Carnegie are great givers, but so was Phillips Brooks, D. L. Moody, Charles Spurgeon, James O'Kelly, W. B. Wellons. So are many now living whom space forbids to name. So can we all be. I had rather be a millionaire of spirit than of dollars—wouldn't you?

For Next Week.—Ask all the members to read the life of Abraham as recorded in Gen. 11: 27—25: 10.

Daily Readings:

Mon., Jan. 9.—Faithful Abraham, Gal. 3: 6-9.

Tues., Jan. 10.—The Pilgrim, Heb. 11: 8-10.

Wed., Jan. 11.—The peacemaker, Gen. 13: 7-18.

Thurs., Jan. 12.—The friend of God, Jas. 2: 21-24.

Fri., Jan. 13.—The man of prayer, Gen. 18: 23-33.

Sat., Jan. 14.—The martyr-heart, Gen. 22: 1-14.

Sun., Jan. 15.—Topic—Lessons from Great Lives: I. Abraham. Gen. 22: 1-18. (This series was selected by leading ministers and laymen on the way to the St. Paul Convention).

C.E. TOPIC FOR JANUARY 8—A FEW SUGGESTIONS.

Blessed—to Bless—Gen. 12: 1-2; Ps. 107: 1-3.

(An Evangelistic Meeting).

The Scripture.—Have two readers and two commentators, one each for each of the two passages.

Scripture Verses.—Let the leader in connection with the prayer-meeting committee select twenty-five fine passages, using Concordance, showing what the Bible teaches in regard to blessing, on what conditions received and how maintained. Ask that those who get verses memorize them and add a word of comment when they give voluntarily.

Questions for Voluntary Answer:

What is it "to be blessed?"

What is it "to bless?"

How are these interdependent?

Whom should we bless?

How can thoughtfulness of others be cultivated?

How may selfishness be overcome?

What blessing do I most desire? (To several).

What blessing do I wish most for others? (To several).

How are the meek blessed?

The pure in heart?

The merciful?

They that hunger after righteousness?

Those who are persecuted for righteousness' sake?

Why does Christ call his followers the salt of the earth?

Why does He call them light of the world?

C. E. TOPIC FOR JANUARY 15- A FEW SUGGESTIONS.

Lessons from Abraham's Life, Gen. 22: 1-18.

The Scripture.—Appoint five readers as follows: one to read the narrative portions, another the words of the Lord, another the words of the angel of the Lord, the fourth Abraham's words, the fifth Isaac's words. Let them practice reading those wonderful passages dramatically and render it with feeling. The effect must be electrifying.

The Leader.—The leader will show that Isaac was as much sacrificed to God as if Abraham had spilled his blood upon the altar. It is the spirit that makes the sacrifice acceptable. Show that we are called upon to offer ourselves a living sacrifice, holy, acceptable unto God. The leader may see fit in brief fashion to indicate how we may make this holy sacrifice also a whole one.

Questions for Voluntary Answer:

Show that Abraham had a right to be called "the man of faith."

What lesson do we get from Abraham leaving his home?

What from his falsehood?

What from his separation from Lot?

What from his covenant with God?

What from his sacrifice of Isaac?

What from his prosperity?

What from his adversity?

Why did Abraham have his name changed?

How do faith and works go together in Abraham's life?

What does James say about faith and works?

What are works in the Bible sense?

Review of Abraham's Life:

Have 14 endeavorers of the verse-reader's class to tell in a minute each what the chapter of Genesis dealing with that matter says about

1. Abraham leaving Haran.

2. His Falsehood.

3. Choice of Hebron.

4. Rescue of Lot.

5. God's promise to him.

6. Abraham's covenant with God.

7. His Hospitality.

8. His prayer for Sodom.

9. Fate of Lot's wife.

10. Hagar and Ishmael.

11. Sacrifice of Isaac.

12. Abraham's Prosperity.

13. His Faith.

14. Abraham as the Friend of God.

For Next Week:

Ask each member to select his favorite prayer verse from the Bible and be able to give it at the beginning of the next meeting.

Daily Readings:

M., Jan. 16. The element of faith, Jas. 5: 15.

T., Jan. 17. Of love. Mark 11: 25.

W., Jan. 18. Of persistence. Luke 18: 1.

T., Jan. 19. Of obedience. 1 John 5: 14, 15.

F., Jan. 20. Of purity. John 9: 31.

S., Jan. 21. Of unselfishness. I Kings 3: 5-14.

Sun., Jan. 22. Topic—The Law of Prevailing Prayer. Mark 11: 20-25. (Led by the prayer-meeting committee).

NOTES AND PERSONALS.

—Rev. J. D. Gunter, Sanford, N. C. writes "I am highly pleased with the Life of Rev. James O. Kelly by McClemmy."

—Bro. S. M. Holt, Pittsboro, N. C. writes "I am much pleased with McClemmy's Life of Rev. James O'Kelly, and wish a copy could be placed in every family as far as the Christian church extends."

—Wake Chapel may always be counted

upon to do its duty towards all church enterprises. When Rev. W. G. Clements made an appeal there recently for funds to help in building a church at Chapel Hill the response was \$143.00. If other churches of the Eastern Conference follow that good lead our Chapel Hill congregation will soon have a house of worship such as the cause there deserves.

—It is inspiring to read in the Sun letters like that which Pastor Keys of our South Norfolk church gives this week. It carries with it the impress of service, sincerity, success, and The Sun's editor rejoices in reading and in publishing such letters from "Among the churches."

—Rev. Z. A. Poster, Lewisburg, Pa. writes "The Life of Rev. Jas. O'Kelly was received and has been read with interest and profit. The work contains much valuable information of the heroic movements which led to the organization of the Christian church. I would think that every one who is interested in the progress of freedom in religious denominations would take pleasure in reading this valuable work."

—We regret to learn of the death of J. J. Gray, which event occurred at the Lee home, Bennetts Creek, Va., on the night of January 2nd. Mr. Gray was chief of the weather bureau in Norfolk and had resided in the country for some time, being in declining health. He was the very soul of cordiality and good fellowship, a most intelligent and worthy man and was held in very high esteem not only as an employe of the government, but by a large circle of friends and acquaintances. We sympathize deeply with his heart broken wife who was, before marriage, Miss Dollner Lee, and who scarcely left his bedside during all the weeks of his confinement and illness, and who ministered most tenderly and lovingly to his every want and need.

A fond and devoted mother also survives him who in old age takes the shock most severely, this being her only son. We understand the funeral is to take place today from the home, conducted by Revs. I. W. Johnson and N. G. Newman, and the interment is to be in the family burial ground near by. Mr. Gray expressed himself as willing to go, and not afraid of death, but grieved most that he must leave her who had been so loyal and loving to him during these months of affliction. Thus the dearest and fondest earthly ties are severed, but hope gives promise and prospect that heaven is the happier and holier because of the reunions there and the privilege of rejoining our loved ones there to be separated and severed from them no more forever.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

THE NEED OF MISSIONARY SOCIETIES AMONG THE WOMEN OF THE SOUTH.

At the last session of the Southern Christian Convention a committee consisting of one lady from each conference was appointed to formulate some plan for the organization of the women into a society for the study of the great missionary fields of the world. So far it seems that little has been done to carry this resolution into effect. It is not understood that the women are the only ones interested in this study but it is possible for them to organize and do things in addition to what is already being done by our churches.

The need in our churches is a larger acquaintance with missionary facts, and such acquaintance can only be had by seeking definite and specific information along these lines.

A group of women may organize and lay out a course of study for the year and at its close have a fair idea of existing conditions in any one or two of our missionary fields.

I desire to enumerate a few things in favor of such an organization. It gives our women an opportunity for literary culture. Every aggressive woman aspires to some improvement intellectually. Women's clubs for the study of great artists, musicians and writers seek to obtain help from such source, intellectually. No woman can write a paper and get up and read it before her society without its helping her along literary lines.

It gives great opportunity for social intercourse. By having the society meet at the homes of the various members, it gives our women an opportunity to "entertain" without resorting to card parties and pink teas. Many a lady has been invited to a missionary meeting as a guest and has been led to an abiding interest in missions and into church fellowship.

It deepens the spiritual life. No group of women can get together and study long the spread of the Master's kingdom in the world without a very vital effect upon each one spiritually. Time and again it has been said that the missionary meetings are the most spiritual meetings of the church.

Certainly whatever helps intellectually, socially, and spiritually, ought not to be overlooked.

Nor is the above all. It results in larger

and more intelligent giving to missions. The informed person will involuntarily give to the spread of Christ's kingdom. Whoever catches the true vision of missions will labor and give until the last inhabitant of earth has heard the sweet story of the cross. Not until then can his soul rest satisfied.

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The American Christian Convention at its last session in Troy Ohio passed a resolution asking our people to raise at least \$25,000 for Foreign Missions during the coming year.

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The Mission Board at its last session appropriated \$10,000 for our Japan work which amount shall include \$200 for another worker in the middle field, \$175 for the Sendai building deficit and the amount of the income taxes. \$4000 was appropriated for the Porto Rican work.

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The following brethren compose the committee on the Laymen's Missionary Movement of our denomination, P. T. Rathbun, Chairman, Springfield, Ohio, F. R. Woodward, Hill N. H., J. F. Barnes Huntington, Ind., J. E. West, Suffolk, Va., and A. S. Lynn, Orient, Iowa. This committee is urged to co-operate with the Foreign Mission Secretary in developing a larger missionary spirit among our laymen.

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No Sunday-school library is complete without the latest up-to-date books on foreign missions.

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No one can keep in touch with our Foreign Mission work without the Christian Missionary. It is an absolute necessity for there is no other medium of communication among our people.
Norfolk, Va., Jan. 2, 1911.

LIFE OF REV. JAMES O'KELLY.

I have read with much pleasure the Life of Rev. James O'Kelly written by W. E. McClenny. It does credit to the author, and adds to the world's literature a valuable volume. As I read it I was forcibly reminded of what St. Paul says about Abel, "He being dead yet speaketh."

For long years the mortal part of O'Kelly has been sleeping in Chatham Co., in about a mile of the local church of his name. During these years his influence has been speaking on the side of right to a small part of the world. But McClenny has given him the printed page that will cause him to speak to thousands yet unborn, who will take up the watchword of religious freedom, sounding it out from nation to nation until the whole earth shall learn thereof.

No minister in the Christian Church should be ordained until he shall have passed a satisfactory examination on this book.

This book should be in the library of every family of the Christian Church. In fact, everybody who loves interesting biography will be delighted in reading it.

As might be expected there are some minor mistakes in the book, which will be eliminated in a second edition. On page 15 in third line from the bottom, James M. should be placed before Moring. James M. Moring was a brother of Alfred Moring, and was several years Alfred's senior, and therefore knew much more about O'Kelly than Alfred did. I have heard James M. Moring, my own father-in-law, say many times that O'Kelly had long white hair and beard when he used to hear him preach. Also in the same line "J. J. Jinks," should be J. J. Jenkins.

Let everybody read the book.

W. G. Clements.

FRIENDLY GREETINGS.

By the kindly consent of our generous editor, I take this means of speaking a few words to my friends of the Sun family.

As many already know, I am back in the "Old North State" again. This time I am teaching the public school at Morrisville, a village on the Southern Ry. about halfway between Durham and Raleigh. I have a pleasant work among a hospitable people. I am pleased to find it a lime water section and judging from my fine appetite you would think that it agrees with me. I have not lost a day from my work, so far, on account of illness and have gained two pounds each month, since I have been here, in weight, so altogether I feel that I have grounds for hope of receiving permanent benefit to my health by the change of climate.

I have seen several of my friends of college days since coming back to North Carolina. I hope to see many more before I leave it. I have not had the opportunity of visiting the college and my friends there as I hope to do. I am boarding within a few steps of the station and always appreciate seeing any of my friends, who are passing through, at the station; if you will just let me know by a postal card when you are on the train. Would be so glad to have any of you stop over with me anytime if it is convenient for you to do so.

To my Georgia and Alabama friends I will say that although separated by hundreds of miles, thought and memory know no space, neither of time nor distance and not one of you have I for-

gotten. I have spent a very quiet, pleasant Christmas. Home-sick of course, at first, but having overcome that malady I have spent the time very happily in the society of friends here by association, and of distant ones by correspondence, but happiest of all in the contemplation of the great gift of the Christ Child and what His coming has meant to the world. Surely ours is a gracious, wonderful, loving God to allow His only Son, whom he loved as God alone can love, to come down to earth and suffer, as we know he did, during the three years of His ministry and then to endure the horrors of that awful passion week about which our Sunday-school lessons taught us last quarter. What if Jesus, the Son, had refused to come and thus complete the wonderful plan of salvation which he said was finished in his last utterance upon that cruel cross! As the cross and Christ's death upon it was the highest expression of divine wisdom, power and love; so is the most efficient service of which man is capable of rendering but the weakest expression of that gratitude and love which every human being should feel in his heart toward God.

My most earnest new year's wish for each of you, my friends, is that this blessed Christmas-tide may, with all its joys and blessings of peace and good will, have awakened in each of your hearts new courage and aspiration for the duties and responsibilities of another year and that you have received a new and deeper sense of appreciation of the mercies and love of your Heavenly Father as expressed in the numberless blessings of the year that is fast dying, and above all for the priceless gifts of the Christ Child.

With full assurance of my unabated interest in every department of our Church work, and with kindest regards to each of my personal friends, I am,

Yours sincerely,

Bettie Stephenson.

Morrisville, N. C.

THE OUTSIDER.

Some are outside of the Church, outside of the Kingdom of God, out of Christ. The King of Glory is not only a good king, but perfect in His administration—wise, just, kind and merciful; nevertheless some of His people have rebelled against His authority, repudiated His claims, and set up a little government of their own and proclaimed themselves kings and lords.

We do not say that all those who are outsiders of the Church are out of Christ; nor can we say that everyone who is in the Church is in Christ. We must not judge. God is Judge, and everyone may

judge himself. Let each one see to it that his judgment of himself shall not conflict with the judgment of God; for His judgment is just. Many declare that they are without. They know they do wrong, and do not try to do right. They are not ashamed of the evil they do. Others live on the border. They do not like the far country. Its atmosphere is not pleasing to them. Nor do they exactly like the kingdom. They try to keep out of both. Jesus said to a certain scribe, "Thou art not far from the kingdom of heaven."

Paul tells us to "walk in wisdom toward those that are without." This not the only reason why the Christians should walk in wisdom, but it is one powerful reason. He must never lose sight of them that are without. They are watching him, and they have claims on him. Much depends on the attitude of the Church and of the individual Christian toward the outsider.

For one thing, Christian men and women may silence the scoffs of the outsider by walking in wisdom. Some of them are scoffers. They say many foolish things against the Church. They say they have no use for religion, because it does not make men better, because it is not a reality, but a fancy, or a cloak. They say there are no good people, but Christians merely masquerade as saints.

Paul says again, "By well-doing ye may put to silence the ignorance of foolish men." The best answer to the skeptic and the scoffer is a holy life. There is no answer to that argument. Bishop Simpson once put to silence a profane scoffer by asking him about his mother. He admitted that she was a Christian, a consistent, godly, unselfish woman. He had no more vile things to say after that. Many a scoffer may be silenced by a reference to the life of his mother. Everyone knows that there are good men and women. Their scoffs choke them when their attention is called to this fact.

Christian men and women may win the outsider by walking in wisdom. We are told of a skeptic who lived for a season in the same house with Fenelon; and when he went away he declared that he could stay no longer, for the daily life of that holy man would compel him to become a Christian in spite of himself. Remember there is a religious nature in every breast. The skeptic, the scoffer, the wickedest man in the city has something in his breast which responds to the touch of godliness. When he sees a real Christian something in him says, "I might have been such a man if I had taken advantage of my opportunities. I am ashamed of myself. I was born for something better. I am capable of something higher." Wicked men may hide this experience, but they feel

it. There is something within that throbs for expression when a ray of holy light falls on them.

It is a great thing to live such a life that outsiders will secretly admire it and long to imitate it. They are compelled to say inwardly: "That is a beautiful life. That is a life worth living. I wish I understood the secret of that brave, strong, useful, happy, noble life. I would like to live like that."

"Walk in wisdom." There is more in walking than in talking. An upright life is a more powerful force than an eloquent sermon or the finest music. Conduct is more convincing than logic. The Bible has much to say about the Christian's walk. He should "walk in the light," "walk in the truth," "walk in love," "walk uprightly," "walk as He walked," "walk with God."

He should never lose sight of the relation a Christian should sustain to the spiritual world. Some tell us that if we would win the outsider we must lay aside everything that would suggest the other world. The outsider does not want to hear about the other world. Let the Christian come down to the level of the outsider and meet him on his own ground, take an interest in him, in his business, in his pleasures, in everything that belongs to him. Walk as a man of the world and banish the atmosphere of the other world.

Here is delicate and infinitely important situation. We must be on our guard, for one may easily err by going to extremes either way. It is right, it is well, to take an interest in the outsider, to come in touch with him, to sympathize with him in all his affairs. But this is not the touch that will save him. This is not the spirit that will help him. He will never be touched in his inner life by worldly conversations or a worldly spirit. Only the man who walks as a Christian, the man who bears about with him the odors of Eden, the man whose face and spirit show plainly that he has been in the mount with God, will help the outsider. This is the light that he needs. Those who walk as pilgrims and strangers, going home, will awaken the right kind of interest in the heart of the ungodly. If we are to do good to our neighbors in this wicked world we must make it clear that we are acquainted with God and another world. The thing they are thirsting after is not of this world.

One who walks with God, whose hold on God cannot be broken by the allurements of the world, will be charged with a spiritual force which outsiders will feel when they come into His presence. "Walk in wisdom toward them that are without."—N. Y. Christian Advocate.

LEARNING TO STUDY THE BIBLE.

Many a reader of the Bible confesses with some discouragement that, to him, the Book has not the interest and the helpfulness that others say they find in it. What can be done for such a one? A New Jersey reader is deeply concerned about herself, in this difficulty. She writes:

"There is so much said these days about Bible study. I have been told 'The Spirit uses the Word as his special instrument as a means of grace.' The Bible is God's Word. He must have a message for me individually. Again and again have I sought for that message, only to find the Bible a sealed book, the key to which I am unable to find. —'s Outline Studies were advised and the course taken, but they did not answer the purpose.

Can you, in your Notes on Open Letters, help me to a way of study? I want especially to learn and hear and know God's voice speaking to me, and the message he brings, so that I may grow more like him whom to know is love, that my will shall be his will, and my service more gladly rendered."

To learn how to study the Bible is one of the most costly things that any one can attempt. But it is within the reach of every one who will attempt it in entire readiness to pay the whole cost: and every one can do this who will.

The first price we must pay is nothing less than ourselves: the complete surrender of self and all that we have unto God's will. Many a Christian, who has honestly repented of sin and accepted Christ as Savior, nevertheless has not surrendered the entire life, body, mind, soul and spirit, every interest, desire, purpose, and aspiration, unto God in Christ, making Christ the Master of the whole present life as well as Savior for the life to come. But until this is done we cannot even know God's will for us in its completeness, nor can the Holy Spirit give us the full and satisfying message of God's Word.

Obedience to every known d tail of God's will for us is another essential. Not sinless perfection is meant by this; but the honest, complete, and habitual purpose to do God's will in every thing so far as we know at present. A single conscious and habitual departure from God's will, in omission or commission, can seal up the springs of our spiritual life, block the Holy Spirit, and make our Bible study almost meaningless.

Prayer as an invariable preliminary to and accompaniment of our Bible study cannot safely be disregarded. The Bible is God's Word, and its real message is wholly beyond the mere intellect of man. He

who supposes that he can understand it without the direct and superhuman aid and action of the Holy Spirit is effectively insuring himself against receiving the full message that God would give him from its pages. Let us recognize this; and let us recognize that prayer for the Holy Spirit's interpretation to us of what we are about to read in the Bible, whenever we turn to it, is not merely a helpful accompaniment of Bible study, but an absolute essential to the fulness of its blessings.

The principle of complete obedience to God's will as a life-habit comes directly and vitally into play as part of our Bible study. We must obey what we find in the Bible. This practice alone has made an utterly new thing of Bible study to some: to read in the Bible until coming to some sentence or suggestion that has a practical application to one's life; then to close the Book, ask God to enable us to obey him in that thing, and go and do it. The new messages of the Bible to us multiply as we obey those that we find there.

Habit and system are also vital to the Bible study that blesses the life. No normal day is complete without its time specially set apart for Bible study for personal nourishment. This cannot be done in five minutes; and it cannot be done with much blessing at a fag end of the day, or when our strength has been pretty well used up by other things. In other words, the "Morning Watch" plan, giving at least half an hour at the beginning of the day, preferably before breakfast, to Bible study and prayer, has proved by experience to be one of the most richly blessed of practises in the lives of thousands. The best that God can offer us—himself indirect communion through prayer and his Word—is surely entitled to the best part of our day and the best of our strength and attention. With most of us, that best is in the early morning.

Bible study on this basis is costly, is it not? But is there anything here that is beyond the reach of any one, or that one can safely call unnecessary? If we disregard any of these principles, and our Bible study is barren, why should we be surprised? Oh, let us realize what an infinitely priceless Book this is, what infinite pain, and cost, and power have gone into its making, both from God and from man; and then let us cease to wonder that its study should be costly and difficult, rather rejoicing in every demand that it makes upon us, and learning for ourselves how slight, after all, is the highest price we may pay in contrast with the inexhaustible riches that the Father will pour into our lives from the life-giving pages of his Word.—S. S. Times.

—It was the editor's privilege to visit Col. A. Savage, 121, Warren Crescent, Norfolk, Va., on Jan. 2, and talk with him for quite an hour. Wasted much in flesh and strength since we last saw him, and at present confined almost continuously to his bed, we found him interested, as always, in matters that pertain to church and religion. He is indeed a fine specimen of a Christian gentleman, one who has run the race of life so far most faithfully, and fought its battles most bravely. He awaits his summons patiently and faces the future, and eternity, most hopefully. He desires now that his friends pray that he may be spared as much bodily suffering as is God's will. He feels prepared to go at any time and realizes that the Friend whom has served these long years, and who has helped so often will not forsake him now. A brave and noble soldier of the Cross is Col. A. Savage.

The following fine letter came just as we were going to press with our Christmas issue Dec. 21, and though now belated for print it voices a sentiment too fragrant to be kept from going to the many:

"Dear Bro. Atkinson:—Four weeks ago Mrs. Hanson and I were well pleased to have her mother and father (he was 81) come from far away Iowa to spend the winter with us. The first week her father was well but the last three weeks he was confined to his bed. Saturday morning at 3:40 o'clock he passed away. As I wrote these words, the mother, and a son and a daughter who came here a week ago that they, too, might be with father in his illness, are homeward bound with the body. We did not go. The distance is so great and all we could do had been done in love, so we remain alone.

The friends, and the members of our Third Christian Church, have made our time of affliction an opportunity for expressing their love. No people could have done more than they. Both Mrs. Hanson and I, as well as the ones homeward bound, have every reason to appreciate their many kindnesses. There were flowers sent to the sick room, there were also flowers for the brief service which Bro. Mc. D. Howsare conducted.

In the kindness of their hearts the people had planned a "pounding" and a pleasant evening for Christmas. On account of the sickness of Mr. Lutes they, while Mrs. Hanson and I were unaware of it, placed a fine quantity of flour, meat, canned goods, etc., in our kitchen.

We have been here but six months, yet I cannot state our appreciation of my church and people better than Mrs. Hanson put it the other day when she said,

"It seems as tho I have always known them." God bless the noble little band of warm and loyal hearts at the Third Church.

Sincerely,

A. M. Hanson.

Park Place, Norfolk, Va.

SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:19 a. m.—No. 8 daily for Danville and Riermond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

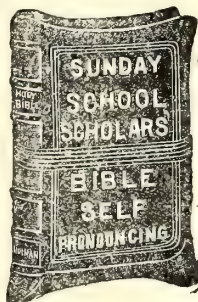
C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.

W. H. TAYLOR, G. P. A., Washington, D. C.

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THE CHRISTIAN SUN,

ELON COLLEGE, N. C.



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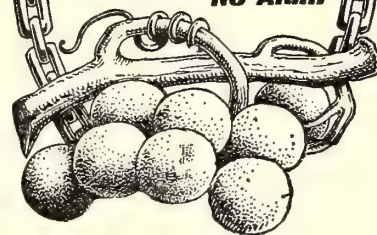
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—Made from Grapes—

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MR. W. B. HOBBY COMING.

Jan. 2, Mr. W. B. Hobby who received his college training here, began moving from his Wake county home to his farm three miles by macadam road from Elon, recently purchased from Mr. W. C. Michael. Mr. Hobby has proved himself a successful farmer, and it is reasonable to expect him continued success on the splendid farm which he becomes the owner of in our vicinity.

—Elon College Weekly.

MARRIED.**Newman-Lyman.**

A quiet and beautiful marriage was solemnized at the home of Mr. and Mrs. Jacob S. Lyman, Petersburg, Va., on the 28th, inst., when their oldest daughter, Lura May became the bride of William Thomas Newman of Chuckatuck, Nansemond Co., Va. The spacious parlor had been beautified by a bank of large palms and other plants and a few near relatives and friends gathered when the wedding march was sounded by Miss Helen Snider and the maid of honor, Miss Ella Lyman, sister of the bride entered bearing pink carnations. Then came the groom on the arm of the best man, Thomas Ryland, and the bride on the arm of her father, entering from opposite directions, and before the writer plighted their mutual vows and were pronounced by him husband and wife, the bride was given away by her father and the ring ceremony used. The bridal presents were handsome and useful. Mr. and Mrs. Newman left at once for Washington City for a short visit, after which they will be at home at Chuckatuck, Nansemond Co., Va. May their united life be long and happy and fraught with continual blessings.

N. G. Newman.

Darden-Rich.

Dec. 14th, 1910, Miss Kate Darden became the bride of Mr. Rich, also of Newport News, Va. Miss Darden was one of the most attractive young ladies of East End Christian Church, universally popular and now finds herself Rich. May she realize more and more that it is indeed good to be Rich. Mr. Rich is a popular salesman here and the two carry with them into their new experiences in life the best wishes of a large number of friends. The ceremony was witnessed at the parsonage of East End Christian Church by a few intimate friends, and performed by the writer. They will make Newport News their home. May blessings attend them, and much happiness be theirs.

Murdock W. Butler.

Dec. 20, 1910.

Dunloe-Thomas.

On Dec. 28th, 1910, at the parsonage of East End Christian Church, Newport News, Va., Miss Pearl S. Dunloe of Smithfield, Va., and Mr. Allen Thomas of Lynchburg, Va., were united in marriage, the writer performing the ceremony. Miss Dunloe was the beautiful and accomplished daughter of Mr. and Mrs. J. J. Dunloe of Smithfield, Va., and Mr. Thomas is a popular Civil Engineer of Lynchburg. A few intimate friends accompanied them to the parsonage. They spent the night

at the Warwick Hotel, this city, and left next morning for their future home at Lynchburg, Va. May peace and happiness ever play sweet music upon their pathway.

Murdock W. Butler.

Newport News, Va.

West-Milteer.

Hilliard Clarence West and Iva Milteer were married by the writer at the bride's home, near Holland, Va., Dec. 29, 1910. Henry Eley was best man and Iola Gomer, cousin to the bride, maid of honor. The groom is the son of J. J. and Mrs. West and the bride the daughter of Jno. T. and Mrs. Milteer. They left at once for Porthmouth, Va., their future home. May their married life be happy and useful.

N. G. Newman.

Holland-Carter.

Hugh Kelly Holland and Ada Virginia Carter were united in marriage by the writer at the bride's home near Holland, Va., Dec. 29th, 1910, in the presence of many friends and relatives. Willie E. Holland, nephew of the groom, was best man, and Maggie Carter, sister of the bride, was maid of honor. The groom is a son of the late Wm. L. and Mrs. Margaret Holland and the bride the daughter of Jas. H. and Mrs. Carter. They left at once for Suffolk, Va., their future home. May much happiness attend them through life.

N. G. Newman.

Pearce-Hinton.

Mr. Raleigh Pearce and Miss Iola Hinton were united in matrimony by the writer at the home of the bride, Mr. J. R. Hinton's, near Sunbury, N. C., Dec. 22, 1910.

Mr. Pearce is a splendid Christian man, holds a responsible position as engineer on the N. Y. P. & N. boat which runs from Norfolk to Cape Charles, and is the son of Joe Henry Pearce, of Gates Co., N. C., a prosperous farmer. The bride is the daughter of Mr. J. R. Hinton and has been a mother to the younger members of the family. She is a most excellent Christian character and a good housekeeper. They left on the early train for a trip North. They will be at home after Jan 1 in Park Place, Norfolk, Va.

B. F. Black.

Baker-Hyatte.

A beautiful marriage was recently solemnized by the writer at Newport News when Miss Bessie C. Baker, the only daughter of Mr. and Mrs. W. B. Baker of 2415 Roanoke ave. became the bride of Mr. Thos. G. Hyatte of this city. Rev. H. H. Butler of Suffolk assisted in the

ceremony. The marriage was a very quiet one, only a few relatives and friends being present. The bride wore a handsome costume of white satin trimmed with pearls and carried a shower bouquet of brides roses and lilies of the valley. She was attended by Miss B. G. Deel of Suffolk, maid of honor. The groom was attended by Mr. P. G. Hancock of this city, as best man. The halls and parlors of the home were profusely decorated with autumn leaves, goldenrod, smilax, and palms. Miss Estelle Butler, organist of East End Christian Church played Mendelssohn's wedding march as the bridal party entered the room. Mrs. Hyatte is an active member of East End Christian Church, as is Mr. Hyatte who is an usher. They will reside at Newport News and carry with them into their new relations the best wishes of a large circle of friends. May God's blessings follow.

M. W. Butler.

DIED.**Holland.**

Henry E. Holland, son of John R. and Etta V. Holland, died at the home of his parents, near Holland Va., after a brief illness of pneumonia, Dec. 22, 1910, aged 11 years 5 mos. and 18 days. The funeral services were conducted at the home by the writer and the remains buried in the family cemetery nearby. Henry was said to be a good child and his death was a severe blow to his fond parents and brothers and sisters. We sympathize with them in their sorrow and pray a Heavenly Father's benediction upon them.

N. G. Newman.

Stowd.

I was called to Damascus on 16th inst. by telegram to conduct the funeral service of our beloved brother, Wilson Stowd, who passed from labor to reward while engaged in surveying a plot of land near Damascus. He was taken sick at Brother W. L. Loyd's home and never revived. His body was carried to his church, Damascus, the funeral was conducted by the writer, assisted by Rev. W. S. Long, of Chapel Hill, and was laid away in the cemetery to rest until the resurrection morn. The church sustains a grievous loss which will be felt by the pastor as well as by the relatives and friends. A loyal church man has fallen.

A. P. Barbee.

Rountree.

After several weeks of suffering, caused by bronchial pneumonia, little Mamie Catharine Rountree, the only daughter and youngest child of brother and sister J. F. Rountree of No. 1316-25th St., New-

port News, Va., sweetly breathed out her earthly life Dec. 23rd, 1910. She was born June 13th, 1910. Her life was short yet she made a large place in the hearts of her parents, grandparents, and others, for herself.

Sunday afternoon, Dec. 25th, while other homes were rejoicing in the spirit and sentiment of Christmas, we went into this home of sorrow with a large number of other friends and conducted a little service to the memory of dear sweet babe. The casket, containing the shadow of what was once a living child, was carried by four little girls as pall-bearers to the Greenlawn Cemetery while loving parents wept with aching hearts, and then turned back to face life's duties and to realize more fully if possible for a time their sorrow. But Christ will comfort them, and our Father will pour out of His grace upon them. A pastor's sympathy extended, and with many prayers.

M. W. Butler.

Newport News, Va.

Stephens.

Mr. John A. Stephens of No. 1046-24th St., Newport News, Va., recently died after several weeks of terrible suffering caused by Bright's Disease. He was reared in Isle-of-Wight County, Va., and had lived in Newport News about 28 years. He was once a member of the M. E. Church but for the past few years he was not identified with any church. Before he died he expressed to the writer a real hope in Christ. He leaves a wife and four children. Funeral services were conducted by the writer and his body was buried in Greenlawn cemetery, this city. We extend to the family our sincere sympathy in this bereavement.

M. W. Butler.

Newport News, Va.

Mitchell.

At the home of her daughter Nettie L. Mitchell in Clarksville, Va., December 16, 1910. Nancy J. Smith wife of Noah J. Smith, being 73 years, 10 months and 29 days old. She leaves to mourn their loss a kind husband, a loving daughter, two grand children, one sister and two brothers. She was the daughter of James M. Moring and Cynthia Moring. She was buried by the side of her two departed children, in the cemetery at Garner, N. C. Funeral services by the writer assisted by Rev. J. M. Hilliard. She had been a member of the Christian Church from early girlhood.

W. G. Clements.

Baldwin.

Our sympathy goes out to Mr. and Mrs. W. P. Baldwin in the death of their child

Elfleeta, who passed from earth to the spirit land, December 16, 1910, aged 4 years, 3 months, and 12 days.

Just one month and three days before, death had entered their home and took their baby, Robena. They have now one child in the home below, and two children in the home above. Both of these little ones were members of our Sunday-school. The funeral services were conducted from the Christian church Burlington, N. C., and the body laid to rest in Pine Hill Cemetery.

P. H. Fleming.

Tate.

Died at his home in Burlington, N. C., Mr. R. W. Tate, December 9th, 1910, aged 61 years, 1 month, and 1 day. Bro. Tate had been an interested member of the Christian Church for a number of years, and held his membership at the time of his death with the Burlington church.

He loved his church and we will miss him in its service. A wife and two children survive him.

Funeral services were conducted from the home by the pastor, Sunday December 11th, and the interment was at New Providence, Graham, N. C.

The attendance of relatives and friends was large. May God comfort the bereaved ones.

P. H. Fleming.

Powell.

The East End Christian Church, this city, has recently lost a very useful member in the death of brother Henry R. Powell. Brother Powell had been in feeble health for several months but kept at work until about October 17th when it was discovered that he was suffering of a pronounced case of Brights disease. He was taken to the hospital at once where he received the best possible attention, but when he began declined rapidly, and died November 17th. He was an humble, faithful, loyal member of our church here, and carried the confidence of a large circle of friends. Funeral services were conducted by the writer from East End Church Sunday November 20th, attended by a large circle of friends and the lodge of Jr. O. U. A. M. of which he was a member. He was never married, leaves a sister, Miss Maggie Powell, of Franklin, Va., to whom he was very devoted, and two brothers. His body was placed to rest in Greenlawn Cemetery this city. We extend to his sister and brothers our sincere sympathy.

Murdock W. Butler.

Newport News, Va.

Langston.

John D. Langston son of Z. T. and Mary

Virginia Langston died at his home, Holland, Va., Dec. 9, 1910 aged 37 years and 14 days. The deceased had been in poor health for a long while and for the past few months had rapidly declined. The skill of physicians, health resorts, and loving care and attention could not avert the dread disease. He was devoted to his family and loved life, but when hope was gone he quietly and patiently submitted to the inevitable and putting his trust in God passed peacefully away. He leaves a wife (Miss Nellie Jones) one daughter Aleph and a father, Z. T. Langston.

The funeral services were conducted at Holland church by the writer and the remains buried in the family cemetery by the side of his mother and brother. May a loving heavenly Father comfort and keep his dear sorrowing loved ones.

N. G. Newman.

Foster.

Robert McDonald Foster was born April 5 1880 and died December 18, 1910. Aged 30 years, 8 months and 13 days. He was the only son of Mrs. Mary E. Foster, Semora, N. C. He leaves the widowed mother, two sisters, Miss Eva and Mrs. Ellie Fuller, an uncle Mr. J. A. Foster with many other relatives, friends and neighbors to mourn this loss. Bro. Foster was a young man of true worth. He was converted and joined the church years ago and remained a faithful and consistent member till death. He was recently elected Superintendent of the Lebanon Christian Sunday-school. He was a young man of character a true Christian citizen. He was industrious and saving, truthful and honest, loyal and faithful to that which was given to him. Bro. Foster's health failed about three years ago, though he was injured this year. His last sickness was severe and lasted for one week. He was devoted to his mother and family and faithful and helpful to those about him.

He talked hopefully about dying but desired to live for mother and sisters

The burial services were held at Lebanon Christian church in presence of many kindred and friends who came to weep with those who weep. Services by the pastor.

J. L. Foster.

Hedgepeth.

Miss Mary Elizabeth Hedgepeth departed this life at her home near Parrsville, Isle of Wight Co. Va., December 15, 1910, aged 76 years. The deceased was the daughter of Allen and Sarah Hedgepeth and leaves one sister, Miss Nancy Hedgepeth. The funeral was conducted at the home by the writer and the remains buried on the farm near by. We extend our sympathy to the bereaved ones.

N. G. Newman.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount Brought forward .. \$3,730.93
 Dues.

Wm. Staley Cheatham .. \$.90
 Holt Gerringer20
 Gilbert Gerringer20
 Blannie Franks10
 Bettie Franks10
 Dwight Franks10
 Namo Franks10
 Numa Franks10
 Dewey H. McClure05
 Lillie Thomas 1.00

Monthly S. S. Offering.

Liberty (Vance) N. C. 5.40
 Auburn, N. C. 1.17
 Linville, Va. 1.06
 Bethlehem, Va. 12.00
 Bulah, N. C. 3 mo. 2.50
 Youngsville, N. C. 1.90
 Josephine Alford25

Special Offering.

O. A. Barnes 1.00
 389 lbs. tobacco 28.42
 Mrs. Amanda Capps 2 mos. 8.00
 (support of children)
 Mrs. Bettie Cates 3.00
 (support of children)
 G. L. B. Penny 81.65
 (Guardian Rogers' heirs)

Thanksgiving Offering.

Liberty, Vance, N. C. 6.80
 Haw River, N. C. 2.90
 Auburn, N. C. 1.35
 Cedar Bluffs, Kan. 5.00
 Sandy Bottom Union S. S. .. 5.50
 Burtons Grove, Va. 3.25
 Poplar Branch, N. C. 1.50
 Bethlehem, Va. 6.05
 Greensboro, N. C. 8.08
 Antioch, Va. 11.25
 Rev. E. Thornburg and wife 1.00
 Dendron, Va. 12.06
 J. W. Maynard and family 1.00
 Mrs. H. Y. Rush, O. 1.00
 Union Thanksgiving service 4.70
 (Dayton, Ohio.)
 Burlington, N. C. 20.20
 Union Grove, (R.) N. C. 5.85
 Hobson, S. S. Va. 7.00
 Rev. Eliza L. Brown, Ind. 1.00
 Isle of Wight C. H. Va. 7.50
 Mt. Olivet, Va. 6.40
 Bulah, N. C. 5.00
 Mt. Zion, Va. 2.70
 Wake Chapel, N. C. 13.25
 Russell and Robert Wood 1.00

Grace's Chapel, N. C. 1.00
 Shady Grove, N. C. 1.10
 Hebron, Va. 3.25
 New Hill, N. C. 1.60
 Bethel, N. C. 3.16
 Mt. Carmel, Va. 6.94
 Amt. 49th. week 1910 \$307.59
 Total \$4038.52

Elon College, N. C.
 Dec. 28, 1910.

My Dear Children and Friends:

We are glad to report that good "Old Santa" came and left a nice supply of good things for play, to eat, and to wear, so that not a child was left out. The children blew their horns, cut with their knives, and played with their dolls till all had a busy, happy week. All our children were here till Thursday when some went to Trinity. Miss Dora our faithful and efficient housekeeper had not been idle and our Christmas dinners (for we had several) were simply delightful and plentiful till, as one little fellow said "he could chew more, but could not swallow." Another boy said (he was a big fellow) "he would ask blessing and eat again."

Uncle Wellons and Aunt Helen Winborne took dinner with us Sunday, and to please Miss Dora Uncle Wellons tried to eat some of everything we had.

We were glad to have Dr. G. S. Watson our physician, also a trustee, and Bro. A. B. Barnes, treasurer, take dinner with us Monday. Other friends and relatives of the children have called during the week.

The following children were received Dec. 23, 1910:

Nora Rogers, Myrtle Rogers, John Rogers, Alice Rogers and Rose Rogers. These increase our Orphanage family to 43—23 girls and 20 boys. This is the first time our girls have gotten ahead of our boys.

Master Edward Brickhouse Jr. Norfolk Va, 36 Christmas postal cards for the children.

T. E. Brickhouse, Norfolk, Va., 50 lbs. nice fresh candy to sweeten the children with.

We are so grateful for cash and kind sent in from so many sections that we just feel that thousands of good people love our Orphanage: We shall try more and more to merit their love and good wishes. We would like to make a personal write up of each gift but cannot for space. We thank each one personally for adding to our support and our Christmas happiness.

Donations.

Mrs. W. D. Eatman, Clayton, N. C. three chickens. Mrs. E. T. Pierce Mrs. D. J. Sipe, News Ferry, Va., dress goods

for children. Mrs. W. J. Pierce, News Ferry, Va., 1 nice heavy quilt.

Virgilina, Va., Christian Sunday-school by Anna Apt 1 box cloth, stockings, dress goods, confections etc.

S. M. Rowland, McCullers, N. C. 2 bu. wheat, Bro. Rowland's children 1 bag of walnuts and hickory nuts.

Geo. M. McCullers, McCullers, N. C. 3 years subscription to "The Farm Journal" Philadelphia, Pa.

H. H. Holland, Suffolk, Va. 1 box fine Florida Oranges.

Mrs. E. J. Brickhouse, Norfolk, Va. \$5.00 to gladden the hearts of the orphan children.

Master McGee Fix Agt. Burlington, N. C. 2 bottles Goose Grease.

We are now writing all Sunday-schools in the Convention that are not making "monthly offerings," and asking them to do so in 1911. We hope all superintendents and schools will consider this appeal as we shall need much more regular income in the future than we have had in the past. Will your school help for 1911?

Yours for another year's work.

Uncle Jim.

Raliegh, N. C.

Dec. 15, 1910.

Dear Uncle Jim:

Enclosed please find fifty cents our dues for Nov. and Dec. Almost time for Santa, hope he will visit the orphans, and give them lots of nice presents.

Your Nephews and Nieces, Blannie Bettie, Dwight, Norma and Numa Franks.

The children were remembered nicely by the good Santa and had a joyful and happy day.

Portsmouth Virginia.

Dear Uncle Jim:

Enclosed you will find one dollar, which we want to send to the Orphanage, as our Christmas offering. We have never written to you before but hope to do so again in the near future. Wishing you and your little folks a Merry Christmas and a Happy New Year.

We remain,

Russell and Robert Wood.

We have placed your offering, boys, under the regular Thanksgiving head but hope to have you become members of the Band and write regularly.

Haw River, N. C.

Dec. 24, 1910.

Dear Uncle Jim:

Enclosed you will find one dollar for dues, which will pay up to March. I guess you thought I had forgotten to write, but had not, when I wrote last I was staying at grandpa's, but my grandma died, and

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CONCERNING THE COLLEGE COMMUNITY.

The new bank building. Whiskey and the Christmas holidays. The survey for Southern Power Company's Transmission Line.

The painters are finishing the work on the new banking house of the Elon Banking and Trust Co. The furniture and fixtures, with the exception of the new steel safe which the Company has bought, has been placed in the building. This Company has, besides furnishing banking convenience to the community since beginning business Jan. 1 1910, made a success in the business itself. They have more than made expenses, a showing hardly expected by any of the directors, for the first year.

The college is short in housing accommodations for the unusually large number of young men here this year. During the Christmas holidays additional dormitory room has been provided by converting the dining room at East dormitory into rooms for young men, one room being reserved in this part of the building for shower baths. There are several young men applying for entrance at the beginning of the Winter term, Jan. 3, and these additional rooms will aid the college in accommodating them. All rooms to be had in private families have been taken.

The holidays have passed very quietly here. Whereas there was a good deal of drunkenness in the vicinity a few years ago, there being eight government distilleries within three miles of Elon when it was built twenty-one years ago and a like proportion of whiskey consumption, during the Christmas season, there is now instead of barrels of whiskey being shipped away from the railway station none, of course, going away, and comparatively few packages coming in by express, and a corresponding absence of drunkenness. The only intoxicated person reported to the town authorities as having been on the streets, during the holiday season, was one negro man, who said he had been raised on licker and was bound to have a little for Christmas. Thus a great transformation has come in the onward march of the temperance idea, and the surrounding community is fast becoming more prosperous. Farms are being improved and are becoming more profitable. Macadam roads are being built, other roads improved, and public schools supplemented by local taxation.

The survey for the transmission line of the Southern Power Company running from Greensboro to Durham passes just north of Elon, so that this Company can furnish power for our town industries and for lighting purposes should they be able to do so at less expense than the College plant can do. —Elon College Weekly.

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**DR. J. H. BROOKS,
DENTIST,
Posterior Building, - - Burlington, N. C.**

Grandpa and mama have carried me home,
but I would rather stay at grandpa's.

Lovingly.

Lillie Thomas.

Glad to get your letter again, Lillie, and
hope you will not wait so long again.

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for the editor should be directed.

IN UNEXPECTED WAYS.

It is a pleasing thought that one who desires that his life shall be a blessing to others, has opportunities come to him in unexpected ways. One may go to a certain place for a specific purpose, and, while on his way there, he may meet some one to whom he can speak a word which will make a helpful and lasting impression upon him. It is said of the late Charles H. Spurgeon, of London, that one day, while driving along a road with his horse and wagon, he stopped at a watering trough to let his horse drink. Just then a man, whom Mr. Spurgeon did not know, came along and halted a few moments. The great preacher spoke a few words about one's need of salvation, which led the man to become a Christian. In that unexpected way Mr. Spurgeon rendered a service, the value of which can never be estimated. A writer says: "A careful study of the New Testament will reveal the fact that some of the greatest things, said and done by our Lord and his apostles, belong to what may be called the byways of their ministry. 'And it came to pass that, as he went, behold,' and then follows the story of an interruption which becomes the occasion of a new display of mercy. While Paul 'waited' for his friends at Athens, his spirit was stirred, as he saw the city full of idols, and then came the memorable discourse on Mars Hill. These things were done on the way to something else. There is a fruitful field of suggestion here."

One suggested thing is, we need to be prepared to do good in unexpected ways and opportunities. We should be in readiness to say something or do something which will help another when we meet

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CAREFUL ATTENTION TO MAIL ORDERS.

him or her in a casual manner. Possibly that one is feeling sad, and is longing for a cheering and stimulating word. Some low-spirited ones do not give open signs of their real state of mind. They may not appear to need any special expression of sympathy from others. It may be just the time for us to say a kindly and happy word. But how forgetful we often are about the opportunities which we might use for helping others along! How seldom do we speak to unsaved ones about the eternal welfare of their souls!

C. H. Wetherbe.

Terrell.

Died at his home in east Burlington, Mr. B. B. Terrell, Nov. 16, 1910. He was sick only a few days, and his death was quite a shock to those who knew him. Mr. Terrell was an active member of the Bible Class of the Burlington Christian Church. He was fond of the Church and its services. He leaves a wife and several children, and the sympathy of the church and community goes out to the family in this hour of their deep sorrow. Funeral services were conducted from the home by the writer, and the burial was in Pine Hill Cemetery.

P. H. Fleming.

Dr. J. H. Brooks.

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The Christian Sun.

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ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

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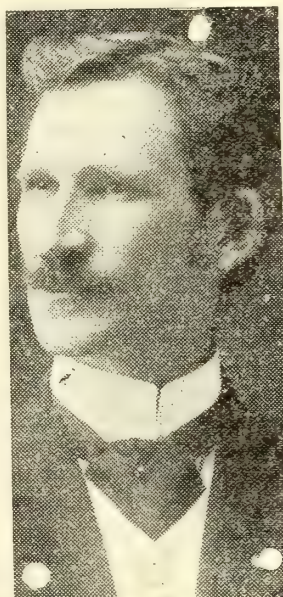
J. O. Atkinson, Editor.

GREENSBORO, N. C., JANUARY 11, 1911

Price, \$1.50 a Year.



**MEMORIAL CHRISTIAN TEMPLE, NORFOLK, VIRGINIA, AND ITS
PASTOR, REV. Mc D. HOWSARE.**



DOES IT PAY?

(We take great pleasure in presenting herewith cuts of Memorial Christian Temple, Norfolk, Virginia, and its beloved pastor, Rev. Mc D. Howsare. This is a church that does things, has always been noted for its zeal in good work and its achievement of results. It had its origin in a spirit of union and Christian fellowship, being built to memorialize the union of the Northern and Southern branches of our church, which had been severed by the Civil War. Itself a missionary enterprise, it has taken the lead in its liberal contribution to missions, and is known throughout our Convention for its loyalty and liberality. The present pastor is no less zealous in mission work, and in all good enterprises, than its former pastors have been, and has now one of the most thoroughly organized congregations in all our connection. In addition to his pastoral work Bro. Howsare will edit a Department of Missions in The Christian Sun during 1911, and in this way will speak every week to a large audience on a theme about which all of us need to be better informed.)

Memorial Christian Temple recently gave a Christmas cantata which required a vast amount of work. It was pronounced a great success by the public, but several times the query recurred to some of those who had the matter in hand, "Does it pay?" Lack of co-operation, the worry, the offenses that arise together with the time and energy consumed are items to be considered on the negative side of this question.

On the other hand there are many, and we believe a preponderance of arguments, in favor of observing these so called "red letter" days in our churches.

The observance of such days attracts the attention of many non church goers and they are led to go occasionally, at least, to the Sanctuary. In a measure it advertises the church and keeps its work before the people.

At such times as these there is an excellent opportunity to come in close contact with children enabling us to study their natures and teach lessons otherwise impossible. Discipline can be enforced

and many a child taught that which will be of great value in after years. The drill the child gets in appearing on the platform and learning to express himself is of value. Many an adult would quake and tremble if required to stand in the presence of such a sea of faces as often witness our programs on such occasions.

Then we believe that the Gospel is many times preached to multitudes when they are ready to receive it whereas if the same truth were spoken by a preacher it would not be half so effective.

On such occasions there is also an opportunity for those who do the training to learn the lessons of patience and forbearance. To keep "sweet" and to "stick to it" until the thing is through requires the limit of some people's grace and grit.

Then there is an opportunity to emphasize certain truths and freshen them in our minds. We never pass through a Christmas entertainment without having the birth of our Lord singularly impressed upon our minds. Easter exercises lead us of deeper appreciation of the resurrection of Christ. Rally Day, Home Coming Day and all the other "red letter" days each stand for some definite truth which at such times receives due emphasis.

In view of these facts we believe we are justified in the observance of these days and that they are worth more to the church than they cost us. Mc D. Howsare.
Pastor Memorial Christian Temple, Norfolk, Va.

TO UNVEIL TABLET IN MEMORY OF REV. C. J. JONES, D. D.

March 17 will be the twenty-first anniversary of the organization of Memorial Christian Temple. The day will be fittingly observed and on that occasion a marble or granite tablet will be unveiled in memory of Rev. C. J. Jones D.D. The tablet will be about two by three feet and will be inserted in the wall in a conspicuous place near the pulpit. All members and friends of the church at the time of its organization now living will be accorded seats of honor on that occasion. Dr. Jones was one of the great pulpiteers of our people and we will delight to do him honor.

Mc. D. Howsare.
Norfolk Va., Jan. 9th, 1911.

EDITORIAL.

ABIDING STRENGTH.

Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded. 2 Chron. 15: 7. (Golden text for Sunday Jan. 15.)

There never was a strong bad man. There never was a weak good man. That is spoken of things permanent. A bad man may seem strong, well instrengthened, impregnably fortified. But he is not strong, permanently. The ways of wickedness are as sure to come to confusion and to naught as night to follow day. God is in His universe, and He founded all His creation on a moral as well as on a physical basis. His line is gone out through all the earth. At the heart of things, at the very center, around about which things gravitate and circulate there is a moral principle. It is eternally impossible and unthinkable to go against that principle both in the government of things, business, and peoples, and come to ultimate and permanent success. There is, and indeed can be, no success without the realms of right.

Conversely, a good man may seem weak, and he may be weak, and what he does may seem to waste. But he is not weak, and what he doeth shall never waste. What the righteous man does shall abide, through the heavens fall.

Jereboam, son of Nebat servant of Solomon, was a big, brawny, brave, competent, courageous, cunning man. He took counsel with his heart and laid his plans deep, made them far-reaching, said in the name of all strength and valor that his cunning devices and deep laid schemes should carry, whether or no, and should abide. But Jereboam wrought without reckoning, and his cunning carried him no whither. (If you wish to see one of the most awful indictments ever pronounced against any man by the most high God read 1 Kings 14: 7-17.) and to such end comes even the man in the wrong who trusts his own strength.

The lesson of today speaks of another and quite a different, man. Asa is not spoken of as shrewd, cunning, and courageous; but this is said of him, which is far better than all earthly cunning. "And they (Asa being their leader) entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul." As long as Asa put his trust in God he was strong, mighty, invincible; for which reason this was spoken to him by the prophet II Chron 16: 9. "For the eyes of Jehovah run to and fro throughout the whole earth, to

show himself strong in behalf of them whose heart is perfect toward him."

Do not understand that the good are always the wise, and are hence infallible. This very man Asa acted foolishly, and to that extent, failed. But wherein he acted right, did God's will, and executed his plans in righteousness, to that extent Asa's work and name abide among the permanent things—among the things that never waste nor perish.

It is easy to read the lives of men who lived in olden times and whose deeds are recorded in the Bible. This is so because the Bible does not color or mince matters. It is a true record. It is a condensed statement. It brings the facts together so that, without coloring or without mending, they may be seen as they are.

The lives of men and women have been just as foolish, silly, short-sighted as these of Bible note; but we do not see them in their entirety, and without fear or faency, as we do from the Bible.

There never was a strong bad man. There never was a weak good man.

WHEREIN THE DENOMINATION SUFFERS.

If we mistake not this Christian church of ours suffers today. A spirit of apathy and indifference possess us. We are not aggressive any more. There is no slogan in our hands; no distinctive colors on our banner. We seem not to care any more. It is a sufficient rule of faith and practice amongst us to know how other denominations do—and then imitate them. If we keep our old churches and old congregations and hold our own in established places we are satisfied.

Brethren and friends of the churches called Christian, what are we doing today of a distinctive, achieving, aggressive nature? Wherein is our weight, and worth, and work telling and towering and triumphant? We are certainly not making ourselves famous in the foreign field. I believe that, among the denominations who give at all for foreign missions, we take rank with the most meager and miserly givers. And the number of our preachers and converts in foreign lands is not sufficient to make us famous, as a missionary people, to say the best.

In the work of home missions we are about holding our own. Now and then a church is added; but now and then a church drops out also. The North Carolina and Virginia Conference at its last session received a church; it also reported one church building sold during the year. We believe the same, practically, was true of the Eastern North Carolina Conference. If the Western North Carolina Conference has received but one

church in the last two or three years we are not aware of it; and about an equal number has dropped out or been sold during the time.

Now, unless a church increases, grows, develops, makes itself felt along missionary lines, along what lines will it grow, make its might known in the world?

We are not winning any great numbers to Christ, that is, sufficiently to distinguish us among evangelical bodies. We are satisfied if we have a revival in a church once a year and gather in those of the community who have been trained and prepared in the Sunday-school.

The Bible is our creed. We profess to hold this and only this as a rule of faith and practice. Are we making ourselves felt in the world, in any marked measure as a people, because of this fact, or on this score? Christian character is a test of fellowship with us, are we making our fellowship any more sacred, dear, enviable on this account?

What are we flinging to the world today to challenge its envy, provoke its wrath, arouse its conscience or awaken its admiration? What do we, brethren, to show that we are a distinct and peculiar people with a mission in the world, a work to do, a program to pursue, a plan to execute?

Have we lost the life out of us that we lag and linger; that we are apathetic and indifferent?

Have we no program? Have we no peculiar mission? Have we no task?

Rev. H. W. Elder of Richland, Georgia, introduced a resolution before the Southern Convention at Suffolk last May to the effect that we increase our membership 25 per cent. in the next two years. What is our program for achieving that end?

TOOLS FOR SUNDAY-SCHOOL WORK.

If any Sun readers wish help, more than is given in the quarterlies, we will be pleased to supply them. Write stating what you wish and we will order for you or send direct. Among some of the working tools of every good Sunday-school worker which we can supply at a price less than that offered by publishers are these: Peloubets Select Notes, said to be the best help published in any one volume. We supply these at \$1.00. Anolds S. S. Lessons, also a most excellent help, we supply for 50cents. Tarbell's Teachers Guide, regarded by many as the most complete help, we supply for \$1.15. The Gist of the Lessons, by Dr. R. A. Torrey, bound in leatherette, flexible, gold embossed, 160 pages 35 cents. In addition to this we can supply almost any reliable treatise on the Sunday-school work carried, such as Thirty Years at the Superintendent's Desk, by J. R. Pepper,

for 35 cents; The Working Manual of a Successful S. S. Teacher by Marion Lawrence, for 35 cents; Murray's "Bible Stories to Tell Children" for \$1.00; "Our children for Christ" by Seudder for 15 cents. "How to plan a Lesson" by Brown Cloth, 55 cents.

In short, whatever working tools the Sunday-school teacher or pupils need to help to greater usefulness and efficiency, we will be glad to furnish at, or below, the publisher's price. Send orders to The Christian Sun and we guarantee satisfaction.

CURRENT COMMENT.

A Sentiment.

Here is a splendid sentiment from Francis de Sales that is worth passing along at the beginning of the year: Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that as they arise, God whose you are, will deliver you out of them. He has kept you hitherto—do you but hold fast to his hand, and he will lead you safely through all things."

Tragedies.

The killing of Moissant at New Orleans and Hoxsey at Los Angeles on December 31 rounded out a year of shocking mishaps and awful tragedies in the field of aviation. Idols one day and applauded by tens of thousands, prepared for burial the next, was the experience, and the fate of no less than thirty of these brave fellows in the year 1909. It was a sad year indeed for aviators. The trouble is that aviators, while they have learned the air and something of how to navigate it, they have not learned their own limitations and the restrictions imposed upon them. They have allowed themselves to be swept off their feet, so to speak, by enthusiasm. The applause of a million will not keep one in the air when the machinery gives out. We are creatures of the earth yet, and so must give heed to the material basis on which we operate and with which we have to do. In our minds and hearts we sail and soar. Success and the ambition for it lure us upward and onward. But if the machinery snaps, we are done for. This is why a strong and healthy body is necessary.

Public Manners.

The Sun took occasion recently to call attention to the fact that we people of the South had not learned the art of "lining up," and taking our turn at public places, ticket windows, in stores and elsewhere when many wanted service at the same time. Our words were to this effect: "We push and shove and crowd about ticket windows in a conglomerate,

greedy mass. In the North, even at small stations, would-be purchasers line up and, though in haste, awaiting in respectful silence and patience their turn. In stores we try to get the attention of the clerk and crowd the customers out ahead of us."

The Charlotte Observer saw fit to quote our observations along this line, and later prints from a North Carolina young lady now in Boston what purposes to be a reply. My! it is peppery. The sister says, quoting from The Observer:

"In heaven's name what do you people mean by publishing such a thing in such a nice paper as The Charlotte Observer? My! Whoever wrote that article is certainly daffy on this question and I should like to tell him so. If he could come up to the city of Boston and get run over on the streets, knocked over trying to get a subway car, and then, when once he gains the interior, see every lady standing and all the men sitting, he would certainly change his opinion."

And more to the same effect. Well she told us allright, and despite her pepper we are of the same opinion still. We happened to go to Boston once, in fact twice, but by some chance were not run over on the streets, and so forth. We were not talking about how fast, nor how slow people in the North go, nor how disrespectful they were of the ladies—making them stand up on the street cars and such. We were speaking, and this is written to speak again, of our utter disregard in public places here in the South, of manners altogether. We have not learned to line up and take our turn. Not half of our railroad stations, and other public places, have a rail enclosure to make us line up, and they are frequently disregarded where we do have them. During the Christmas season this writer went hurriedly into a station to purchase a ticket. Thirty others had done likewise. Thirty-one sheep would not have been more disorderly. More than once a fresh comer jumped in where a purchaser had moved out, and those in waiting had the grim satisfaction of seeing a person who had not waited two minutes make his purchase before one who had waited in the shove and bustle fifteen minutes. Now a policeman in Boston, would have said to that new comer "Take your place in line," or, what is more likely, the ticket agent would have absolutely ignored the new comer's demands until everyone else had been waited upon.

(That men will not give their seats to women on the cars in the North is deplorable, almost as deplorable as the conduct of our women in the South who will occupy a whole seat, made for two, on rail-

way cars or street cars, and let other women stand in the aisle. On almost the last train we were on last week we saw three ladies do that very thing, while three or four other ladies stood. But that is wholly another matter, the attitude of man to woman or woman to woman, has nothing to do with this question of lining up and taking your turn.)

On one occasion, when this writer was a student in Harvard, the tickets for a Harvard-Yale football game were to go on sale Monday at 10 a. m. Sunday previous at 2 p. m., Harvard students, and others, began to line up, keeping their positions allnight that they might be served in turn. Our opinion is that in a Southern institution instead of lining up and being served in order and by turn, about fifteen minutes before 10 a. m. pandemonium would have broken loose and bedlam have reigned supreme in the conglomerate, whirling, seething mass about the ticket window. In our homes, personally, man to man, Southern courtesy and comeliness, politeness and manners are worthy to be praised and emulated. But, as a writer said of ex-President Roosevelt lately, before a crowd and in a crush we lose our heads.

Near Beer to Go.—If the present Legislation wipes out the near-beer joints in this good State, it will have done one good and magnanimous deed at any rate. Sentiment everywhere seems to be against this abomination and it is well. They are a disgrace and a nuisance, hurtful to many, helpful to none. Bro. Wade H. Harris of the Charlotte Chronicle has peeped in on the Legislature and writes this paragraph to his paper:

"The Macon county man projected his near-beer bill at the very opening of the Legislature merely to test the temper of the members on that question. There was no mistaking the result. The near-beer dealers in the State may as well begin putting their households in order, for a bill is going to be passed that will sweep the State clean. It will kill the near-beer business about as dead as a business can be killed."

—Here is another answer to the old cry from the license advocates that all of our money is leaving North Carolina. The comparative report given out a few days ago by the corporation commission of North Carolina shows that there are 423 banks in the state today as compared with 122 in 1900; that the capital stock is \$16,851,334.55 as against \$5,729,883.47 in 1900; that the deposits are \$67,062,788.34 as against \$18,065,759.79 of ten years ago; and that the resources are \$113,794,889.34 as against \$29,980,147.79 in 1900.

AMONG THE CHURCHES.

Wadley, Alabama.

Dear Editor:

We have had a very quiet Christmas, and every body seemed to enjoy the holidays.

Nearly all our churches held appropriate services. I am indeed glad to see our people celebrating this great occasion in a becoming way.

My churches are in splendid condition to begin the new year, I am expecting this to be a good year with my work. I am trusting the Lord to give me great success. However, I have not been "pounded," neither have I had any "shingles" applied to me but I have had a severe "boxing." The Christian Endeavor Society at New Hope, at our last appointment Christmas day, presented us with just such a box of good things as the preacher and his family needed, I do not know who took the lead in this "boxing scrape", but I pray God to richly bless every one who in any way took part in the good work. If those good people could have been present when the box was opened they would have been repaid for the gifts. It was a pleasant sight to see the children as the goods were taken out and given to each of them how they did enjoy it. I hope to be able to render better service for this people, I trust I may prove to them my appreciation of this special kindness. My wife and children desire to express to them their heartfelt thanks.

God bless them.

We had a very fine New Year's service yesterday at Beulah church, after which the communion service was administered, and while the congregation sang a very appropriate hymn, we gathered our collection for the Orphanage which amounted to \$13.16. Some has already been sent from this church, and some yet to be sent. We all went home feeling good. I wish you and the many Christian Sun readers a happy new year. G. D. Hunt.

Richland, Ga.

I am serving four churches this year; viz: Enigma on the 1st Sunday, Oak Grove on the 3rd, Richland and Randall's Crossing on the 4th. The second is vacant at the present, though I hope to do some mission work on that Sunday. We are planning to have a District meeting at Enigma the 5th Sunday in this month. Program later. This church is in good condition. Reorganized our Sunday-school there last Sunday. This church

pays about \$6.00 per member a year for all purposes. Randall's Crossing has a fine Sunday-school, it is 10 years old and continues to do good work. Much credit is due W. W. Jester who has stood at the head of the school all these years. His efforts have been untiring. Many other old people have been loyal with him and a more faithful set of young people can't be found anywhere. This church pays about \$5.00 a year per member.

Our church here has a good Sunday-school, also Christian Endeavor Society. Br. D. S. Hogg, stands at the head of the Sunday-school and with some faithful teachers is doing some good work. This church pays about \$6.00 per member a year. We have a church Aid Society that is doing some faithful work.

The church at Oak Grove has a large membership and many of them are young people. They only raise about \$2.00 per member a year. This church has a good Sunday-school under the leadership of Bro. J. H. Floyd. The community is now building them a splendid school house. They have a large literary school here. We are talking about building a new church here. It is very much needed, and the church is well able to build. The present building is too small and not in keeping with the progress of the community. This church has great possibilities before it. I went to this community about 15 years ago and we didn't have a member; now we have nearly 300. I have served them all these years, a pleasant service, indeed.

Rev. G. O. Lankford is holding the pastorate of the new church in Columbus. He is giving his full time to this work and is much encouraged over the prospects for a fruitful year's work. I am much concerned about the work of Bro. Harrell at Portsmouth, Va., and Bro. Walters at Winchester, Va. I know something of the financial strain which they are passing through in such great work. I know how to sympathize. I think I do. May the Lord help them in their great efforts. Bro. J. H. Milan is doing some splendid work at Red Hill. They have the best Sunday-school they have ever had, and the work moves along all lines splendidly. He is getting along fine at Brown Springs and is giving two Sundays at Beulah, Givard, Ala. He has a fine field for development, and he knows how to hustle things.

I haven't seen Bro. Young since Conference and don't know just how his work is moving off. I hope he may have a prosperous year. He has a good field for usefulness I learn that Bro. Carter is down hard at work and is moving things. Bro. Carter has a fine field for develop-

ment, but it will require hard work. I think he is equal to the task. Bro. Holder holds the work at Riverview, and is loved by his people. I was with him a few days in a meeting before Christmas and enjoyed the stay with him and his people very much. We propose to increase our work 25 per cent. before the next Convention. We know the Lord is willing and we can by His help. A good long steady pull will bring us to success. Every man to his work.

H. W. Elder.

Madrid Iowa Letter.

Evangelist "Billy Sunday, who was at one time a resident of Madrid, Ia., and is now holding a meeting at Waterloo, Iowa, is reported as having some very plain things to say about the spiritual conditions of this state. He says that he has never worked in a state where the people seem to be so dead spiritually as in Iowa. One cause for this he attributes to the prosperity of the residents of the state, and their strenuous efforts to gain supremacy in the commercial world. But the people of Iowa, while admiring the evangelist, will think that he is a "little off" in these statements. Of course they will. But if his statement, as to their spiritual condition, is true, the saddest thing about it is not that the folks are "deader" out here than elsewhere, but that in other places they are dead. The evangelist, as well as others, may find in every state, professed Christians who give no evidence that they know anything about spiritual life. They will not even attend church, not give anything to spread the gospel. And many who do attend religious services seem to know nothing of the deep things of God, which things are so essential to effectual service in the cause of Christ. But where ever we go we may find a little band of faithful ones. Even in very "spiritually dead" Iowa we can find them. And I am sure that "Billy" Sunday did not mean to discredit the faithful few, but is glad to find them. It seems pretty discouraging to them sometimes, as they look around them and see what a hold worldliness and sin has upon the people. Their hope for a revival is almost a "hope against hope" and yet their desire for a revival is such that they will not give up.

God will hear the cry of these faithful ones. They need to get together in prayer. While conscious of the difficulties in the way let them "lift up their eyes unto the hills from whence cometh their help." Our work here in Madrid is not what we would love to see, and hope to see, but I am glad to report that we have a faithful little band here. Our Sunday services

are well attended, but when I mention the faithful little band, I have in mind those whom we meet in the mid-week prayer services. God bless those who want to come and cannot. Our meetings recently have been very sweet and spiritual.

It was my privilege recently to spend ten days in a meeting with Rev. J. A. Stover, of Barnes City, Iowa. It is a town of 400 inhabitants, about 100 miles South of here. Rev. A. M. Hanson, now at the Third Church, Norfolk, Va., was pastor of the church here for four years. The people spoke highly of his work there, in the church and in the school. There were not many professions in our meeting, but the meetings were good and the Christian people expressed themselves as being greatly helped. To the Lord be all the praise.

W. D. Harward.

Norfolk Letter.

Bro. T. A. Twiddy, continues to improve and it is the hope of his many friends that he will soon be able to occupy his usual field of activity.

Mrs. Hanson had been for some years, a sufferer, and it was recently decided that she might get relief by a surgical operation. Last Wednesday she went to the Protestant Hospital where on Friday she had an operation performed. The trouble proved to be more extensive than was at first thought, hence a more complicated operation than was at first expected—While she has of course been quite uncomfortable she is doing nicely and we hope that she will soon be in her place in the home, and in the church and Sunday-school.

Bro. Hanson addressed the Men's Bible Study Class at the Naval Y. M. C. A. Sunday afternoon. At 6:45 he organized the Young people of the church and Sunday-school into a Bible Study Class and they took up for the present the study of the book of Ruth.

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To an unusually large congregation Sunday night he preached a fine sermon being the second in a series of three on, Men who failed at the cross roads of life. His subject was Esau, the Hunter. The first in the series was, Lot the Cattle-man. The third will be Aaron the Priest. At the close of the evening Mrs. Louise Mitchell was received by letter, and two came out and took a public stand for Christ.

Prof. S. M. Smith in the afternoon organized the children of the Sunday-school into a Sunshine Society which gives promise of doing good work.

Mrs. Minnie Dixon and little son James of Warren Pa., are visiting the family of her father Mr. Jas. A. Eley on 30th St.

J. W. Manning.

ANOTHER HOLD UP IN CHURCH.

On Sunday, Dec. 25th, 1910, as the congregation at Union (Alamance) was concluding the last stanza of the closing hymn, Bro. W. J. Graham approached the pulpit and said he wished to say a word. In behalf of the Ladies Aid Society, members and friends of the church, he addressed the pastor, stating it was the desire of those he represented that all might have a pleasant time during the Christmas days, and especially that their pastor share the joys of the season and to that end they wished to present to him some of the good things of life as an expression of their appreciation of his services as pastor. Brother Graham then handed me a purse containing \$19.00 in cash, to which Sister E. A. Trolinger has since added one dollar. Fresh meats cakes eggs and sausage were also given by Bro. G. R. Maynard and wife. Buffin Hughes and wife and Miss Nannie Kernodle, bucket of lard by E. W. Wilkins and wife. Contributing to the purse besides the above were W. S. Perry, Ernest Rascoe, L. A. McCauley, J. M. Wallace, and wife and Miss Adline Wallace, L. A. Cantrell, J. S. Lee, Annie Lee, Alice Maynard, J. S. Coleman, John Madden, C. P. Aldridge, Will Lea, Wm. Cantrell, Lessie L. Aldridge, Newton Foster, H. G. Pace, Mrs. E. J. Pace, Mrs. S. J. Squires, Bessie Gilliam, W. F. Sawye, Jas. Gilliam, Mrs. C. M. Walters, W. J. Turner, G. R. Maynard, L. H. Aldridge, G. A. Garrison, A. Graham, Mrs. A. Graham, W. J. Graham and wife, Mrs. R. T. Kernodle, Miss Selma McCauley, Mrs. W. H. Kimbro, Mrs. R. W. Fitch, Miss Lydia Fitch, Ladies Aid Society.

To all of these kind friends I offer sincere thanks, and shall long cherish the remembrances of their kindness.

J. W. Holt.

ELON COLLEGE NOTES.

The various professors after spending the vacation season in many sections visiting friends and relatives are now at their posts of duty and report an excellent season of enjoyment and good fellowship.

Many old students have not yet arrived but will return within the next few days. Of course, there are some who will not return and this brings sadness to their friends and fellow students who were confidently expecting them to continue their college course. Many new students have matriculated, the total number registered to date is 155 with many more to come.

The Christian Sun office has been removed from the third floor of the Administration Building to the original home in the Christian Sun office in the business section of the town.

The Elon Banking and Trust Co. having during the first year of its existence occupied the old Christian Sun office has removed into the new banking building on the south side of the railroad, thus leaving the Christian Sun office vacant and enabling Dr. Atkinson to move back to his old stand.

Mr. W. C. Michael, Farm Demonstrator in Guilford County has moved into his home recently purchased from Mr. J. P. Huffman. Mr. Huffman is preparing to erect a home for himself and family on the Roller Mill property in the edge of town.

Prof. W. P. Lawrence has made arrangements to teach English in the Wooster University Summer School, of Wooster, Ohio. This is one of the largest summer schools in the middle west, last year during the summer term more than 1,000 students matriculated.

FORTH FROM YOUR PAST!

By Amos R. Wells.

Forth from your lowly Past! In humble-wise

Up to the highest heaven lift your eyes.
No glories that the heroes ever knew
But God has placed them waiting there
for you.

Forth from your evil past! The shame and sin—

Dare now to live as they had never been.
In Jesus cleansed and in His sureness sure,
Know that the years to come are sweet and pure.

Forth from your troubled past! How dark the days,

How dreary and perplexed your wandering ways!

Forget those fears and tears and scenes
abhorred,

And enter all the joyance of your Lord.

Forth from your lonely Past! No comrade knew

Your inner warfare for the good and true;
But in the time to come till time shall end
You shall not lack a comrade and a friend.

Forth from your Past! 'Twas given you to build

A future from it, all with blessings filled.
Enter its open gate, its liberal door,
And live its happy lord forever more.

Auburndale, Mass.

—Rev. W. H. Thompson, West Liberty, Ohio, and formerly of Park Place Norfolk writes that all goes well in his present field and that "we are having a fine winter" in Ohio. It evidently requires cold weather in the West to make folks feel like it is a fine winter.

NOTES AND PERSONALS.

—W. C. Dowd, editor of The Evening News, Charlotte, was elected Speaker of the House of the N. C. legislature, Jan. 4.

—Mrs. N. T. Clements, of Zuni, Va., writes high praise of the Life of James O'Kelly by McClenny. "I read it and was delighted. Did not stop reading it until I had finished it. I hope every member of our church will buy and read it."

—Chas. F. Johnson was elected last week by the Maine Legislature to succeed United States Senator Eugene Hale, March 4th, next. This is the first democrat Maine has elected to the U. S. Senate since 1847.

—Rev. D. A. Long, D.D., goes to Rifle, Colorado, Jan. 13 to supply for Rev. Horace Mann who is to be at Denver three months as a member of the legislature of that state. Dr. Long will be accompanied to Colorado by Mrs. Long.

—Rev. A. P. Barbee, of Garner, N. C., was a pleasant visitor at The Sun office Monday a. m. Bro. Barbee is enjoying very much his work as pastor of several of our good country churches, and the work will go forward under his leadership.

—We have just supplied Rev. L. E. Smith, Greensboro N. C., with a full set of Pulpit Commentary, and saved him money on the purchase. When Sun readers desire religious books it will be well to let us quote prices. We can usually get the books for the purchaser cheaper than buying directly.

—We are pleased to receive from Rev. M. T. Morrill D. D. Secretary of Foreign Missions, Dayton, Ohio, such high words of commendation of McClenny's Life of Rev. James O'Kelly. The book is being well received and widely read, and richly deserves all the good things being said of it we think.

—The Youth's Companion tells of a whale captured recently, and now mounted, which was 78 feet long, and more than fifty persons can stand at once within its monstrous interior. Fourteen people sat at table together and had luncheon within the huge fish and came out as safely as did Jonah.

—Among the States, in which prohibition is now a live issue with their legislatures in session are Alabama, Texas Tennessee and Arkansas. The question of dealing with spirituous liquors in a safe and sound manner is certainly a great and grave one. There are many differing opinions, and possibly the wisest way and best method have not yet been found.

—We are almost tempted to envy Bro. J. W. Holt, and would do so if that vice were in reach of an editor. Just look how those people at Union did serve him

Christmas, and we are not surprised, for if there are better and more appreciative people on earth than those of Union, Alabama, (better known as Union Ridge) we have never found them. And their pastor is deservedly fond of them.

—A meeting in New York City in November 30 to honor the memory of Mark Twain brought together a distinguished company of nearly 5,000 people. William Dean Howells, who presided, fittingly referred to Mark Twain as "the Lincoln of American literature." Felicitous addresses were made by Speaker Cannon, Hon. Champ Clark, Hon. Joseph H. Choate, Editor Henry Watterson, Dr. Joseph H. Twitchell, Mark Twain's pastor, George W. Cable, and Professor Henry Van Dyke.

—The present governor of Tennessee, said to be a brilliant man, and a great public speaker, and one who won great distinction in the late political campaign, was once an inmate of an orphan's home, and has come to the present by the power of his own push and personality. In reading the sketch from Colliers Weekly, which we print elsewhere this week, one is reminded of the late Governor Johnson of Minnesota, who when informed by his political managers that his opponents were circulating a story to the effect that his mother had been a washer-woman and his father had died in the poor house, and that he should deny this at once, replied laconically, that he could not deny the story, for it was true. Brain, character and energy still count for somewhat in world.

—Under date Jan 3rd Rev. T. W. Strowd, Chapel Hill, N. C. wrote "I am glad to be home again. I am improving, but not well. I shall continue Dr. Payne's treatment. Dr. Payne is a wonderful man, an excellent physician, and I can never praise him enough for what he has done for me and the interest he took in me. My friends who brought me sunshine and gladness while I was in the hospital. I had every attention needed. I think I shall be able to resume my work in a few weeks. By the way I have read The Life of Rev. James O'Kelly by McClenny and am delighted with it. I consider it worth many times its price to every minister and member of the Christian church. My wife thinks it is fine. Some of my friends have borrowed it to read and they are delighted with it. It will do us good when and wherever read."

The news comes as a surprise that Bro. J. N. Hess has resigned as Publishing Agent of the C. P. A., Dayton, Ohio. Bro. Hess is a man who does things, and is certainly an agreeable brother to deal with. We wish him well in whatever field he may labor. Brother Netum Rath-

bun, of Troy, Ohio, has been elected Agent, and is to take charge three months hence when Bro. Hess' resignation becomes effective. We wish him all success in carrying forward a work so aggressively prosecuted by Bro. Hess.

Near Beer.

The country districts throughout North Carolina are now cursed with the near beer shops. They tell us that there is not enough alcohol in all the near beer a man can drink to make drunk come; and yet men stagger away from these near beer joints, because often too intoxicated to walk away. Col. Wade Harris of the Charlotte Evening Chronicle has analyzed the situation thoroughly and covers the ground entirely in this wise:

"Says the Durham Herald: 'The Legislature will have to put the near beer joints out of business if the thing is done, as the towns have shown that they do not intend to do it.' And there is where the Herald is wrong. As a general thing the towns impose a tax of from \$1,000 to five thousand dollars on near-beer saloons. In Charlotte it is \$1,200, and the people here hardly know of the existence of a near-beer saloon. But dealers in near-beer generally go outside the corporate limits and set up business with but a very small license fee, if any. And therein is the evil of the near-beer business. In towns where it is under police regulation and high license, the near-beer shop is about as harmless as a soda water stand. But where a near-beer man opens a shop outside the town—there is where the trouble comes in. These country near-beer joints are as great an evil as ever was the cross roads grog shop. The swill known as near-beer is but a blind. Behind is to be had all sorts of stuff vulgarly called rot gut. The near-beer signs in the country districts are as common as coca-cola signs. It is in the country districts that near-beer is doing its worst.

Minister's Sons.—Because some preachers' sons have gone to the bad an old slander with more lives than a cat became current in some manner that preachers' children were the meanest and most worthless children to be found, as a rule. It does no good to give figures and facts to the contrary, but The New York Advocate had a paragraph so pertinent the other day that we give it:

"The list of ministers' sons includes Grover Cleveland, Governor Judson Harmon, of Ohio, and Charles E. Hughes. We believe that we could fill this page with the names of truly distinguished sons of ministers, without referring to the encyclopedias, and with them give each denomination its due; and, further, that

less than five per cent of the sons of preachers could be found that have disgraced their ancestry."

SUFFOLK LETTER.

The question recurs again and again, "Is Christianity gaining or losing among the people?" If it is not gaining, there must be some reason why it is not. Some say the people are drifting away from the church, and that this is especially true of the young people. It seems to me otherwise. Churches have multiplied with increasing population, and church agencies for doing good have increased more rapidly than the churches.

"Going to meeting" was the principal thing fifty years ago. "Paying the preacher" was the principal service beyond worship and that "paying" was not large. Few Missionary offerings were taken; little was done for charity; almost nothing for orphans; no regular gifts to education. Sunday-schools were scarce. There is an army of Y. M. C. A. men at work now where there were no Christian workers. There is an army of seventeen million in the Sunday-schools in this county, an army larger than the combined armies of the world, and it is an ever increasing host. Who can measure its might and its victories?

Christianity is working in so many different directions that it is hard to follow its meanderings and doings. It is cleansing the press, it is leavening the magazines; it is singing in the factories; it is teaching temperance in the railroads and insurance companies; it is building school-houses in every county in every state; it goes to the political meeting; it speaks in the board of trade; it presides over the nation. It is like electricity which furnishes energy as well as light, pictures as well as words. Who can follow electricity in its ramifications and tell us all its work among men. It talks and sings in the parlor; it lights the house and the church and the mill; it turns the spindle and the printing press; it lights the city and runs the cars; it gives us the moving pictures and the great signs; it discovers the disease and then performs the act of healing. Any one service of electricity is wonderful; its whole work is a mystery. It is even so with Christianity. It touches so many springs of action, sets so many standards of conduct, controls so many great institutions, softens so many hard hearts, and warms so many cold lives, that none but the All-Father can comprehend its vastness and its value.

New discoveries and inventions create new religious problems and we are in a field of transition and adjustment; but the

gospel is adequate to the solution of every social and moral issue. The world is growing better, but the conflict with evil is growing fiercer. The lower the standards of righteousness, the less the conflicts between good and evil. As conscience is enlightened heart-battles increase within and without. The word of God is the all conquering weapon.

W. W. Staley.

WAKEFIELD, VA.

The Christmas holidays have passed and the real New Year duties are on. How many of us have considered the duties of the New Year, and have started out with a new vow on our lips and a deep desire in our hearts that things will be done this year in the name of our Lord? If things are done this year in the name of our Lord, we must not wait till tomorrow to begin. Look after the duties of each day, and tomorrow's duties will be easy. Resist temptations today, and tomorrow you can easily become victorious over sin and self.

The Christmas holidays passed quietly, but very pleasantly. We were kindly remembered by our dear brother W. L. Anderson, who gave us a nice Christmas turkey, and a dollar in cash to get the children some Christmas; brother L. B. Faison, a nice, big ham, Brother E. J. Judkins, a ham and potatoes, brother J. S. Drewery, a ham and sweet potatoes, brother J. H. Harris, an old bacon ham, brother R. H. Hargrove, a ham, Sister Mary Herring, Valley of Va., a ham and sausage, Sister J. J. Lincoln, 4 lbs. of butter, and Sister A. J. Cotton, 1 lb. butter. We feel very grateful to these friends, and wish to express our thanks to all who contributed to our Christmas treat. We had an entertainment at Spring Hill church. The house was lighted, during the entertainment, which was composed of recitations by the Sunday school children and music by the choir. The children did fine and the music was excellent. The Christmas tree was beautifully lighted with different colored candles, and loaded with presents for the children, while the floor beneath the tree was covered with oranges, apples and candy; Santa played his part well and the services closed with the benediction by the writer. We are sure that all who attended were pleased and the committee can feel complimented on such success. We were pleased to have in our town during the holidays, Prof. A. J. Lincoln, of Charlotte Court House, and Mr. Jennings Lincoln, of Elon College, both of whom were visiting their parents, Prof. and Mrs. J. J. Lincoln. Mrs. Eva Branch, and her husband, of Manchester, were visiting their parents, Mr. and Mrs. William Faison, of this place.

We love to see these friends here and hope that they may come again soon.

C. C. Jones.

CHRISTIAN PUBLISHING ASSOCIATION.

The Trustees of the Christian Publishing Association met in annual session at 10 o'clock Wednesday, January 4, 1911, and adjourned at noon Friday the 6th. All members were in attendance except Rev. G. D. Lawrence.

The business of the Association was given vigorous attention, everything found in good shape and with bright prospects. The following summary of the Auditing Committee's report will give information as to the financial condition: (This report is to be furnished by Dr. W. W. Staley.)

Arrangements were completed for beginning publication of the Teachers and Officers Journal authorized at the Troy Convention with the third quarter, or July 1, 1911. Brother Hermon Eldredge, of Erie, Pennsylvania, was elected editor of this Journal, and also assistant editor of the Sunday-school Literature in line with the action at Troy directing that expert assistance be provided this department of our work. The Journal gives every promise of being a high-grade publication—the very best and most desirable printed helper for the Christian Sunday-school worker.

Brother J. N. Hess tendered his resignation as Publishing Agent and notified the Board that he desired it effective at the end of three months. The resignation was accepted, and a vote of thanks and appreciation, also of special commendation of his work in connection with the building of our Publishing House, was given.

Brother Netum Rathbun, of Troy, Ohio, the present secretary of the Board, was secured as Agent, and resigned his position as Secretary, effective on assuming the agency.

Rev. John S. Halfaker, of Lima, Ohio, was elected to succeed to the office of Secretary.

It seems that Governor Comer of Alabama is taking a hand. Some nights ago he visited a good many of the so-called near beer saloons in Montgomery and the next day, after consultation with Sheriff Hood, many raids were made and it is estimated that by sundown thirty-five thousand dollars worth of liquors had been captured by the officers.—The American Issue.

—The city of New York spends each year more than \$25,000,000 in fighting the evils which would not exist if there were no saloons.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

NO DIFFERENCE BETWEEN HOME AND FOREIGN MISSION WORK.

It is difficult to differentiate between home and foreign missions. The terms confuse and lead to wrong conclusions on the part of many. In the sight of Him who commanded that we should go and teach all nations there is no such distinction. The work of the church at home and abroad is one work, inspired by the same Master, empowered by the same Holy Spirit and seeking the same triumphs. Equal obligations rest upon us for the work locally and abroad. In planning our individual work the outlying nations of the earth should have equal place in our prayers, effort and gifts.

Weekly Support of Missionaries.

There is no question but that the weekly system of giving is best in the support of the local church. The same principle applies in the support of missionaries on the foreign field. Our missionaries ought to have their salaries in advance or receive them, as the pastors do in up-to-date churches in our land, weekly. If every church member when he prepares his envelope for the support of his pastor at home would at the same time prepare one for his missionary abroad he would do well.

That Mission Board Deficit.

At the recent convention at Troy O. the report of the Mission Treasurer showed the Mission Board to be in debt about \$8000. This was not due to any rash methods on the part of the Mission Board nor because new work had been opened up on the foreign field. Increased cost of maintaining the work already started and the increase in the cost of living caused a deficit of about two thousand dollars per year. The Board felt it would be humiliating and discouraging to retrench and therefore were willing to bear any criticism that might be heaped upon them for the deficit. Some unkind criticisms were made but even the Mission Board builded better than it knew. The writer of this article was present on that memorable evening when an appeal was made and when God's presence was manifest and many a man who had been withholding that which was rightfully our Father's money, laid it upon the altar. It was the greatest missionary manifestation ever witnessed among our people and all because the Mission Board had trusted God and had gone eight thousand dollars in debt. Nor is that demonstration in that

convention on that evening the end. Many a man saw a new vision and went back home to talk missions with a new zeal and to give with larger liberality than ever before. Our people have been slow to catch the missionary spirit and the Lord used that \$8000. Deficit to wake us up. I have thanked God a great many times since the Troy Convention for that Mission Board debt.

Bro. E. K. McCord.

Many of us have followed Brother E. K. McCord and family in their long journey across the Pacific to take up the missionary work again in Japan. They sailed from Seattle Dec. 19th. Brother McCord leaves many friends in his native land who wish him and his wife a safe voyage and a blessed work in the Rising Sun Kingdom.

THE INSTITUTIONAL HISTORY OF THE CHRISTIAN CHURCH. IN SEVEN CHAPTERS. BY W. E.

McCLENNY, PH. B.

III. Foreign Missions.

The instance mentioned under Home Missions where Isaac Scott, colored, was ordained in Raleigh, North Carolina, for mission work in Liberia, Africa is the only one we have found up to the year 1883. It is true that Rev. William Guirey preached on the island of Jamaica, but that was before he became a Christian minister.

Our foreign work proper dates back to Moore Union Christian Church near the banks of the Cape Fear river, Moore County, North Carolina. Then and there Rev. P. T. Klapp preached on the conditions among the heathen, and at the close of the service Rora Womack who could neither read nor write went to him and said: "Brother Klapp, if that is the true condition of the poor heathen, I feel like I want to do something for them;" and putting his hand into his pocket he took out thirty five cents—all the money he had at the time and gave it to Rev. P. T. Klapp with these instructions: "If our people will not use it for the benefit of the heathen, I want you to give it to some denomination that will use it for them." That 35 cents was the beginning of a Foreign Mission fund. Rev. P. T. Klapp then talked the matter over with some other ministers, and he found helpers in Revs. D. F. Jones, J. D. Wicker and S. B. Klapp. Just before the annual conference they each took up a collection in their churches for a beginning for foreign missions. That year the North Carolina and Virginia Conference met at Popular Branch, Moore County, North Carolina and a special hour was set apart to consider the subject of Foreign Missions, which was advocated by Revs. P. T.

Klapp, J. D. Wicker, S. B. Klapp, D. F. Jones and J. T. Kendall of the Methodist Episcopal Church, he being present at this session of the conference as a visitor. It was finally agreed that the work should be taken up, and plans were formulated whereby funds might be raised to send preachers to preach to the heathen.

In response to a memorial from the North Carolina and Virginia conference on Foreign Missions a Board of Control was created by the Southern General Christian Convention in session at Mount Auburn, Warren County, North Carolina, with Rev. P. T. Klapp as chairman, under rules prescribed by the convention. This was in May 1886. This was the first Convention action on the great subject, and it marked an era of wider growth.

At the New Bedford session of the American Christian Convention the Mission Board was authorized to commence foreign missionary work, and Japan was selected as the field in which to begin. In January 1887 Rev. D. F. Jones and wife Amelia P. Jones of North Carolina, the first Christian missionaries, sailed from New York, going by the way of England where they remained a short time, finally reaching and beginning work at Ishinomaki, Japan, the following May. Since that time twelve Christian missionaries, including wives, have been sent by our Mission Board to Japan.

In the spring or early summer of 1900 the Christian Memorial Temple, Norfolk, Virginia decided that it would do some foreign mission work. Plans were laid, and funds were raised and in January 1901, Rev. D. P. Barrett and wife, Eva O. Barrett and Rev. H. J. Rhodes were dispatched to Porto Rico to begin work. Since that time three other missionaries have been added to our force of foreign workers in this field.

This work is the result of the efforts of the membership of the Christian Memorial Temple. The work seems to be doing well in Japan and also in Porto Rico.

Recently Rev. Smith A. Howell, colored, of Newport News, Virginia was sent on a missionary tour to the West Indies and to South America. He seems to have been successful in his work, and as a result the Christian Church has been planted in those far off countries, and in the American Christian Convention of this year (1910) they were represented by delegates.

Notwithstanding the fact that we are now doing more for foreign missions than we have ever done before, yet our home missions grow in proportion, and all the enterprises of the church are one hundred

times better off than they were when we had neither.

ORPHAN TO GOVERNOR.

Ben W. Hooper, the next Governor of Tennessee, choice of the Republican party, and of a large section of the Democrats as well, Tennessee's first Republican Governor in 30 years, had never been heard of, outside of his own county, 24 hours before his nomination. In his early days, when he wanted to marry the daughter of an old family in the neighborhood, he was asked by his sweetheart's family who his parents were. He looked them straight in the eyes and said:

"I awoke to consciousness within the walls of a Baptist orphan asylum, and my first remembrance is of the long rows of children eating their simple meals in the dismal-looking dining hall. Back of that I know nothing."

Then he told them how a man had visited the orphanage and had become interested in him. This friend invested in him to the extent of giving him an education and sending him to a law-school. After graduating he had come to Newport and "hung out his shingle," and they knew the rest.

But they were not satisfied, and they told him their daughter could never marry a man whose very name had been given him by a charitable friend. So the young man left Newport with a few thousand dollars given him by his friend, who had faith in him. Hooper went to Texas and invested in the then rapidly developing oil lands of that State.

With that tinge of the spectacular that has characterized every turning point in his career, he made \$150,000 in six months and, pocketing his small fortune, he turned his face toward Tennessee again.

Ten years ago he married Miss Jones, daughter of one of Tennessee's wealthiest citizens, and he now lives in a splendid home in the heart of the Tennessee hills.

Two years ago Captain Hooper gave \$10,000 to one of the Baptist Orphanages of Tennessee, and he has always been extremely liberal toward all charitable institutions.—*Collier's Weekly*.

THE RELIGIOUS NEWSPAPER.

The religious paper measures our religious life. The Bible is the bound volume of the religious newspaper of the Hebrew people. To be sure, its contributors and editors were inspired. The Lord God was all and in all in the life of those who wrote it. Holy men spake as they were moved by the Holy Spirit. The inspiration of the Almighty gave them understanding. All their newspapers were

religious. Their history was His story; their government was His Kingdom; their law was His righteousness. The Bible is what it is today, because it is the record of the life of God in the soul of man. The religious newspaper is this or nothing: not in the sense of a revelation, but certainly an inspiration. It is an interpretation of God's dealing with us and a record of the progress of His Kingdom.

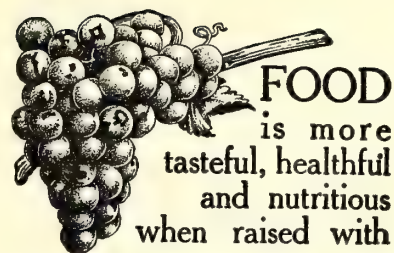
As the people think in their heart so are they, and from the abundance of the heart the mouth speaketh, and the press, religious and secular, is the voice of the people: is the pulse that measures the heart-beats of modern Christendom.

The secular press, the industrial and political newspaper, is in demand because the people are red-hot from a material standpoint. It is no trouble to get people to take these papers and to get them to spend ten times as much as they do for their religious paper. The average church member has got ten times more politics than religion. This is why he is so hot about the one and so cold about the other. I do not say he has too much politics, but I do say he has got mighty little religion.

Thomas Jefferson said he would rather see a nation barbarous with newspapers than civilized without them. If the newspaper is so vital to political life, is it any less so to our religious life? Brother, if you want to save your politics you must put religion in it, and that means take and read your religious paper. Let all the people say, Amen. R. E. Peele—In Biblical Recorder.

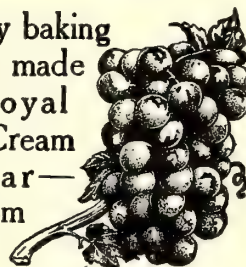
A FORCEFUL EXAMPLE.

When a man has lived on a high plane of morality, and has made himself eminently useful to all with whom he has had any dealings, it is well to present him as an example for others to imitate. Mr. John S. Huyler, of New York City, recently died. He began life as a poor boy, and, by good judgment, great energy, and sterling integrity, he became a business man of large success. He manufactured candy, and always of the very best qualities. All who dealt with him had the utmost confidence in his word and his work. He became a millionaire, and during all of his career he was very liberal in his benefactions to a large number of good objects. He was a Christian of a high type. He showed that true religion and honorable business methods match each other capitably. Here is what one of his saleswomen wrote of him, soon after his death: "He was never too busy to have a cheerful 'Good Morning,' and a kind and encouraging word for the humblest of his people. He extended his thoughtfulness even to the sending of his



ROYAL Baking Powder

The only baking powder made with Royal Grape Cream of Tartar—made from grapes.



saleswomen to the best chiropodists to ease and treat their aching feet, at his own expense.

It was his custom to give his girls, at the beginning of the summer, two or three shirt waists (which means a lot to a working girl), two weeks' vacation, with pay, every year, a turkey at Thanksgiving time, and at Christmas a week's salary, and a two-pound box of candy. He offered to all a membership in the Young Woman's Christian Association, and the privilege of taking up music, or any other course they desired, free of charge or expense to them. These are only a few of the deeds of this goodly man, and there are no more sincere mourners today than his old employees." Who can estimate the influence which that man had upon those who worked for him?

What a wide contrast there is between Mr. Huyler's treatment of those who were employed by him, and the treatment given to those who serve not a few business men! How delightful is one's memory of such men as Mr. Huyler!

C. H. Wetherbe.

One strange thing about the "cheerful giver" is that he always has something to give—his cheerfulness seems to increase his capital. As there are plants which bloom most freely when the blossoms are picked daily, so the free bestowal of gifts seems to increase the store of the giver.—*The Myrtle*.

ELON COLLEGE NOTES.

Dr. W. E. Swain, President of the North Carolina Conference of the Methodist Protestant church, preached an inspirational sermon Sunday on the appearance of Christ in manifold forms. Dr. Swain took as his text the two disciples on the road to Emmaus, to whom Christ appeared. The speaker declared that Christ is not limited in his manner of approach nor by creed or dogma or any force. He is the universal Christ and can save us in any position. The saviour merited large praise and commendation and was well received. His son of the Methodist Protestant Herald office accompanied him in his visit to the College.

The "C. B. C." organized class of the College Sunday-school decided to give three-fourths of its contributions to the Orphanage and one-fourth to the current expenses of the school.

President Moffit is at Asheboro this week. Mrs. Moffitt and children returned from there Friday.

Fifteen new students have matriculated for the winter term. Others are expected to come.

Dr. Martyn Summerbell, President of Palmer Institute—Starkey Seminary, Tokemont, N. Y., will deliver a course of lectures here from Feb. 6 to 8. The subjects are not yet announced, but Dr. Summerbell's visit is anticipated with pleasure by all. He never fails to instruct and entertain. Dr. Child will also come this spring. Both these distinguished men come by the generous provision to Elon of the Asbury Palmer Board of New York City.

Mrs. W. A. Harper visited her parents, Union Ridge, N. C., last week.

Mrs. Sue Jones is now a permanent resident of the College community. We are delighted to have her. She is living with her daughter, Mrs. R. J. Kernodle.

The Christian Endeavor prayer-meeting Sunday evening was largely attended and it was a delightful service. So were the services of the Y. M. C. A. and Y. W. C. A.

Miss Linda Barnes, of the music faculty, has been quite sick. She is now able to meet her classes.

The Cosmopolitan Club meets with Dr. and Mrs. W. C. Wicker this Tuesday. Prof. Amick will present a paper.

A PASTOR'S NEW YEAR WISH.

This wish, beautifully printed, was sent to each member of Saint Andrew's Church in New York, by the pastor, Dr. George C. Peck:

I wish for you health of body—That you may be able to eat well, sleep soundly and work hard without sense of strain.

I wish for you health of mind—That you may be able to enjoy good books, real friends and the laughter of children; that you may think frankly of yourself, generously of others and hopefully of the future.

I wish for you health of soul—That you may be able to hold both body and mind to their tasks; that, lacking physical soundness, you may still be well; that you may bear pain without wincing and defeat without bitterness; that you may believe unquestioningly in goodness, and be very sure of God.

I wish for you all this in the name of Him who is the "Saving health of our countenance our God."—Ex.

LIFE OF JAMES O'KELLY.

It is months since I received a copy of "The Life of Rev. James O'Kelly, and months passed before I had leisure to read it carefully. There were reasons why a careful reading was desirable. Let me now say Mr. McClenny seems to have the historical sense, to know facts when he sees them, and how to dig them up. It is much to his credit that he spent years of patient toil gathering material for his book, making considerable expenditure of money in his researches. His book is accurate, well written, and a fitting memorial for James O'Kelly. I hope that it will have a large sale.

M. T. Morrill.

Secretary Foreign Missions,
Dayton, Ohio.

MARRIED.

Drake-Griffin.

At the residence of the bride Liberty, N. C., Jan., 3rd, Arthur Earnest Drake and Annie Olitiper Griffin were united in marriage. Mr. Drake is a prominent young business man of Liberty. Mrs. Drake is one of Liberty's esteemed young ladies.

May prosperity and joy attend them.

H. F. Wolfe.

Roney—Blanchard.

Near McCray, N. C., Dec. 25th, 1910, Mr. C. H. Roney to Miss Essie A. Blanchard. A quiet home marriage in the presence of a few invited friends, Rev. J. W. Holt officiating.

Lewis—Holland.

Henry Douglas Lewis and Olive Virginia Holland were united in marriage by the writer at the Christian parsonage, Holland, Va., Jan. 1st, 1911. They were attended by Hallie Gomer and Blanche Holland, sister of the bride. The groom is the son of Henry C. and Mahala A. Lewis. The bride is a daughter of Elisha E. and

Mary V. Holland, all of Nansemond Co., Va. May happiness and success crown their wedded life.

N. G. Newman.

DIED. Mansfield.

Died at Ossipee Mills, Alamance county, N. C., Dec. 12th, 1910, Sophia Mansfield, aged 72 years and 17 days. A husband and three children are left in sorrow because of mother's death. Mrs. Mansfield had been a member of Union church since early womanhood.

Funeral services at Union by the pastor.

J. W. Holt.

Squires.

Near McCray, N. C., Dec. 14th, 1910, Mr. J. J. Squires, aged 59 years, 3 months and 23 days. A widow and several children are left in sadness by his death. May God comfort them. Funeral and burial at Union conducted by the pastor.

J. W. Holt.

Holland.

Gladys Lucile Holland, infant daughter of Mills W. and Margaret Ann Holland, died Dec. 31st, 1910, aged 15 mos. This dear babe was a great sufferer most of its brief life and all that fond parents and skillful physicians could do could not save its life. The funeral service was conducted by the writer at the home of Mrs. Margaret Beale and the little body laid away in the family burial place. "He shall gather the lambs with his arm and carry them in his bosom"—Isa. 40: 11.

May our Heavenly Father bless and comfort the parents.

N. G. Newman.

Sheffield.

December 19th, 1910, the death angel visited the home of Brother Jno. A. Sheffield, of this place, and took away a devoted wife and mother, leaving him desolate, forsaken, and bowed to earth in grief. They had been married only eleven months and seven days and into that brief period had come no cloud; all was peace and happiness and hope till suddenly the wife was beset with bloodpoison and died after an illness of four days. The child has been taken by friends and is well. May God bless it and rear it up for him.

Sister Sheffield was the only daughter of Wm. G. Laine, of Southampton Co. Her mother died about ten years ago, leaving Virginia May, (for such was her name) but ten years old. From that time till her marriage she was a homeless orphan, being cared for by friends and relatives.

At the age of ten she gave her heart to God and united with Applewhite's M. E. Church, Southhampton County, where her membership remained until the time of her death.

She leaves to mourn their loss a husband, a father, and two half brothers. She died at the age of twenty years and four months. Her body was interred in Waverly Cemetery to await the resurrection. Peace to her soul, and may the grief-stricken husband and father commit his way wholly unto the Lord.

H. E. Rountree.

Barrett.

John Calhoun Barrett was born April 1, 1857, died at his home near Barrett's Church, in Southhampton County, Va., Dec. 21, 1910. Aged 53 years, 8 months and 20 days. He was married to Miss Cora Hines Jan. 26, 1879. To this union eight children were born, seven sons and one daughter, all of whom survive him. All the children were present at his burial except two, Gy H. Barrett who is in the hospital in Baltimore, and Jasper Barrett who is practicing law in Klamouth Falls, Oregon.

Besides his eight children he leaves to mourn their loss a loving wife, one brother and four sisters. Before his death, he expressed himself as ready to die and go home to rest. Funeral services were conducted at the home by the writer.

May the comforting grace of God bless and comfort the bereaved ones.

R. H. Peel.

Daniel Levister.

At the home of the bride, Virgilina, Va. Nov. 30th, ten o'clock a. m. I united in marriage Mr. Williams S. Daniel and Miss Wallie James Levister. The bride is the organist of Union church and a teacher in the Sunday-school. The groom is salesman for the Farmer's Hardware Co. of Virgilina and is an excellent business man.

Immediately after the marriage the happy couple boarded the Southern train for a bridal trip to Richmond. On their return they will reside in their lovely new home recently built in Virginia, Seventh Street.

May heaven's blessings attend this union.

C. E. Newman.

DR. J. H. BROOKS,

DENTIST,

Foster Building, - - Burlington, N. C.

"TAKE TIME."

Much time is wasted by sluggards, and perhaps much more by busy people. It is quite as bad and as extravagant to use valuable time for needless things as it is to spend good money for needless things. Martha's worry and fret were not called for, and much of her labor was useless. She is a type of multitudes of busy housewives and busy business men. Hurry and worry do not enrich life. They impoverish it. Our Lord had a large task on His hands, but He never fretted. He went quietly, confidently, steadily through life, knowing that no duty pressed so heavily on Him as to require Him to neglect any other duty.

Every needful thing requires time, and it is never wise to cut the time short. It takes time to supply the needs of the body. The God of nature is also the God of grace and He made us so that every part of our being should be developed in harmony. It takes time to develop the intellectual faculties. We may do this while attending to other things; but besides the development acquired in the regular routine of life, the mind requires special seasons of study.

Time is required for social life. One may be a good husband without neglecting his business to spend time with his family; but it is worth while to devote special time to this end. One apostle says, "Keep yourselves in the love of God." It is a high calling. It is also a duty to keep one's self in the love of home, of wife and children. To do this a little time must be spent. When the husband is absent from home he must take time to write to his family. No burdens of business can excuse him from this duty. For him to give all his time to business and none to his family is the sure way to weaken the tie that binds the husband and father to the home. It is well also to take time to keep up friendly and

happy relations with neighbors. A reasonable amount of time given to such amenities is well spent. To neglect such friendly offices because of the pressure of business is to become narrow, selfish and sordid.

There are higher claims on our time. "Take time to be holy," says the song. If the physical nature cannot be supported without devoting time to it, if our social life requires time, if our business requires time, how can we expect our spiritual life to flourish without special seasons of worship and spiritual culture? Take time to read the Bible. "They searched the Scriptures daily." Shall we take time to eat three meals a day, and refuse to our hungry, empty souls an hour each day? We cannot feed on the bread of life in the midst of the rush of business. Take time to read the Word of God every day. Take time to pray. Prayer is the highest fellowship. If it is necessary to take time to cultivate our human fellowships, how much more to cultivate fellowship with God. Take time to go to church and prayer-meeting.

Take time to do good. Every Christian wishes to do good. Sometimes good men make a mistake by trying to do good by giving checks alone. A check is valuable, but personal ministry is better. The help which costs time and personal effort is a hundred fold more beneficial than that which is given at arm's length and by a sudden impulse. There are multitudes of lonely people. A few moments of personal ministry will do more to relieve their loneliness than the largest gift. There are many sad people in the city. Misfortune has fallen on them. The days are dark and the world is unfriendly. The people are passing by on the other side by thousands, and the more they see going by on the other side the sadder and lonelier they become. The good Samaritan took time to help a fallen brother rise.

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The Earliest. Wakefield. The Earliest. A little later than Succession. Largest and Latest Cabbage.
Cabbage grown. At Earliest. Flat Head Variety.

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OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THE WORK MOVES ON.

We are far from the realization of the Young People's Convention, "Teacher-Training and Organized Classes in every Sunday-school; a Christian Endeavor Society in each church," but we are headed in that direction. At the beginning of the new year many new organizations of this kind ought to be effected and many will be. For instance Mrs. R. H. Peel is to organize a Junior Society in our Windsor, Va., church and Rev. D. A. Keys has organized two Societies, one for young people and one for children in our South Norfolk, Va., church and Rev. W. L. Wells is planning to put the Society into effective operation in his field of labor in North Carolina. There are others also, but space forbids further detail.

We have made a respectable showing in the organized class work and in Teacher-Training there are about 40 classes of each in our Southern Convention and while this total is far less than it should be, it is still cause for congratulation and encouragement. The second volume of our Teacher-Training course is now in the binder's hands and will be ready for distribute soon. This volume completes the Teacher-Training Course (Standard Advanced) authorized at the Greensboro Convention and ought to give large encouragement and impulse to the growth of our Teacher-Training work.

The approaching biennial session of the General Young People's Convention will see many things to encourage it and many problems to solve. The work moves on gradually, but let us hope surely, it is not all shadow. It is not all sunshine. But still the work moves on.

A CHANGE MADE.

Christian Endeavor workers will please take notice that the Christian Endeavor Topic is a week earlier than heretofore. This is done at the request of many of our workers. We hope it will inconvenience none.

MISSION-STUDY WHY NOT?

It ought to be easy to establish a mission-study class in any Christian Endeavor Society. There are an abundance of books that tell you just how to go to work.

The leader need not know much about missions, but he must be a good executive, able to set others at work and keep them at it.

There are now available a large number of fascinating text-books, written espec-

ially for young people, and covering completely the home and foreign mission fields. They cost 35 cents in paper; 50 cents in cloth.

Each book can be completed in seven or eight sessions, and it would be better than nothing simply to read chapters aloud, with the side reading that is suggested.

But if your society will take up one of these books, and spend seven or eight week nights in studying it, you will have a nucleus around which all later missionary information will gather, and your mental and spiritual horizon will be wonderfully enlarged. You will begin to understand what Christ meant by "the kingdom of God."

HELP YOUR PASTOR.

Help him by your praise behind his back. Tell others how much he helps you.

Help him by praise to his face. He has enough of blame to keep him from becoming conceited!

Help him by suggestions for church work. Every thoughtful man likes to have others also thinking about his work.

Help him by carrying out immediately and heartily every plan he suggests.

Help him by getting others also to help him.

Help him by your earnest and sympathetic attention when he speaks. Take the woodenness out of your face.

Help him by singing with all your soul.

Help him by your prayers. And let him know that you pray for him every day.

PRAYING PRAYER-MEETINGS

By all means establish the pre-prayer meeting, if it is not already established in your society,—the little five-minute meeting of the leader and the prayer-meeting committee before the regular meeting for prayer about the meeting to come. Let all present pray.

Prayer trios will help beginners to take part. It will be the understanding that the beginner is to pray just after an experienced worker, and to be followed by another experienced worker at once.

You will get many more to pray if the whole society occasionally kneels for a season of prayer.

C. E. TOPIC FOR JAN. 22, 3.—A FEW SUGGESTIONS.

Prevailing Prayer, Mark 11:10-25.

(Led by the Prayer-Meeting Committee.)
Favorite Prayer Verse:

If you last week requested all to select each his favorite prayer verse from the Scripture, give opportunity for these at the first of the meeting.

For the Committee:

Presuming there are five members on

the Prayer-Meeting Committee, have one read the Scripture, another give the comment, a third announce the laymen, a fourth offer prayer, the fifth to make the leader's remarks.

For the Leader:

Prayer is not so much the saying of words as the out-pouring of the spirit, communion with God, getting oneself in position for God to come into our life and influence it. Prayer to prevail must be definite. He who prays God to bless us, everyone will not get much of a blessing. It must be unselfishness. "The Lord bless me and my wife, my son John and his wife" will never get higher than the head of him who utters it. It must be resigned. We must be willing to trust our Father. We cannot truly pray, unless to every petition is added "Thy will be done." Prayer is more than begging God for mercies and favors. It is praise and adoration as well. Pray without ceasing.

QUESTIONS FOR VOLUNTARY ANSWER:

What is prayer?

Why should we pray?

How should we pray?

How often should we pray?

What is meant by praying "in Christ name?"

In what sense is every prayer of the true Christian answered?

Why are some prayers not answered?

Name some things that make prevailing prayer impossible.

Jacob as an instance of prevailing prayer.

Solomon as a prayer maker.

Hezekiah.

Daniel.

Peter.

Paul.

Jesus.

How can we get all our members to pray?

Scripture Verses for Memory and Voluntary Rendition with Brief Comment.

Ask, Seek, Knock Matt. 7:7

Watch and Pray Matt. 26:41.

Ask that your joy may be full John 16:24.

Praying always Eph. 6:18.

I will hear from heaven .. 2 Chron. 7:14.

Ye shall find me Jer. 29:13.

Pray for the sick Jos. 5:15.

Men ought always to pray ... Luke 18:1.

Let your requests be made known to God .. Phil. 4:6.

Continue in prayer Col. 4:2.

How to pray Matt. 6:6.

Why we get what we ask .. 1 John 3:22.

He heareth us 1 John 5:14.

Preparation for Next week:

Ask all to find some interesting missionary event in Convention Home Mission work in the North and East and to be able to give it voluntarily at some time during the meeting.

Daily Readings:

The North and East.

- M., Jan. 23. An ancient missionary. Amos 7:10-17.
 T., Jan. 24. A city missionary. Jer. 32:1-5.
 W., Jan. 25. Missions to strangers. Luke 4:25-27.
 T., Jan. 26. Missions to our guests. Lev. 25:35-38.
 F., Jan. 27. Missions to the slums. Matt. 22:1-10.
 S., Jan. 28. Missions to prisons. Acts 16:16-34.
 Sun., Jan. 29. Topic—A Missionary Journey around the World. 1. Missions in the United States (North and East). Jonah 3:1-10.

THE GENERAL NEED FOR PRIMARY UNION.

Some may say there is no need for Primary Union: that since the publication by our own denomination of the graded Sunday school lessons we are sufficiently supplied with literature suited to every age of the Sunday-school scholar. Let us see about that. Our Junior quarterly is arranged to meet the needs of the child not less than nine years old; at least, those in authority on Sunday-school matters have defined first year Junior work as corresponding to fourth reader grade in public schools, and according to public school classification nine years is the lowest age at which a child can be promoted to that grade. And certainly upon our own observation and knowledge of child life, and the proper study and examination of the book, we all must agree that no child under nine years old could be wisely or even safely classed in the Junior quarterly. So from the time the child enters Sunday-school, which is usually at about three years old, sometimes younger, until he is nine years old, we have just two grades of lessons to meet his needs, viz: the picture lesson card and the primary quarterly. Now, are these sufficient? Yes, quite, of their kind, for taking the lessons of the present year as the average they can hardly be presented even by the most ingenious and tactful of teachers (and we have comparatively few of that class) so as to engage the child's attention to a degree worth the effort expended on the part of the teacher; and granting that the teacher's effort has not utterly failed and the thought of the lesson has not been wholly lost, of what possible benefit can it be to the little child to learn about the "Divided Kingdom," and about the reign of so many different Kings, the majority of them, perhaps, bad men,

What we need then is supplemental matter something that will catch the child's mind and thought at its earliest unfolding, beginning with God the Father of all and Creator of all things, and leading the child on in his natural development to understand God and his wonderful provision for all his children: and as the child becomes old enough to grasp it, of God's still more wonderful plan for the redemption of all man kind. And there being demand for such teaching would it not be best to make this supplemental study uniform? You say, then, "let us adopt the International Graded Supplemental Lessons!" But are they practical? Not for us. We have not, perhaps, half a dozen schools in the Southern Convention that could use these lessons to advantage. Now we recognize the fact that there is perhaps nothing published in juvenile S. S. literature so good as these International Graded Supplemental Lessons, and because of their value, Primary Union is aiming directly toward the standard which would warrant their adoption into our schools. But we must not get the cart before the horse. We must prepare to use these lessons efficiently before we can hope to make them effective, therefore we had best not try to multiply until we have learned to count.

As to classification of the children, our Sunday-schools are in a fearfully mixed and jumbled condition. Primary Union provides for a gradual and correct classification. It does not endeavor to enforce this measure, but suggests the plan and opens the way by which any school can naturally fall into the graded system, not fully and perfectly at first, but in the arrangement of the study, it is the purpose of Primary Union year by year, to approach nearer and nearer the ideal set by the excellent standard of the International Graded Supplemental Lessons, then when a school has grown in numbers and in point of efficiency to the extent that it can use these lessons or their equivalent to advantage, Primary Union will be in possession of the facts concerning the Sunday-school field and its capacity and will stand ready to adopt these lessons or to embrace in its course whatever seems best to meet existing needs.

Assuming that the best interest of our Sunday-schools requires some sort of supplemental teaching for the primary grades, for the present we urge upon our people the outline of Memory Work, arranged in grades, and prepared by the Primary Union Committee of the E. Va. Convention, as the best available supplemental work suited to the present demands and status of our Sunday-schools.

Mrs. J. J. Lincoln.

Memory Work for Primary Union.

Beginners.

God the Father—

- (1) O Lord, art our Father.—Isa. 64:8.
 Story—Adam and Eve.

God's Love—

- (2) He loved us and sent His Son.—1st John 4: 10.

Story—The Little Lord Jesus.

God's Care—

- (3) Behold, I am with thee, and will keep thee.—Gen. 28: 15.

Story—Jacob's Ladder.

God's Goodness—

- (4) The Lord is my shepherd; I shall not want.—Ps. 23: 1.

Story—How God Fed Elijah.

Words of Jesus—

- (5) Suffer the little children to come unto me.—Mk. 10: 14.

Story—The Lord Calling Samuel.

First Primary.

God The Father—

- (1) Every good gift and every perfect gift is from above, and cometh down from the Father.—Jas. 1: 17.

God's Love—

- (2) I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.—Jer. 31: 3.

God's Protection—

- (3) I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety.—Ps. 4: 8.

God's Bounty—

- (4) My God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4: 19.

Words of Jesus—

- (5) Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.—Matt. 6: 33.

Stories—Same as Beginners.

Second Primary.

The Father, Son, and Spirit—

- (1) Malachi 2: 10. (ending with word "us.")

Jno. 3:16. (ending with word "Son.")

Rom. 8: 16.

The Golden Rule—

- (2) Luke 6: 31.

The Rainbow Verse—

- (3) Gen. 9: 13.

The Great Commandment—

- (4) Matt. 22: 37-39.

The Traveler's Psalm—

- (5) Ps. 121.

First Year Junior.

- (1) Books of the New Testament.

- (2) The Twelve Disciples.

- (3) The Beatitudes.

- (4) The Shepherd Psalm.

- (5) The fundamental principles of the Christian Church.

a—The Lord Jesus Christ is the only head of the church.

- b—Christian is a sufficient name for the church.
 c—The Holy Bible is a sufficient rule of faith and practice.
 d—Christian character is a sufficient test of fellowship and of church membership.
 e—The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward \$4038.52
 Dues

Helen S. Foster10
 T. Clifford Foster10
 Newman Denton10
 S. E. Denton, Jr.10
 Joseph Rabb Denton10
 Susie R. Watson10
 Bettie Earles25
 Mary Lee Foster10
 James L. Foster, Jr.10

Monthly S. S. Offering

Henderson, N. C. 3.77
 Waverly, Va. 2 mo. 6.55
 Wakefield, Va. 2.20
 Graham, N. C. 2 mo. 3.00
 M. C. Temple, Norfolk, 4.05
 (Birthday Offering)
 Third Church, Norfolk, 6.00

Special Offering

Mrs. Ellen Rogers 18.35
 (E. B. Rogers Heirs).

Sale of 3 young calves. 7.00

Thanksgiving and Christmas Offering.

M. C. Temple S. S. Norfolk, 8.15
 Franklin Church, Va. 7.51
 Franklin S. S. Va. 1.70
 Little Workers Franklin, .. 2.50
 Hanks Chapel, N. C. 12.00
 Lamberts Point, S. S. 8.50
 Samuel Boggs and wife .. 2.00
 Friends at Asheboro, N. C. 1.50
 Wakefield, Va. 2.27
 Marion S. S. N. Y. 4.60
 (Mrs. E. W. Croucher.)
 Beulah Ch. Ala. 13.16
 Shiloh Ch. N. C. 3.50
 Mrs. R. P. Thompson25
 New Elam S. S. and Farmers
 Union 4.15
 Mt. Herman, N. C. 3.00
 Amt. 50th. week \$126.71
 Total \$4165.23

My Dear Children and Friends:

The new year has come with its busy days freighted with responsibilities and crowded with new fields of toil and each laden with opportunities for good service to God and man. No other field possibly affords such an opportunity for the exercise of service as the Orphanage; here a man feels to give his check for \$5.00. A Ladies Aid Society gives a box of clothing; a Sunday-school gives a monthly cash offering; a good woman gives a quilt, which helps to keep an Orphan warm a child gives a toy which gladdens another child's life, a church and community give a load of wheat or a crate of chickens; a good farmer gives a keg of home made syrup; a friend a thousand dollars; different people will land and personal property! Thus the field of service in the Orphanage work is unlimited; while in other fields the call comes money, money, money! We would not lessen other calls but make more liberal all gifts and then the greater will God's grace abound.

We continue for a few weeks our 1910 report as has been our custom for many thanksgiving and Christmas offerings are delayed. Also the weather is such it looks like we cannot get all our corn and peas out, but will make the Annual Report just as soon as possible.

Ladies Aid Society, Pleasant Grove, Va. 1 box clothing, stockings, hats, 1 quilt, baking powder, nails, ginger etc.

Mrs. Ed Smith, Clayton, N. C. 2 pillow cases 1 bolster case.

Miss Ida Smith Clayton, N. C. 2 towels.

The woman's Home and Foreign Missionary Society, Springboro, Pa., 1 barrel containing suits for boys, rubber coat, hats, many cloaks and jackets for girls, dresses, shirt waists, clothing for little folks etc. A valuable and useful lot of clothes.

Burlington, N. C., Christian Sunday-school, 1 box apples, oranges, candy, nuts, stockings, and presents.

We greatly appreciate the many cash gifts coming in from all sources; also the gifts in kind, they are enjoyable for the children and serviceable in the home. We are grateful for the many helpful and sympathetic letters and good wishes from friends in all parts of the church. May God richly bless the many whose hearts have been touched by the Orphans need and who have so liberally responded to our necessities.

Let all report amounts on hand promptly.

Yours sincerely for service,

Uncle Jim.

Waverly, Virginia.

Jan. 1, 1911.

My dear Uncle Jim:

I am in Waverly now with my mother and sister. We are visiting at my uncle's Mr. J. W. West. We are having a fine time. We have also had a nice little visit in Suffolk which was much enjoyed. I hope you all had a merry Christmas.

I enclose ten cents for the Orphanage.

With best wishes to you and yours for a happy and prosperous new year, I am

Yours truly,

Susie R. Watson.

Nice little letter, Susie—glad you enjoy visits to the good kinspeople. Uncle Jim would love to have a month to visit aunts, uncles, cousins and others, but cannot now.

Manson, N. C., Jan. 1, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for December and January. Hope you and all the cocsins are well and having a good time. I suppose you have got 7 more children at the Orphanage, which makes you have 43. May God's richest blessings be with you all during this year. I will be so glad when school starts because I love to go to school and never miss a day unless somebody is sick. What did Santa bring the children?

I will have to stop for this time. With much love and best wishes to all.

Bettie Earles.

Franklin, Va., December 19, 1910.

Dear Uncle Jim:

I enclose you a check for \$2.50 from the Little Worker's Society of Franklin, Va. We hope to send you some more another time. With best wishes for a Merry Christmas to all the orphans.

Lovingly,

Gladys Lankford, Sec.

Thank you, Gladys, and your little band for this nice help. Wish you all a real happy year for work and play.

Pine Apple, Ala., Dec. 29, 1910.

Dear Uncle Jim:

The year is nearly passed. Santa was so good to us; brought us things that we enjoy: a drawing slate, drum, wagon, ball, autobus, A. B. C. game—cards, etc. The friend for whom little brother was named gave him a beautiful silver cup.

We wish for you a happy New Year. We send our love and dimes.

John Newnan Denton,
 S. E. Denton, Jr.,
 Joseph Rabb Denton.

Thank you, my faithful children, for your regular letters this year. Wish we

**BEST
Non-Sectarian
Sunday-School**

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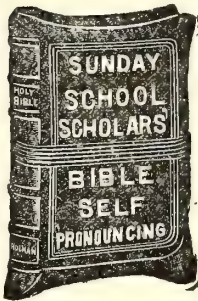
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- PRIMARY GUARDIAN**—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 25¢ each; six months, 40¢ each; per year, 90¢ each; single subscriptions, 10¢ per year.
- SCRIPTURE PICTURE CARDS**—For beginners 3 to 6 years of age. Engraving colored picture cards, 2 1/2 x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 25¢ per quarter, containing one card for each Sunday in the quarter; 10¢ per year.
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- JUNIOR HERALD**—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 50¢ each; six months, 90¢ each; twelve months, 1.50 each. Single subscriptions, 20¢ per year.
- SUNDAY-SCHOOL HERALD**—Published weekly. Interests both young and old. Five or more copies, three months, 1.00 each; six months, 1.80 each; 12 months, 3.20 each. Single subscriptions, 40¢ per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.
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**THE CHRISTIAN SUN,
ELON COLLEGE, N. C.**

had 200 who would write as you have done. Glad you had so nice a Christmas.

Crews, Va., Dec. 29, 1910.

Dear Uncle Jim:

Christmas is nearly over now. Hope the little cousins had a real nice time. I guess Santa brought them lots of nice things. We had a Christmas tree and we enjoyed looking at it when it was lit up. We had right many nice things. I close with my dues for December. Wishing you and all the little-cousins a happy new year.

Your loving little niece,

Helen Storly Foster,
Thomas Clifford Foster.

Thank you, dear faithful children for your nice little letters all the year. Wish you would invite some others to join you and have them write often also. Happy New Year to you.

The saloon is the greatest enemy of the church and the church will continue to oppose the saloon until every liquor joint ceases to exist.—American Issue.

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J. O. Atkinson, Editor, Elon College, N. C.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.
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VOLUME LXIII.]

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[No. 3.

J. O. Atkinson, Editor.

GREENSBORO, N. C. JANUARY 18. 1911

Price. \$1.50 a Year.



THE PORTSMOUTH CHRISTIAN CHURCH.

TWO MONUMENTS.

The above pictures give to the readers of The Sun a conception of the magnificent new Christian Church recently erected in Portsmouth, Va., which our people have been so faithful in supporting and in which the progressive flock now worships; also that of the faithful, loyal and ever zealous pastor, Rev. J. W. Harrell.

The church is a monument to the city, a credit to the denomination, and a handsome temple erected unto God. It is classed with the most beautiful and up-to-date structures in the community, and is pointed to with pride, by all of God's people, regardless of denominational affiliation.

Brother Harrell stands as a monument in the cause because of having labored so faithfully at the head of this great undertaking and engineered the work in a highly satisfactory way, without falter or



Rev. J. W. Harrell, Pastor.

murmer, and so successfully accomplished the great work. He has proven to be a strong man in the hand of God to be used of Him. While our people and friends at large have stood faithfully by the work in contributions and prayers to and for its success, only the little band in Portsmouth can tell in reality the many times that it apparently seemed they were against a stone wall, but with the faithful pastor to lead they waited upon God believingly and at the critical moment surmounted every difficulty. I say, no one can realize how many times every nerve and fiber in Brother Harrell's being was strained to the utmost, and at these times he was enabled to take the right step in the right direction. Therefore he has proved himself a man of great worth and stands forth as a living monument, not only to the denomination which he serves but to the religious life of the city of Portsmouth, and unto God.

Continued on page 4.

EDITORIAL.

THE REPROACH OF SIN.

Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14: 34.

Religion is better than riches and goodness is more to be desired than gold. The real riches of a nation, wrote Ruskin in sentiment, are not houses and lands and possessions, but the number of happy, contented, redeemed souls it can show.

That which made Palestine great, and forever memorable among nations, was not its rich soil, its great store houses and immense herds, but the lofty religious life the Hebrews carried and cultivated there. But for the rich religious life of the Jews you and I had never heard, in all probability, of the lands of the Hittites, Jebusites, and the other Ite. The Jewish religion made Palestine great and renowned and glorious among the other lands and nationalities of the world. For when these people forgot God and worshiped Baal their greatness and glory waned and their riches were of no avail. Even from the point of view of wealth, property, possessions, Jeroboam, Omri and Abab had far better never had a throne, nor a name, nor place among the Israelites.

The greatest reproach to a people, the greatest hindrance and hurt, is sin. There is nothing that breeds poverty and brings want and begets distress like sin. It staggers the mind to try to conceive of our own nation's wealth, majesty and riches, if the reproach of sin could be taken away, the waste of wickedness could be estopped. Sinful indulgence is that which dries up a nation's resources and makes a people poor. Sin not only robs a people of their liberty and oppresses them with bonds and fetters and chains, but it robs them of their rightful riches as well, and takes away their belongings.

We do not have to go to Palestine to learn how true are the words of Solomon, that "Righteousness exalteth a nation." We see that fact most gloriously illustrated in this land and present time. That which has exalted our own nation is righteousness. It was so from the beginning. The greed for gold could never even effect a permanent settlement here. But a love for righteousness, a desire for unhindered and untrammelled worship, service to God, liberty of conscience, did effect a settlement, and gave origin to those institutions which are our proudest possession today. Even our noblest institutions of learning, Harvard, Yale,

Princeton and the rest, had their origin all in a desire for righteousness, in a deeply religious desire and sentiment. The real history of any people is its religious progress or regress. The rise, decline and fall of every nation may be, and in fact are, told in the rise, decline and fall of every nation's religious life and sentiment. When the wicked rule a nation suffers and the people grow poor. Where sin abounds poverty and want and wretchedness are sure to follow. That money which has paid the largest return upon its investment is the money invested in houses of prayer and places of worship. There is no other asset quite as great as this. The Captain of our salvation was cradled in a manger, but the life He lived and righteousness He wrought have been the source and salvation of more strong thrones, great empires, and rich and mighty nations than that of any other personage this world has ever known.

Righteousness exalteth a nation.

KEENNESS OF VISION.

It is of little worth to be surrounded by much that is good and great and gracious, unless we have an eye to see, cultivate a keenness of vision to perceive. It is not worth a blind man's while to plod wearily through the labyrinths of an art gallery or even to traverse the Grand Canyon. Since there is no vision those wonders of sight and beauty are lost upon him.

There is no blindness quite so deep and dark as assumed blindness, voluntary darkness. "None are so blind as they who will not see." Many of us go through life, day after day, in assumed blindness to the blessings, benefits, bounties and beauty that God has strewn so deep and thick and abundant about us. When God made this universe He did not make the worst one, He made the very best one that He could make; and the supreme glory of His handiwork is manifest everywhere. His line has gone out through all the earth. The heavens declare the glory of God and the firmament showeth His handiwork. The goodness and true grandeur and the glory are here. The fault is with us if we do not see them.

We do rob God, and impoverish our own lives, by not cultivating a keenness of vision. Most of all our spiritual vision. There is a vision of things physical. And one of things mental. And another of things spiritual. Back of the physical, deeper than the mental, is ever and always, the spiritual. God's most glorious beauties, His most lavish luxuries and bounties, are in the realm of the spiritual. If we would see the deeper colorings,

and richer shades, we must needs cultivate a keenness of spiritual vision. Mary tarried at the tomb till that place of sorrow and tears became peopled with angels, and with the Son of God. Her spiritual vision caught sight of the very source of strength and the very fountain of love and life.

WHEN NOT TO SPEAK.

When we are most anxious, and determined, to speak is often the very time when it is most important that we should not speak. Speech is given for edification, and for our help; not for the hurt of ourselves, or of others. Yet we wound others, and do violence to ourselves, more often by speech than by any other means or manner. Happy indeed is he, both for himself and for others, who has learned to bridle his tongue.

There is a time when one is disqualified for speech. And that is when anger is hot, when irritation drives and disturbs. The Sunday-school Times recently gave an analysis that is worth while, which we quote in full, for it cannot be improved:

"No good is ever likely to come from our speaking to any one at a time when we feel irritated against that one. That is the one time when our impulses, our thoughts, our feelings, are utterly untrustworthy and, if expressed sure to do more harm than good. It matters not that we have, or think we have, abundant cause for irritation, or that the other person may be "all wrong." This is only additional reason why we should be "all right" before we attempt to deal with the case; and the very fact that we feel irritated is evidence that we are by no means "all right." The only safe thing to do when the strong feeling of irritation sweeps over us is to say little or nothing, go away by ourselves and confess to the Saviour our very feeling as evidence of our sin and unlove, ask Him to purge us of it and to replace it with his own invincible, irresistible love, and then think with concentration of the things that are lovely and admirable in the one against whom we were irritated. After this, and not before it may be safe for us to talk with that one again."

A TRUE WORD INDEED.

Evidently all moneyed men do not believe with Mr. Carnegie about church and denominational schools. We have not found a clearer utterance on this great theme than the following from James J. Hill to a church college.

"This is the finest sight I have seen for many days. A school of this kind should have a good endowment of at

least \$300,000. Then it would never die. It can't be killed. Give it money, sufficient to secure an income of \$15,000 or \$20,00 a year, and it will live. There is something about a denominational college that always appeals to me. It is a character-builder. I believe in keeping the boy in the religious path of his ancestors. I don't care whether he is a Methodist or whether he is a hard or soft-shelled Baptist. Too many young people are sent to the non-sectarian school. They begin to read books that they do not understand. No one is by to guide them and they gather a great many ideas which lead them astray. In the denominational college they stay by the old precepts; and the foundations which were laid in the home are builded upon to the great benefit of the student. It is a sad condition, but it is nevertheless true, that in the great University of Minnesota over five hundred students failed in their studies last year. Students don't do that so much in the denominational college. A great percentage of them make good."

And best of all Mr. Hill is backing up his belief with his means and is contributing his beneficent thousands to help the struggling but efficient denominational college.

HANDS FULL OF JEWELS.

The findings about ancient Pompeii still interest mankind. That wonderful and luxurious city was destroyed by an eruption without warning to its busy multitudes. Recently, we are told, a petrified woman has been unearthed just outside of what was the city wall. The woman had both hands full of jewels, and faced from the walls was evidently fleeing when buried beneath lava and ashes. The jewels consist of bracelets, gems, and a pair of ear rings. These last were rich, each having twenty-one perfect pearls set in gold in imitation of a bunch of grapes.

The story is pathetic, and carries a moral of life, though locked hard in the embrace of catastrophe and tragedy. How many are the mortals who have gone to their last end with hands and arms full of rich gems and jewels; but there was no evidence of the pearl of great price hidden away in the heart. All belongings cannot avail in that last and trying hour. Only the pearl of great price can withstand, and endure through deepest darkness and most trying tragedies.

—The city of New York spends each year more than \$25,000,000 in fighting the evils which would not exist if there were no saloons.

CURRENT COMMENT.

Assimilation.—It would be difficult to tell what the American spirit is, how it comes about, with whom and where it resides. Yet there is nothing more real and certain than the American spirit. Its power of transformation and assimilation prove its vital existence. During the year 1910 there came to our country 1,198,037 immigrants, an average of 3,285 persons every day of the year. These came to us with experiences differing widely from us as touching matters of civic and religious life. Their habits of thought, speech and conduct differ from ours widely. And yet there is a spirit among us, called the American spirit, which must needs possess itself of all these divergent peoples, tongues and beliefs, and make of them one nation and one people. A tremendous unifying process goes on amongst us forever, and we are held together under a common flag. Surely no nation else ever undertook so gigantic a task as that which confronts the American people. And our only hope of security and safety is in civic righteousness and an unflinching faith in the God of our fathers.

Another Liquorless Paper.—This time it is The Detroit (Michigan) Times. This paper joins that growing class of great dailies whose policy is "no liquor advertisements carried." It will cost The Times \$5,000 a year to carry out its 1911 new year resolution, but the die is cast. Here is what The Times editor says about it:

"To many, the young especially, beer-drinking is the beginning of evil. It seems to lead directly to that excess which jeopardizes health, position, happiness.

"Morally, industrially, economically, the age is against the intemperance of which beer-drinking is often the first stage.

"Many homes into which this paper goes alike as the chronicle of the day's history and the professed instrument of helpfulness believe strongly that beer is inimical to the best interests of the family.

"Many have voted to banish the sale of it from their communities.

"The Times believes it has no moral right to antagonize the conscientious convictions of these homes and communities through what it prints in its advertising columns.

"We do not care to be talking beer every day to people who do not want their children to be invited to drink it by their home paper, nor to those who ought not to drink it."

That sounds sober, sane and sensible to

us, and covers the subject. Other far-seeing liberal minded, great hearted editors will come, one by one, to see the matter in some such light, and in not many years the liquor dealers are going to find it a difficult matter to advertise and exploit their dangerous and deadly stuff in any high-class and morally upright newspaper. The time is not yet, but it approaches.

How Heroes are Made.—Just after the war between the States a planter down in Louisiana died leaving a mortgage of forty thousand dollars on his lands. The son who took charge could have escaped paying the mortgage by the use of a legal technicality which would have let him out. But the son determined to follow the moral law, and not take advantage of the legal gap. Bad crop followed bad crop, and poor prices prevailed. But the young man toiled and tugged on till he had the satisfaction of paying off the last dollar of that mortgage. And the other day President Taft appointed that honest son of the planter Chief Justice of the United States. The President was of one political faith and this man of another, but character brought down the barriers and brain and industry bridged the chasm. By study, integrity and rugged honesty, heroes are made.

House or Home?—The other day a lawyer was arguing for a client before Mayor Gaynor, of New York: "A man's house is his castle," rhetorically proclaimed the lawyer. "Not when it is a gambling house," replied the practical mayor. Which speech and reply draw a distinction which is worth while, namely, that between a house and a home. Not every house is a home. A man's home is his castle, but, as the Mayor implied, not necessarily his house. Lyman Abbot draws a distinction by saying a man can build a house, but it takes a woman to make a home. That does not necessarily distinguish, for not even every woman makes, or can make, a home. A place where gambling is carried on is not home. Nor where bitterness, nor bickering, nor bitings, nor strife, nor envy, nor contentions dwell. No such poison enters the sacred word nor the holy precinct of home. Home is where peace and love and friendship and friendly fellowship abide beneath a protecting roof.

—The report of the Navy Department, shows that, measured by aggregate tonnage, by strength of officers and men, and by the number of battle-ships of 10,000 or more tons' displacement, exclusive of Dreadnoughts, the United States is now the second naval power of the world. Germany comes third and France fourth.

Begin on page 1

But this is not the end of our work here. We desire to see this magnificent temple dedicated wholly unto God. There is now about six hundred and sixty dollars indebtedness besides a bonded indebtedness of thirteen thousand dollars, and the first payment of one thousand will be due in April 1911. Shall we not rally to, and continue our aid to this important point and hastily pay off this indebtedness and then turn our attention and aid to another place? There are many places that are needing a good house of worship, just such as this. The fields truly are inviting.

The writer contributing these few lines, with cuts, without Bro. Harrell's knowledge of same, hopes to give the readers an interior view of this handsome edifice, showing the magnificent Molar Organ in the near future.

J. H. B.

PORTSMOUTH LETTER.

The Christmas season with its joys and blessings has passed and we are back to our work again. These glad days fill us with new aspirations and send us to our tasks with gladder hearts. Our thoughts about the birth of the Christ child and the blessings attending his advent should make us better and stronger men. We should have no Christmas without Him. How poor human life would be without Christ and his blessings? Take him away and it would lose all of its charm. Jesus Christ was God's Christmas gift to the world! It is evident that God loved us with an infinite love.

Both of the churches of my charge held Christmas entertainments. The Berea Sunday-school held theirs on the evening of December 28th and the house was taxed to its utmost capacity. A well prepared program was rendered to the delight of the audience and the school was remembered with confectioneries and other gifts. The evening was a delightful one and enjoyed by all. The Sunday school is doing good work and has a bright future before it. The workers should feel much encouraged with the work and push it forward with earnestness. There are many in the community that ought to be in the school that have not yet thought it worth while. We trust they may soon get the consent of their minds to share the blessings that come from the work of the Sunday school.

The Christmas entertainment at Portsmouth was held on the evening of the 29th of December. The auditorium and lecture room were filled with the crowds

that came to witness the exercises. An excellent program was rendered and the usual confectioneries and presents were given to the school. It was a delightful occasion. The program was pronounced the best we have ever given. The pastor and wife were remembered with handsome gifts from their classes. At Berea the pastor was also remembered with a useful gift. We are grateful for these remembrances and trust we may be able to express our gratitude in deeds of service.

Our services were largely attended last Sunday morning and evening. The attendance at the Sunday-school was very encouraging. We are now planning for another membership contest in the near future. We shall aim to run our membership up to the 500 mark. We are making a special effort to prepare our teaching force for more efficient work. We have introduced David C. Cook's help for the teachers and find them very helpful. We would commend them to any school that wishes to furnish their teachers with the best helps in their class work. The Primary Sunday-school teacher is full of suggestions for the primary teacher. It costs 50 cents per year.

Our training class is another encouraging feature of our work. It meets each Wednesday night after the prayer-meeting and deals with the most practical subjects that pertain to the activities of the church. It will take a lesson occasionally from the book. The class is conducted on the plan of the round table discussion. We have already studied the subject of Christian Endeavor and are now taking up the Twentieth Century Sunday-school which will be discussed generally and then in particular.

Our Christian Endeavor Society is doing splendid work. The wonder is how we did without one so long. It is a great factor. It is one of the easiest things to run in the church. It will just run itself if given a proper chance. Those who never had anything to say or do in public meetings are taking right hold of the work. A young man of the Navy is to lead the meeting next Sunday night. On last Sunday evening there were about fifty people that came to the meeting.

We are expecting to hold a revival meeting in the spring beginning on April 16th. Evangelist Swearingin who was at the Memorial Temple last fall has been engaged for the meeting. We trust that it may be the means of much good. Dear reader join us in prayer to that end.

J. W. Harrell.

Jan. 10, 1911.

Nansemond Notes.

The first quarterly conference of this year was held at Berea, Nansemond, last

Saturday. The business was transacted in a business-like way. Three deacons were elected: Bros. Willis J. Lee, George T. Rawles and R. B. Odom. They were ordained Sunday. The service was solemn and impressive. These brethren will fill the office acceptably to the church. They are worthy of the confidence of the people.

We missed the dear face of Deacon Thomas R. Gaskins, an account of whose death has already been given in these columns. Brother Gaskins has rendered valuable service to the church. His name and influence will linger long in the hearts of the people. His was a deeply religious life. He lived a consistent life. With him religious duty was always supreme. He made everything else secondary. He could always find time to attend to the work of the church. He was willing to take the humblest position in the church, and fill that to the best of his ability. Truly a good, faithful servant has been called home. "Aunt Gaskins," as she is familiarly called, bows beneath a heavy burden of bereavement. The children feel their loss very keenly, but "Aunt Gaskins" will feel the loss more intensely than the others. He was her daily companion. They loved each other, and their home was happy for them, and a sweet place for guests and friends to gather. May the Lord bless and comfort the bereaved family, and the church.

Another death, near Driver, Va., which caused much sadness recently, was the loss of James J. Gray, who departed this life at the Lee home on Bennett's Creek, Monday night, January 2, 1911, at the age of 44 years, 2 months and 1 day. He was married to Miss Dollner Lee, on November 6, 1901. He leaves a wife and widowed mother. He was a great sufferer from inflammation of the muscles of the heart. He was confined to his home for several months, and for several weeks was too ill to receive his friends. During his affliction his wife cared for him with all the tenderness and devotion of her faithful heart. Their devotion to each other was beautiful. He fought bravely to overcome the terrible disease, often saying that he did not want to die and leave his dear wife. But he was resigned to the end. He had a faith in Jesus which was an anchor to his soul. The funeral service was conducted from the Lee home, by the writer, assisted by Rev. N. G. Newman. He was buried by the Masons. Brother Gray had been in the active service of the U. S. Weather Bureau for twenty-five years, where he had rendered efficient service. He was recognized in that Department, as a most valuable man. He had a large circle of loyal friends. He was a man of intelligence, and it was a delight to mingle with him, in the

social circle. But he has left us, and we shall miss his genial face and gracious hospitality. Peace to his ashes. May the Father comfort and bless his bereaved companion, and his brokenhearted mother.

I. W. Johnson.

Valley, Va., Letter.

We are still pressing forward with the work in this field. We have held the meeting at Antioch since the last Valley Letter appeared in the Sun. Congregations were good, and much interest was manifested in the meeting. As a visible result of the meeting nine decisions were made for Christ, and six united with the church. We held a short meeting at Linville in the midst of snow, ice, and zero weather. Owing to this condition and the near approach of Christmas, it was thought best to close for the present, and hold another meeting when conditions are more favorable.

I am now in a meeting at Bethel assisted by Rev. R. L. Williamson.

Antioch and Linville each remembered their pastor with a Christmas gift of cash, Antioch, \$8.50, and Linville, \$5.30. In addition to these cash contributions several articles of beauty, and value were received. If I understand correctly Misses Lizzie and Edna Johnson took the lead at Antioch, and Miss Ora Scott at Linville in getting up these kind remembrances of an humble pastor's feeble service. Such kindness on the part of parishioners makes a pastor's heart glad. Such expressions of gratitude are appreciated because of the good will they show. May God bless these faithful people, and help me to be a better pastor to them.

We are very busy people in church work at this season of the year, revival meetings are the order of the day.

A. W. Andes.

Harrisonburg, Va., Jan. 11, 1911.

Winchester Letter.

Last month I went to Wood's Chapel and Whisler's Chapel and held services. These points have been without a pastor since conference. I was greeted by very good congregations at both places. I shall give them night services once per month until they can make more satisfactory arrangements.

We are very sorry to know that Rev. J. W. Dofflemyre's health has failed and that he has been compelled to give up a part of his work. Bro. Dofflemyre has spent several years in the ministry and has done a great deal for the Christian Church. The Lord has graciously blessed his labors and many have been led to Christ through his influence. We hope and pray that our dear brother's health

will be restored and that he may be spared for many more years of usefulness.

The Sunday-school at Timber Ridge held their Christmas exercises Christmas afternoon. They were well attended and highly enjoyed. Our school now numbers over 65. The intermediate class has been organized into an Ever-Ready Society which will aid in raising money to furnish the new church.

The Ladies Aid Society has purchased some beautiful oak collection plates for use in our services.

The work on the building has been hindered by unfavorable weather but we have a part of the rafters on and hope to go forward soon.

The following contributions have been received:

Previously reported: \$2621.67
Cash

A Friend	1.00
Miss Mabel Anderson	50
Mrs. Mary Janney	1.00
James Elliott	1.00
A. Lee Kelsoe	1.00
D. B. Spaid	1.00
John King	2.50
J. N. Hess	1.00
L. D. Weimer	1.00
J. R. Foster	1.00
J. Beale Johnson	5.00
Rent	10.60
C. M. Smith	1.00
Rev. L. I. Cox	1.00
J. M. Woods	5.00
B. D. Jones	2.50
M. J. W. White	1.00
C. P. A.	3.18
Prof. W. A. Harper	1.00
Rev. J. W. Holt	5.00
Miss Ella Andrews	1.00
Jno. I. Brown	1.00
C. M. A. E. Va. Con.	50.00
Mrs. Mary Smith	1.00
Mrs. Sallie Giffin	1.00
R. A. Larrick	1.00
Miss Maggie Spaid	1.00
A Friend	100.00
Miss Nettie Johnson	1.00
Miss Irene Johnson	1.00
F. M. Carlton	2.50

Total \$206.78

Material and Labor:

A. L. Brill	3.43
A. C. Oates	22.00
A Friend	1.00

Total \$26.43

Grand Total \$2854.88

We are very grateful for all these donations, and trust that many more will aid us in the work.

W. T. Walters.

A Word of Appreciation.

Out of a heart full of gratitude I pour

this little tribute to my devoted parishioners. When the blow fell which I had been dreading for years, and I received the announcement that my dear mother had passed away, a sweeter spirit of loving sympathy could not well be expressed than that which came to myself and family from my people, to whom it is my privilege to minister. As the midnight train bore me away to New Jersey, the scene of my childhood, I felt assured that both in Lynn and Boston, I would be remembered at the throne of grace. When I stood by the side of the casket in which mother's precious body reposed, I was assured of the Master's grace, for my people were praying for me. Never before in my whole ministerial experience have I realized more clearly the blessedness of my calling, than during the past two weeks. Oh, what inestimable values attach to one's work when he can feel assured of his sorest needs being met by loyal and loving hearts which have been given their sympathetic helpfulness by Him who is the master sympathizer! As I read in The Sun of Capt Thomas Gaskins' departure on Dec. 23, could not help wondering if he would soon meet my mother over there. She went over Thursday night, and he followed the next day. Who, of all the large number whose privilege it was to know "Captain Tom," could ever think of him but to love him? Of the many precious friendships it was my privilege to form while a resident of the South, none exhale a sweeter fragrance than that with this man of God.

P. S. Sailer.

Lynn, Mass., Jan. 7, 1911.

A NOTE OF THANKS.

Dear Brother Editor:

We were pleasantly surprised on the evening of December the 30th by a number of our members and friends bringing us a bountiful supply of provisions for our larder. We want in this way to express our gratitude for this act of kindness on the part of our congregation, and wish also to express our appreciation to the following persons who have supplied us with nice things for our table at different times: Mr. and Mrs. E. W. Cathers, Mrs. E. T. Arnold, Mrs. A. C. Oates, Mrs. Levi Lafollett, Mrs. Mary E. Spaid, Mrs. L. S. Johnson, Mr. A. L. Larrick, Mr. and Mrs. A. Morris, Mr. T. L. Larrick, and Mr. J. S. Hicks.

We are truly grateful for all these remembrances. May the Lord richly bless every donor.

Mr. and Mrs. W. T. Walters.
Winchester, Va.

NOTES AND PERSONALS.

—Send 20 cts. and get the 1911 Annual. The Sun can supply you now.

—Bro. W. T. Walters, of Winchester, Va., has also been pounded. And then talk about preachers not having a good time and enjoying life. Bosh!

—Rev. T. W. Stroud, we regret to say, is under the necessity of going back to St. Vincent's Hospital, Norfolk, Va., for further treatment by Dr. Payne.

—Rev. L. E. Smith, Greensboro, was a pleasant visitor of the Sun office last week. He is well pleased with the prospects at Greensboro and reports the work going on well.

—All our pastors in particular should read, and give heed to, Dr. Staley's Suffolk Letter this week. This special call for our foreign mission work is exceedingly urgent and cannot be ignored without hurt to the cause.

—Mr. J. Russell Klapp, son of Rev. S. B. Klapp Greensboro, N. C. has a position of honor and trust with the A. B. Caldwell Publishing Co. Atlanta, Ga., in bringing out "Men of Mark," on which history Mr. Klapp has done literary work for some time.

—Rev. J. W. Patton, who is a State-lecturer of the Masonic order, left last week for three weeks of lecturing to Lodges in Charlotte, N. C., thence to Columbus, N. C., for lecturing there. Bro. Patton ranks high among the bright Mansons of the State.

—We regret to learn that our good brother, and faithful worker, Rev. J. W. Dofflemire, Elkton, Va., has failed in health and must give up a portion of his work. Bro. Dofflemire has been an untiring worker in the ministry for many years, and we sincerely trust and pray he may recover, soon, his accustomed health and strength. The work will miss him much.

—Do you wish an Annual? We can fill orders now: 20 cents the copy, post paid. Proceedings of all our Southern Conferences, 1910, also of Southern Convention at Suffolk last April, also apportionment tables for all the churches in 1911. It a valuable volume of history and information. Address The Christian Sun, Elon College, N. C.

—Bro. Clements tells in our obituary columns of the death of Deacon J. K. Gibson, of our Morrisville church. This writer had the benefit of a personal acquaintance of Bro. Gibson, and doubts if in all his acquaintance he ever knew a more loyal and faithful man to his church and his God. Truly a good man has gone to his reward. This world is made richer by the lives of such men as Bro. Gibson.

—Rev. McD. Howsare, of Norfolk, Va., is to conduct a series of meetings under the auspices of the Elon College Christian Church at Elon College beginning Monday P. M., Jan. 23. This will be Bro. Howsare's first visit to Elon and a cordial welcome and glad hearing will be given him. Prayers should be daily offered by patrons and friends of the college that these meetings, to continue ten evenings, may result in the conversion of many and in the deepening of the spiritual life of the college community.

—We extend a friend's sympathy to Deacon J. M. Burroughs of Mt. Auburn church in the loss of his beloved wife, the first word of whose going came to us in the lines printed this week in our obituary column. Sister Burroughs was the mother of a happy family, and her home was the soul of hospitality and congenial fellowship. We have whiled away happy hours there and her cordiality and Christian fellowship but made the moments pass all too swiftly. Her roof was a blessing and her home a benediction to many. God bless dear Bro. Burroughs in his affliction, and the children in their sad loss.

SUFFOLK LETTER.

It seems that the missionary spirit is the most difficult to diffuse among the members of the Southern Christian Church; and yet it is evidently the most important in Christian effort as well as Christian life. The last great command of Jesus not only authorized but commanded His disciples in these words: "Go ye therefore, and make Christians of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

The church has made advancement whenever she has been evangelistic and missionary; in fact there is little difference between these two branches of Christian effort. The evangelistic spirit is missionary and the missionary spirit is evangelistic. Moreover it is the doing of large things that makes great men and great nations. The very scope of the gospel indicates its greatness; its mission is the evangelization of the world: that task alone would make the gospel great.

Some dread any enterprise until the money is in hand; but cash payments always mean small business; the element of faith enters into undertakings larger than cash and that develops men as well as enterprises. It is that larger thing embraced in faith that enlists the confidence and energy of man.

There must be, also, a spirit created larger than individual purposes to carry

individuals on its current and its sweep. This spirit is the sum of individual thought, feeling, faith, and purpose. Until such a spirit prevails individuals do very little in any field. Very few persons can take a calendar and change their clothes and their diet to suit the seasons; but let the temperature rise or fall, let the atmosphere envelop them with its larger demands and individuals begin the change. Wraps and flannels are brought out or purchased under the pressure of a cold atmosphere. There is such a thing as moral atmosphere, social atmosphere, religious atmosphere, missionary atmosphere, and such atmospheres control men. What we need is the creation of a missionary atmosphere so widespread and so powerful that it will move our people toward the great task of saving the world. This is the essential element in the church of Christ and this atmosphere cannot be generated by silence. Men must speak. Men must write. Men must pray. Men must give themselves or their means. This agitation must not stop with the pulpit. The laymen must take up the theme and sound the message of salvation as the moon reflects the sun.

I wonder how many churches in the Southern Christian Convention have taken that special offering for Foreign Missions to help on the Board's work by February? I wonder how many ministers have given the matter serious attention!

W. W. Staley.

NORFOLK LETTER.

Glad to report Bro. Twiddy has been carried to his home from the hospital and is showing some improvement.

Mrs. Hanson is still at the hospital but is getting on nicely; is doing in every way, just as well as could be reasonably expected.

Sorry to know that Bro. Stroud, of Chapel Hill, N. C., had to come back to the hospital. The report today is that he is doing nicely; walking around the building and grounds.

Sunday school at the Third Church was better Sunday, than for several months, had two new scholars.

Congregations were good. At the morning services, Bro. Hanson has preached for three Sundays from the text: "Upon this rock I will build my church and the gates of hell shall not prevail against it."

They have been deep, spiritual, helpful, on the subject of "Church Building."

We are sorry to lose from our midst, at least for the present, Deacon T. J. Lawrence and family—who have gone to McBee, S. C., where Bro. Lawrence will probably engage in business. He had a

brother there who is a practicing physician.

The many friends of Miss Mary Lou Brickhouse will be sorry to know that she had a sudden and severe attack of appendicitis and was operated on at the Protestant hospital last week. She is getting on nicely. Also, Emily, daughter of Mr. and Mrs. T. A. Walker, was operated on for the same trouble last week. She is at Sarah Leigh Hospital and is doing well.

Norfolk people were shocked Saturday at a terrible accident that shows us how important it is to at all times be ready, for we know not how soon and suddenly we may be called to leave this world.

The Southern Bell Telephone Co. is having built a six-story building. Myers, Turpin Co., are the contractors. It is of concrete construction. The portion built out on the top, to accommodate the elevators, was surrounded by workmen who had just removed the boxing from around the concrete, and the freight elevator started, and the whole of that top structure gave way and suddenly collapsed; some of the workmen saw the danger, gave the warning and leaped to safety, but two were not so fortunate. One man, a Mr. Morris was struck on the back of his head by a falling beam and his skull crushed, killing him instantly. Another, Mr. Johnson, was caught and buried beneath many tons of concrete, leaving just his head exposed to view. He gasped a few times and was dead.

The firemen were soon on the scene and scaled the ladders and frame work on the outside of the building and with ropes around the bodies they were placed over the sides and lowered to the sidewalk. As I stood at my office window and with my field-glasses watched the lowering of the limp, lifeless forms with its death palor, I was made to exclaim, "how frail is life." Both men were married. One leaves a wife and two children, the other, a wife and one child.

J. W. Manning.

ELON COLLEGE NOTES.

Dr. W. E. Swain, Asheboro, N. C., President N. C. Conference of the Methodist Protestant Church, visited the College on the 2nd Sunday and delivered a most instructive and inspiring sermon on the "Forms in which Christ appears to Man." Dr. Swain maintained that we cannot limit the manner of Christ's appearance by dogma or creed or personal experience, that he is a universal Saviour and as such may appear to man in universal forms, whatever ones occupation whatever sphere of his life's work, he can take Christ into it with him.

President Moffitt has been spending the

present week in the neighborhood of Asheboro.

Prof. W. P. Lawrence, of the Department of English, has made arrangements to be an instructor in English at the Wooster University Summer School, of Wooster, Ohio. This is one of the largest summer schools of the middle west, and last year enrolled in its Summer School, more than 1,000 pupils.

Announcements have just been received that Rev. Martyn Summerbell, D.D. LL.D. Lakemont, N. Y. President Palmer Institute Starkey Seminary, is to visit the College early in February and on the 7th, 8th and 9th, will deliver a course of lectures. Dr. Frank S. Child, Fairfield, Conn., is also to visit the college early in March, but the date has not yet been arranged. These distinguished lecturers come at the generous provision of the Asbury Palmer Board, an educational foundation established by the late Frances Asbury Palmer of New York City.

A series of protracted services, it is decided, will begin in the college chapel with the 4th Sunday in this month, and continue until after the fifth Sunday and longer if the interest continues.

At a recent meeting of the Grand Lodge of Masons in Raleigh, Dr. W. C. Wicker and Rev. J. W. Patton were re-elected assistant state lecturers. These brethren are not only faithful in the service of their church, but are also ardent workers in Masonic circles.

Dr. Newman filled the College pulpit yesterday, and delivered a most instructive and inspiring sermon on the text "Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded."

Dr. E. U. Hoenshel, of Dayton, Va., who has traveled considerably in the Holy Land, will be at the College and deliver a course of lectures on the 15th, 16th and 17th of next month. These lectures together with Dr. Summerbell's will give a rare treat to the student body.

X.

Columbus, Ga. Letter.

The Christmas season was one of joy and pleasure with this writer and wife. Friends remembered us very kindly with gifts of various kinds, all of which were valuable. For these tokens of friendship and good-will we are heartily appreciative.

On Monday night, during Christmas, the children and young people of our Sunday school rendered a program of songs and recitations appropriate for the occasion. A tree had been placed, decorated and filled with presents for the school. A good-sized congregation was present. The exercises were highly enjoyed.

Mr. W. W. Elder, who is teaching in Stewart Co., spent the holidays with his parents in this city. Good reports are heard from his school.

Rev. H. W. Elder was in the city last night, en route to Oak Grove, where he fills his regular appointment Sunday. Bro. Elder contemplates a trip to Kite, Ga., about the second week in February. There is a possible opening at that place for a Christian church. Kite is a town of several hundred inhabitants and has only one church. We have only one member of the Christian church there, but he is a prominent citizen of the place and is not only exceedingly anxious for a Christian church there, but seems to think that prospects are favorable.

With the coming of the new year, there is an increase of attendance at church and Sunday school with the Rose Hill work. While the membership is quite small and the congregations are not large, the outlook is encouraging. We are laboring daily, trying to acquaint the people about us with the principles of our church and, as a result, members of other denominations are visiting us frequently and taking part in our services. In this way, we hope to see the Christian church win its way into the hearts and homes of those near us and who have hitherto been "afraid" to come, thinking we were Campbellites."

This writer enters the new year with a desire to be fruitful in Christ's vineyard as the days come and go. He requests your prayers for the church on Rose Hill.

G. O. Lankford.

There are few immigrants of the following class, told of recently by an exchange:

"A Bavarian immigrant, suffering from what was apparently 'lumpy spine,' applied for admission to this country at the port of New York. The inspector told him he must submit to further examination, that it might be determined whether the lumps were caused by a contagious disease. 'Ah,' exclaimed the immigrant. 'It is not sickness. Those swellings is moneys.' And he exhibited about eleven thousand dollars. He was admitted without further question, and the inspector asked him how he also might contract so well developed a case of money lumps.

Among the attraction of The Youth's Companion during the coming year will be two hundred and fifty short stories by such writers as Grace S. Richmond, Ralph D. Paine, Arthur McFarlane, Ira R. Kent, Mebel Nelson Thurston, Arthur Stanwood Pier, Seumas MacManus, C. A. Stephens, F. W. Calkins, Winifred Kirkland and Fanny Kemble Johnson.

THE UNTRIED WAY.

For ye have not passed this way before. Joshua 3-4.

After the death of Moses the Lord appointed Joshua to succeed him as the people were without a leader. As the minister of Moses he was a suitable one to take the command and lead them over Jordan. The work to be done was a great one, but the greatest and best thing was, the Lord promised to be with and give him the victory. With such assurance he went like a man of God right on to duty. The Jordan flowed before him like an impassable river. It must be crossed, and the promised land, in full view of it, was inviting them to enter it, and he commanded the officers to get ready for the march. He had every thing in his favor and they responded to him gladly as their leader and said to him, be strong and of a good courage. What great inspiration was given, and how delightfully pleasant it must have been to Joshua to receive such encouraging words as he entered upon his great and responsible mission. After all were ready to move, the officers commanded the people saying: When ye see the ark of the covenant of the Lord, your God, and the priests the Levites bearing it—then ye shall go after it—on that ark, the Shechinah, or symbol of the divine presence rested, and it was a reminder that God would be with them.

The people were instructed and commanded how to follow the ark. The way across the river of Jordan was not known to them, and the words of the text giving timely and important notice imparted caution and confidence to them for such an important undertaking. Then Joshua the commander in chief, under the King of kings, ordered the advancing hosts to march with quick and steady steps to the front, and he said to them with great tenderness and authority. Sanctify yourselves; for tomorrow the Lord will do wonders among you. He desired them to be set apart to a holy use—to get ready by prayerful preparation for the great coming event of that wonderful passage. This will help to learn a lesson in preparation, bringing to mind the importance of always being ready to meet the conditions which will come to every one. Especially should all be earnest and devout when any great and important work is to be done. And all the work pertaining to our salvation is very important. In any condition it is important to render obedient service to the Lord. Let everybody enter into the spirit and meaning of each service. If they would do so there would be better service and more spiritual life. Every service ought to give inspiration and loving devotion, so that the spirit and

meaning of it may be better understood.

Then at the command of Joshua the priests took up the ark of the covenant and went before the people and as the people removed from their tents, following the ark of the covenant, and as soon as the priests dipped their feet in the brim of the water, it rose and stood upon a heap, while the priests stood holding the ark, until all the people passed over. Then the Lord directed Joshua to select twelve men, a man from each tribe, that they might take twelve stones, and carry them over and put them up for a memorial showing that the water of Jordan was parted before the ark of the covenant. Then Joshua himself set up twelve stones in the place where the feet of the priest stood. They mark the place where God showed His power to that people. Twelve stones representing the twelve tribes which passed safely over. He was very much interested in setting up the stones where the priests faithfully stood while forty thousand of his people crossed the river. That was a remarkable and wonderful manifestation of God's love and divine power. What emotions of joy must have filled their hearts as they marched triumphantly over into the land which had long been promised to them!

We are journeying through the wilderness of this life, and the promised land, the promised home in heaven is beyond the river of death. It is before us and must be crossed before we enter the heavenly country. When coming to different places in marching through the wilderness to the promised land, and when the Lord has parted the waters for us to pass over, have we gathered up any stones from the beds of the rivers of experience and set them up as a memorial to show to others that the Lord was with us, and that He opened the way for each one to pass over? The traveler through life's wilderness in after years may see a pile of stones which some one set up, and he may enquire in anxious tones, who set up this memorial and for what purpose? Then the answer will come down the years. A traveler passed here going to the promised land, and he came upon a place that was, at first, hard to cross but the Lord removed the obstruction, and made the way easy to pass through. The words still sound in clear accent and are helpful and inspiring to others to go forward. It may be that there are some who came to the river of need and want. Did the dark, turbulent, cold water whirl and roll by swiftly as you stood still and looked upon it? Did it discourage you as the river got higher and higher until it overflowed its banks, sweeping hope and gladness entirely away from you? you sought all the

temporal help about you but met a stern refusal many times. At that important moment in your life you caught a view of something better—then, you looked away from earth and all temporal things and thought of the loving and wonderful promises of God, remembering and believing that He had been with others, in need; and you asked Him to be with you and to lead you out of your needy condition. He saw you, heard you pray and came to you with His delivering and helping hand and caused you to walk across while the water was cut off and made to stand as a heap. Did you take up any stones and set them right there in the bottom of that river, thus telling to others that the Lord had gloriously led you through?

And again in your journey you come to the river of trouble, and it was flowing and foaming at a terrible rate, and upon its shore were standing and sitting, lying and waiting not only forty thousand, but many millions of human beings anxious to cross over and rest in happiness and peace. Their troubles were of different kinds and they were counting them over and over, and they appeared to get larger every time they turned them over in the mind. Now let all these troubled ones look up to Him who parted the waters of the Red Sea and of the Jordan in ages past, for His people to go over. Because if they look to Him who has promised to be with them in the sixth trouble and in the seventh not to forsake them He will part the waters of the dashing river of trouble and help them over that they may be delivered, and enter upon a new and better life. And when you do pass over do not forget to take up some stones from that river—carry them over—and set them up to show that the Lord was with you.

The way already traveled has been long and tiresome to many, but when they look back over it as far as they can see, the memory lingers backward the rest of the way, reaching far back, even to the starting place. The journey through the wilderness has been often difficult and dangerous, but beyond your highest joys success has led you on up and down to the present time, and in the early morning of this glad or happy new year, you have or ought to be, praising God for bringing you on the way, and giving you so many blessings. The history of your lives is replete with varied experiences. Very many pleasant thoughts produce feelings of gladness, and those which are unpleasant you want to blot them out entirely, looking for nobler things and a better and more inspiring life. Fondly cherished hopes have elated you often, and then the heart has been almost crushed when they were

not realized, but God was leading you on to more abiding and greater things.

This year can be made the best and happiest one to you. You have not passed this way before. If any have plodded, and halted and hesitated, get out of the wilderness, live with God in a new, bright life, then you will feel so much better and look better, because you will shine with His presence. Get out of the disagreeable unhappy conditions which have tied and bound you so long and spend this year 1911 with God, and if you do so, at the end of it you will feel like saying: "Still with thee, O, my God, I would desire to be."

Standing at the dawn of this year there are two classes looking out down the way, the Christians and the sinners. The Christian is happy as he gets nearer the end of his pilgrimage, but the sinner is troubled on every side as he thinks how far away he is from God, from home, from heaven. Many will be saved because they believe, but so many will be lost because they will not be saved. To many the journey is almost completed, and as they follow God they are glad that they are nearing home. The long way they have traveled stretches away behind them, and they can never pass that way again. Looking at the tattering, trembling forms of many, it appears that they are almost home. Yes, the weather beaten, storm-tossed passengers will soon be anchoring in the heavenly harbor.

The way which lies before is unseen, unknown, and how anxious is every one to look upon it and down its winding course. Be well assured that if you walk in the way Jesus leads no danger need be feared. But if you get out of His way there is danger and death. Sometime it may please you to turn out of the way and pluck a beautiful wild flower which is very attractive, but it may poison and ruin you. Many attractive flowers are poison; it is not safe to touch them, so many attractive sins may poison the soul and cause its eternal ruin. As the Israelites passed through the wilderness under the leadership of Moses, then by the command of Joshua to the promised land, so must we pass the way under the direction of Jesus to the promised home in heaven. The end of the way of life lies just beyond the river, and he who endures to the end will be saved. A godly man said when at the end of his journey, "I am sweeping through the gates." Then said another in failing accents, "How easy, how easy to glide from the work here to the ———." He could not utter the last words; so exhausted by the last part of the journey, but was revived and refreshed when he bathed in sweet, peaceful rest.

Not long ago you come to the river of sickness where the rapid waves were surging, dashing and splashing before you, and you came very near being washed on the shore of eternity. Many have been down close to this river and know something of the feelings it produced. Then above all other times you felt the need of divine help, and when the Lord came to you and parted the waters of that river so that you could get over into health and strength how exceedingly happy you were and how grateful that you were healed through the soul. It was the gladness not express the thrill of joy which flowed and could be active again. Words cannot of your life and it was so delightful for you to talk of the wonderful deliverance. Did you take any stones from the channel of that river and set them up so as to remind you and show to others that God was with you with healing and delivering power when refreshing sleep departed and feverish and frightful dreams followed you? The hands of affliction had bound you so firmly you became discouraged and despaired of ever getting well again, but the eternal one was with you giving comfort by His unbounded mercy and love. Did you learn anything by this experience? did you gain anything by it? Yes, many voices are sounding with the same answer to this question. Hear, listen to it before it floats away and is forgotten. "Before I was afflicted I went astray and it is this I learned by the sick experience. O, you sick, diseased, weakly ones when you pass over that unpleasant way take some stones and set them up to show that God was with you! You have crossed many rivers and the Lord has helped you over all of them."

There is a last river to cross, many, so many of your loved ones have already gone over it. It must be crossed by all at some time. It is the river of death. When you come to it, when the black waves of death come rolling near you what will you do? What will the unsaved do as they linger and shiver on the cold shore of that awful stream? No refuge, no help, no hope, no home, none to save. What will they do? They will have to plunge in and be lost in the angry waves. Lost, lost. But the Christian when he comes to this river will see Jesus coming in the life boat, will hear His precious, loving voice sounding out gladly over the roaring water saying—peace be still. The storm will cease raging and there will be a great calm as the heaven bound passengers get on board the life saving ship. What a glorious moment that will be as they are waving a glad farewell to earth, to the desert through which so many weary days have been

seen, and when they can view with undimmed eyes the promised land inviting them to come over and possess it! As you enter it you may sing triumphant song for such a complete deliverance and the angels will join in the sublime strains until heaven will sound the praises of God with never ending splendor.

J. T. Kitchen.

Windsor, Va.

A FORCEFUL EXAMPLE.

When a man has lived on a high plane of morality, and has made himself eminently useful to all with whom he has had any dealings, it is well to present him as an example for others to imitate. Mr. John S. Huyler, of New York City, recently died. He began life as a poor boy, and, by good judgment, great energy, and sterling integrity, he became a business man of large success. He manufactured candy, and always of the very best qualities. All who dealt with him had the utmost confidence in his word and his work. He became a millionaire, and during all of his career he was very liberal in his benefactions to a large number of good objects. He was a Christian of a high type. He showed that true religion and honorable business methods match each other capitally. Here is what one of his saleswomen wrote of him, soon after his death: "He was never too busy to have a cheerful 'Good Morning,' and a kind and encouraging word for the humblest of his people. He extended his thoughtfulness even to the sending of his saleswomen to the best chiropodists to ease and treat their aching feet, at his own expense.

It was his custom to give his girls, at the beginning of the summer, two or three shirt waists (which means a lot to a working girl), two weeks' vacation, with pay, every year, a turkey at Thanksgiving time, and at Christmas a week's salary, and a two-pound box of candy. He offered to all a membership in the Young Woman's Christian Association, and the privilege of taking up music, or any other course they desired, free of charge or expense to them. These are only a few of the deeds of this goodly man, and there are no more sincere mourners today than his old employees." Who can estimate the influence which that man had upon those who worked for him?

What a wide contrast there is between Mr. Huyler's treatment of those who were employed by him, and the treatment given to those who serve not a few business men! How delightful is one's memory of such men as Mr. Huyler!

C. H. Wetherbe.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THE MODEL WAY. I.

Our Sunday-school and Christian Endeavor and other religious conventions formerly had on their programs such subjects as these: A Model Superintendent, A Model Prayer-meeting, A Model Sunday-school Teacher, and a dozen or more other kinds of models. The rapt listener heard the model speech or speeches and suggested. For the first two or three weeks there seemed newness of life and growth of interest. Then the old lethargy began to reappear. Unless the model method was changed, the enterprise was dead, be it a class or a prayer-meeting or a what-not.

Why? There is no model way in religious work. There is no model way to teach a Sunday-school class nor to conduct a prayer-meeting nor to hold a revival nor to open and close a Sunday-school nor to welcome a religious body nor perform any other religious function. The moment the methods used in any of these things becomes a model, it loses its effect. Models are lifeless things—religion is life or it is nothing. There are certain characteristics which must be found in every well-taught Sunday-school lesson, in every inspirational prayer-meeting, in every elevating church service, but these characteristics, these principles, are living things, which must not be made to work in grooves; else dire consequences will follow.

The worker, in whatever sphere, is an artist. He uses the same lives and paints and brushes and canvas, but does not paint the same picture. He is a sculptor. He uses the same tools, works the same motions, uses similar material, and yet does not always carve the same statue. He is a musician. He uses the same musical scale, but his song is not ever the same. He is a master of assemblies. He uses the same words, the same gestures, the same intonations of voice, but his oration is not always the same. From these analogies let the religious worker take courage and hope. His work is founded upon certain, eternal principles, but he is to so combine those principles that interest will ensue, that success will eventuate, that results will be achieved. But let him beware of the model way. There is no such way.

The Young People's Worker.

For several months now, since last July, in fact, the Young People's Worker, edited by Rev. M. W. Butler and publish-

ed by Prof. P. J. Kernodle, has been making a semi-monthly visit to our editorial sanctum. The first issue contained words of approval from many of our foremost workers for such a project and wished it well. Yet somehow the paper is not receiving the support it deserves at the hands of our people. Why?

There will perhaps be many answers to that simple interrogation. We shall be glad to publish your idea, if you will send it to us. We herewith state our own. The paper needs to get itself more nearly in accord with the ideals and aims of the Young People's Convention. I think it would be a master-stroke of policy to call it the Young People's Convention Worker, or the Young People's Worker, Organ of the Young People's Convention, but of course permission to do this would have to be given by the said Convention. If this publication is to be permanent among us, the Convention must get behind it. Otherwise it must inevitably succumb. Is the paper in its editorial policy now pledged to the furtherance of the Convention's end? Does it advocate "Teacher-Training and Organized Classes in each Sunday-school; Christian Endeavor in every church?" Is this its motto, its watch-word? If so, why not so print on its title page? In its advocacy of Teacher-Training, does it give more support to other publications than our own? The paper and the Young People's Convention ought to be allies, not enemies, not even suspicious of each other. One topic for discussion before the approaching session of the Young People's Convention should certainly be "The Relation of the Young People's Worker to this Body." We want to see the paper grow; we want to see the Convention's idea pushed. We have written not to criticise, but to suggest a basis of co-operation.

What are you doing for Teacher-Training in your field, brother pastor; in your Sunday-school, brother superintendent? Can we count on you?

Brother Sam. M. Burritt, Raleigh, N. C., Circulation Manager of the Raleigh Evening Times, is heading the Christian Endeavor work of our church in that city. We wish him well in all his labor and efforts.

We will send the C. E. World free for three months to anyone promising to use it for prayer-meeting purposes.

MISSION THOUGHTS.

We are to take a missionary journey around the world, with twelve stops. May the review be an inspiring one to us all!

The lumbermen of our northern woods are a sturdy and sincere set of men, though rough. They are greatly insulated from

Christian influences, though the saloon and still worse agencies of Satan are swift to follow them even into the wilderness.

Among the Russians, Finns, and Poles that come to this country are many revolutionists,—men and women that have dared everything and lost everything for liberty. They are heroes and heroines, but so saddened by their experiences that they have largely become infidels.

The Bohemians that come here are especially active in their infidel propaganda, with infidel Sunday-schools, and infidel books and papers. Christians need to be very aggressive to meet such aggressive foes.

Puritan New England has become one of the strongholds of Romanism, which is here as intolerant as ever, and as superstitious and crafty. The best combative agency is the public school which they fight.

Christian Endeavor is found among the Germans, Italians, Greeks, French, Swedes, and many other nationalities of our immigrants, as well as among the Chinese and Japanese. Our Christian Endeavor fellowship is one of the best ways of reaching the aliens.

It is natural that the immigrants should herd in colonies in our cities, and thus perpetuate their languages and customs, but this is not best for their material welfare, and prevents their absorption in our country. They should be encouraged to move out into the great west and south where laborers are so much needed.

The hard times pulled the number of immigrants down from more than a million to one-third of that number; but the inrush has again started up, and soon it will be as great as ever, if not greater; and our home-mission gifts are woefully inadequate to the vast need and opportunity.

The sailors on our lakes, rivers, and the ocean are not cared for on ship as to their souls, and are tempted by human sharks on shore. They sadly need just the comradeship and constant stimulus that Christian Endeavor would give them. Can we not found societies among them more than we do?

The rescue missions in our cities greatly need the encouragement that the presence of a band of Christian Endeavor singers every night would give. And the Endeavorers would gain more than they bestowed.—Amos R. Wells.

Keep the missionary meetings at their best by especial study and definite preparations. These meetings should be begun a year in advance!

In all your endeavors for Christ seek to be at your best, remembering that He has freely given of His best for you.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Baines, Treas., Elon College, N. C.

Amount brought forward \$4165.23
 Dues.

Annie Pearl Way10
 Carl Lynn Schobey10
 J. Maryon Saunders 1.00
 Thomas E. Brickhouse Jr. 1.20

Monthly S. S. Offering

Shallow Well70

Special Offering

On support of Mitchel .. 40.00
 (children)

Mt. Auburn Chr. Ch. N. C. 1.45
 Herbert W. Jackson 5.00
 (Richmond, Va.)

Thanksgiving and Christmas Offering

Suffolk, Va. 103.60
 Waverly, Va. 13.80
 George Adder 1.00
 (Keyser, N. C.)

Cypress Chapel, Va. 6.35
 Portsmouth, Va. 5.75
 Berea, Norfolk, Va. 5.16
 Antioch, (R) N. C. 1.00
 Damascus S. S. N. C. 5.50
 Clove Christian Ch. 1.25
 Hunters Land, N. Y. 4.55
 By W. H. Mc. Pherson 1.11
 Bethlehem, Val. Va. 1.00
 Leaksville, Va. 2.95
 Concord, N. C. 2.05
 Berea, Alamance, N. C. .. 1.85
 Wentworth, S. S. 3.67
 (and friends.)

Amount 51st week \$210.14

Total \$4375.37

Elon College, N. C.

Jan. 11, 1911,

My Dear Children:

Again we greet you with 1910 report. So many offerings are held back or taken late that we cannot close up. We will close 1910 with next report. We will try also to give the farm report for 1910. We have some donations but will wait till next week.

We are holding 1911 offerings for the week following, then they will appear.

We do hope that all who have 1910 money on hand will report at once.

The Orphanage is under grateful obligations to Dr. J. H. Brooks, Dentist, of Burlington, N. C., for much work in pulling and filling teeth for the Orphanage children. The kind Dr. has refused to make a single charge. We thank him in

behalf of the children, and commend his workmanship to the public.

Very sincerely yours,

Uncle Jim.

Norfolk, Va.

309 Claiborne Ave.

Dear Uncle Jim:

Enclosed please find money order to pay dues for last year and a treat for the cousins. Mother was so very busy before Christmas that she neglected writing for me.

With love,

z z Thomas E. Brickhouse, Jr.

Thank you Thomas for your kindness—we will keep the amount and give the treat a few weeks later. The children have had such nice treats Christmas.

Elon College, N. C.

Jan. 11, 1911.

Dear Uncle Jim:

I am sending you one dollar my dues up to April 1911 I think. Been so long since I have written, but guess you know how far behind I am.

Your nephew,

J. Maryon Saunders.

Thank you Maryon the big old dollar paid you in full 1910 and 5 months in 1911. Hope you will write often. Can't you get more Elon little folks to write?

Sanford, N. C.

Jan. 4, 1911.

Dear Uncle Jim:

I had a very nice Christmas. Hope you did. I got nice presents. Enclose please find ten cents for the orphans.

Your nephew.

Corlynn Schobey.

Glad you had a fine time Corlynn our boys and girls had a jolly good time and plenty nice things to eat.

Sanford, N. C.

Jan. 4, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for you. I had a very nice Christmas. I went to South Carolina Christmas to visit my sister. I got many nice presents. Hope you and the cousins had a nice time.

Your Niece,

Annie Pearl Way.

That must have been a fine trip Annie glad you enjoyed yourself and that you received so many presents.

The list of The Youth's Companion's contributors for 1911 is as long and as remarkable as in any previous year of its history. Especially noteworthy is the number of public men, educators, inventors and men of science whose message to The Companion public is rich educational value. They are supplemented by the most entertaining writers of the day, with articles full of refreshment and spiritual sunshine.

Every body will be interested in an article Mrs. Burton Harrison has written for The Youth's Companion, comparing girls as they are and girls as they were in the earlier days of the nation. President Jefferson favored the intellectual development of woman, but he declared that her efforts should be confined to "the society of her husband, the fond care of her children and the arrangements of her house." Changing fashions and changing ideas are discussed with Mrs. Harrison's customary vivacity.

—W. C. Dowd, editor of The Evening News, Charlotte, was elected Speaker of the House of the N. C. legislature, Jan. 4.

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EARLY JERSEY WAKEFIELD. The Earliest Cabbage Grown.
 CHARLESTON LARGE TYPE. 3d Earliest.
 SUCCESSION. The Earliest Flat Head Variety.
 AUGUSTA TRUCKEE. A little later than Succession.
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 We grew the first **FROST PROOF PLANTS** in 1868. Now have over twenty thousand satisfied customers. We have **grown and sold more cabbage plants than all other persons in the Southern States combined.** WHY? Because our plants must please or we send your money back. Order now; it is time to get these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

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Wm. C. Geraty Co., Box 150 Yonges Island, S. C.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

THE GREAT RELIGION OF THE WORLD.

Christianity can best be appreciated by comparing it with the other religions of the world. Neither can we fully appreciate the difficulties to be overcome until we know something of the strength and weaknesses of the other religions of the world. Years ago we came across an abridged statement of some of the cardinal principles of a number of the great religions and herewith submit them, hoping to lead the reader to a deeper appreciation of our own great religion and a greater desire for the spread of the same until the kingdoms of earth shall come under the reign of the Christ.

The Jews.

What they believe is summarized by Mainonides, an illustrious rabbi who drew up a confession of faith for his coreligionists in the eleventh century as teaching "(1) the unity and personality of God, the Creator, Preserver and Providential Ruler; (2) who recompenses the good and punishes transgressors; (3) who prescribes the law given by Moses; (4) who speaks to man by the voice of the prophets and psalmist; (5) who raises the dead; (6) and who shall one day manifest himself more fully in the coming Messiah. The orthodox Jews still hold to this creed. The reformed Jews have modified it and especially discarded the long-cherished hope of the Messiah.

Christianity.

"Christianity is the religion of Jesus Christ whom Christians receive as the promised Messiah of the Mosaic economy. Taking the seed thought of Judaism the Galilean develops from this the Divine Fatherhood of God and its corollary of human brotherhood, twin truths even yet insufficiently appreciated and reduced to practice in Christendom itself. Christ sets himself forth as the Son of God coming to earth to atone for sin and to save all sinners on the simple terms of penitence and faith manifested in a righteous life, to give an ideal of righteousness, to bestow upon his disciples power to realize this ideal through the Holy Spirit; and to bring life and immortality to light. Christianity should be studied in connection with Judaism, to which it is related as result to cause."

Mohammedanism.

"Mohammedanism came out of the dis-tempered mind of the epileptic Mohammed, an Arabian of good family who was born

in the year 571 of the Christian era. This creed is a singular compound of paganism, Judaism and Christianity with an infusion of fatalism and fanaticism all its own. The Mohammedan Bible is called the Koran (Alcoran, in Arabic.) It teaches that "There is no God but God" and adds the stereotyped phrase "and Mohammed is his prophet." The Koran recognizes the authority of our Bible and acknowledges Christ as a prophet, but claims to be a later and final revelation. It divides religion into two parts, faith and practice. Faith is subdivided into six branches; belief in God in his angels, in his scriptures, in his prophets, in the resurrection and final judgment, and in God's absolute decrees.

The points relating to practice are: Prayer (with washings), almsgiving, fasting, pilgrimages to Mecca and circumcision. These five commandments are symbolized in Mohammedan art by the hand with its five fingers. Nowadays, however, only the first is in common use. The Moslem performs his prayers several times a day, kneeling after careful ablution, upon his prayer rug and facing toward Mecca. This is the only form of divine service now required and is scrupulously observed.

Mohammedanism recognizes and encourages polygamy. This religion stands for total abstinence, intoxicants being absolutely forbidden.

It has been the bloodiest of faiths. With the Koran in one hand and the cimeter in the other it has forced those whom it has conquered to accept the one or feel the other.

(To be continued.)

MARRIED.

Burton-Swann.

Dec. 20, 1910, at the home of the bride's brother, Mr. C. W. Swann, 22, Main St., Reidsville, N. C., Mr. W. H. Burton, of Richmond, Va., to Miss Minnie Swann, of Happy Home, N. C. The happy couple left on the afternoon North bound train on their bridal tour. Their future home will be in Richmond, Va., Ceremony by this writer.

S. B. Klapp.

DIED.

Senter.

At his home near Christian Light Church in Harnett, Co N. C., on the 26 of Nov., Joseph R. Senter. He was born Dec. 15, 1870. He professed faith in Christ last Sept. He had been in poor health two or three years. and his death was not unexpected. He was up as usual that day and night until he went to his

room to retire. In a few minutes after this he was taken suddenly ill, and did not live but a short time. "Be ye also ready; for in such an hour as you think not, the Son of man cometh."

He has left to mourn their loss a devoted wife and six children, one having gone on before the father to the Spirit land. May God bless the wife and her children.

W. G. Clements.

Gibson.

Ever since I heard of the death of J. K. Gibson I have been watching the pages of the Christian Sun, expecting to see something in it about his death, written by the one who conducted his funeral services, but have failed to see anything.

I know nothing of the particulars of his death; therefore, I can not say anything about it.

Bro. Gibson was, at the time of his death, a deacon of Morrisville Christian Church. He was faithful to the church and always gave liberally to the support of pastor and the various enterprises of the denomination. I am of opinion that no one ever gave more to the Christian Church in proportion to his ability than he did. He never let an opportunity pass without giving. He was one of the best friends the Christian Sun ever had. He was always kind and obliging. "He was a friend indeed."

W. G. Clements.

Showalter.

Howard Franklin the infant son of Frank and Emma Showalter died Dec. 12, 1910, at the age of six weeks. Little Howard's life was short, but it was long enough for him to entwine himself about the hearts of father and mother so lovingly that it was hard, so hard, for them to give him up. Bro. Showalter is a member of the Christian church at Antioch, and Sister Showalter of the United Brethren church at Mt. Clinton.

The funeral services were conducted at the home and the little tabernacle of clay laid to rest in cemetery at Mt. Horeb U. B. Church.

A. W. Andes.

Burroughs.

The closing day of the year 1910 brought gloom and sadness to the home of Deacon J. M. Burroughs of Mt. Auburn church, the death angel claiming the wife and mother of that home.

Sister Burroughs in early life connected herself with the M. E. Church at Union Chapel, and while loyal to her church, her love and sympathy went out to all denominations. Her work in the church, though of a quiet nature, was such as to impress one with her sincerity. Her most

effective work was in her home and the homes of the community whose sickness or want prevailed.

She was indeed the "Dorcas," of that neighborhood and will be sadly missed. Her pure and unselfishness inarohrakdow Her pure and unselfish friendship will be cherished by all who knew her.

May the life of devotion she lived and the grace of God comfort and sustain the sorrowing ones.

One Who Loved Her.

W. T. Walters.

Chaddock.

Gaskins.

At her home, Winchester, Va., January the first, Mrs. Minnie C. Chaddock, wife

Whereas, It hath pleased our Heavenly Father to take from labor to reward, Dea-

con Thomas Rice Gaskins, on Friday, December 23, 1910, after a brief illness; and, whereas, Deacon Gaskins had been, for more than forty-five years, a faithful and consistent member of Berea, Nansemond, church; and, whereas, he has filled the honored office of Deacon with high honor to himself and acceptable service to the church; and whereas, he was Superintendent of the Sunday-school for many years, always striving to discharge his duty in the spirit of Christ; and, whereas, he was always ready to respond to the call of duty, even in the humblest fields of service; Therefore, be it Resolved:

1. That while we deeply deplore his death, yet, we bow meekly to the Will of our Heavenly Father, who doeth all things well.

2. That we record our heartfelt appreciation of his noble Cristian character, as exemplified in humanity, brotherly kindness, charity, faith, hope and love. He was preeminently religious, and his duty to God was the highest aspiration of his heart. We desire to emphasize this trait of his character, and feel that his life has left a bright and shining way, which is a safe guide for others to follow.

3. That we record our gratitude for his efficient service to this church, which was dear to his heart; and in doing so, we feel that eternity, alone, will reveal all that he did for the cause of Christ in this community, for he often rendered service which was not revealed to the eyes of his best friends; and, we furthermore wish to bear record to the faithful service rendered to the general enterprises of the church at large.

4. That we strive to emulate his worthy example, and ever cherish his precious memory in our hearts, pressing onward to carry forward the work to which he was so deeply devoted.

5. That we deeply sympathize with his family in this dark, sad hour, and point his dear, devoted widow and children to the Father who is able to keep them from falling, and who is willing to help them in their bereavement.

6. That a copy of these resolutions be entered upon the records of this church, a copy sent to the Christian Sun for publication and a copy sent to the family.

Adopted in regular quarterly conference at Berea, Nansemond, Christian Church, January 7, 1911.

Willis J. Lee,
Frank Winner,
I. W. Johnson.
Committee.

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C. E. TOPIC FOR JAN. 29—A FEW SUGGESTIONS.

Home Missions North and East—Jonah.
3: 1-10.

Let the Missionary Committee lead.

Home Missions North and East—Jonah

The Leader's Remarks: Just as Jonah was sent to a great city to proclaim its destruction unless it repented, just so our home missionaries, our social settlement workers, our charity agents are sent to the great cities of this new world. The message is the same: Repent or be destroyed. There is a great drift of population to the cities. Unless the modern church can win the city, it will not save the world. And the cities can be saved. It is true the problems there differ from those in the country. But the people are easily accessible and ought to be reached. The city is also the back-bone of our civilization. Unless they are Christianized, our civilization is doomed to failure.

Questions for Meditation and Voluntary Answer:

How does immigration complicate the Home Mission work of the North and East?

How does Roman Catholicism?

What in Social Settlement work is commendable?

What reproachable?

How can we reach the slum population?

How can we aid those in prison?

In alms-houses?

The shut-ins?

What about Sunday work?

What about the Saloon?

What about the gambling den?

What difficulty does the theatre present?

Why is it harder to be a Christian in the city than in the country?

What if we do not reach the city?

How does the Y. M. C. A. help in city evangelization?

The Y. W. C. A.?

The Salvation Army?

The Public Library?

Scripture Verses for Memory, Recitation, and Comment:

Into the Highways Matt. 22:9.

A Prison Conversion Acts. 16: 30-31.

Preach good tidings Isa. 61: 1.

Preach in their cities Matt. 11: 5.

To the poor Matt. 11: 5.

The Word Mark 2: 2.

Everywhere Mark 16: 20.

Preach the kingdom Luke 9: 60.

Christ unto them Acts 8: 5.

Peace by Jesus Christ Acts 10: 36.

How Rom. 10: 15.

Feed my lambs John 21: 15.

Go Ye therefore Matt. 28: 19.

A comforting promise Matt. 28: 20.

Assigned work:

If you last week asked all to find some

interesting Home Mission fact for the meeting (and I hope you did), be sure to give opportunity for this to come in. **Daily Readings: Christian Endeavor Day.**

M., Because of its ideal, I Peter 2:21-25.

T., Its educational value, Prov. 2: 1-9.

W., Its organized service, Acts 6: 1-7.

T., Its loyalty to the church, Ps. 48: 1-14.

F., Its Missionary Spirit, Rom. 9: 1-5.

S., Its world-wide fellowship, Rev. 7: 9-17.

Sunday, Topic—Why do you believe in Christian Endeavor?—Prov 22: 6, 12, 17, 32-36.

A NEEDED REVIVAL.

Why is it that with all the present-day interest in everything calculated to make country life more attractive, there has been so little serious effort to revive the old-fashioned singing-school?

Fifty years ago is flourished everywhere throughout the northern part of the country. It may have reached its highest development in New England, but it was not by any means confined to that region.

Nothing except town meeting offered a social opportunity so democratic, and town meeting belonged exclusively to the men. The singing-school brought old and young together, in a common interest, as few other forms of social diversion have ever done. It afforded both occasion and place for the meeting of the sexes under conditions the most unobjectionable. No one will ever know how many happy marriages have resulted from acquaintances first made at a singing-school or friendships which ripened into love during the long walks back and forth.

Lastly, the singing-school promoted interest in the most broadly human of all the arts, and thus became an influence for the moral and spiritual health of the community.

There are old persons to whom those evenings of song are now a memory they would not willingly lose—a link to youth and home and early friendships. Does the bridge-whist party fill the same place?

No other single influence draws young people from the country to the city so steadily as the desire for larger social opportunity as nothing else can. The Scotch and the English know this. They support their rural singing-schools with enthusiasm. Competent judges have recently declared that in no other part of the world has the mass of the people attained to such a high degree of vocal culture and musical intelligence as in Scotland and Wales. This general interest in the art of singing has been found to be a powerful influence for the educational, social and religious improvement.

—Youth's Companion.

GOOD AND BAD NIGHTS.

In many households in many lands is heard every morning the pathetic question, "Did you have a good night?" Has sleeplessness increased with advancing civilization, or have we simply become intolerant of it?

In modern speech, "Have you had a good night?" means always, "Have you slept well?" Is the sleeping night the only "good night?" Most of those whom bad nights make sad are not the victims of overwork, but of disease. To such sufferers let the good news come that there are other ways of passing a "good night" than the gracious old one of sleeping.

Most of these ways have to be acquired by painful effort, but once gained they are precious possessions. "Last night," said a little woman who has scarce an hour free from pain, "I had such a good time! My memory was wideawake, and I went over days of a beautiful journey I made in the White Mountains thirty years ago. I must look up on the map the name of one place where we took dinner."

Then there are the "good nights" of converse with the poets. How much verse do you know "by heart?" More than you think, as you may prove by beginning with "My country, 'tis of thee," and "Rock of Ages," and going on through "Mother Goose" and Longfellow and Kipling. There are "good nights" for the fortunate folk who learned Bible verses as children. One may have "a good night" by recalling the beautiful pictures one has seen, the mountains one has climbed, and the good men and women and children one has loved.

In sort, one's "good nights" are limited only by one's command over imaginative memory. As one lies quiet and retraces, step by step, the joys of even the simplest life, one may learn to answer this modern question with a cheerful, confident, "I never have a bad night." —Youth's Companion.

Famine and the Plague are ravaging immense areas in China. In the Huai River valley, according to reports received by the state department at Washington, between 2,000,000 and 3,000,000 people are in distress from famine. The American National Red Cross Society has cabled \$5,000 to Minister Calhoun as a relief fund. In Mongolia and Manchuria thousands have died from the plague. The sick receive little care, and the dead remain unburied.—Ex.

"The whole world was lost in the darkness of sin,
The light of the world is Jesus."

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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BUILDING THE INDIVIDUAL.

God is building human personalities. That is our work also. We are co-laborers with him. Great preaching is preaching which sets free the latent energies of the soul and builds up rich and potent personalities. All great preachers are alike in this. They create by their preaching resourceful, masterful, and God-like men. The greatest gift which the Church can give the world is a full-grown man having in him the mind of Jesus. Measure your success as preachers, not by the size of the congregation, which may after all be only a huge ecclesiastical jelly-fish drifting aimlessly and uselessly through the social sea, but

by the stature and girth of the manhood which you develop in individual believers, by the brotherliness and serviceableness and Christlikeness of the separate disciples whom you build into the Christian brotherhood.—Charles E. Jefferson, in "The Building of the Church."

—Mr. Andrew Carnegie continues to give influence and money for the abolition of international war, and the establishment of perpetual peace. His recent gift was \$10,000,000 in five per cent, first mortgage bonds. This will yield a half million dollars annually, and will be expended by a board of 27 trustees. When the primary purpose of abolishing war is achieved, the donor intends that the money shall be expended for "the next most degrading evil or evils, the suppression of which would most advance the progress, elevation and happiness of man."

THE MISSIONARY CRUISE 1910.

By Von Ogden Vogt.

A company of fifty-one persons sailed on the "Athena" from Brindisi July 6th last for the Missionary Cruise, most having come from the Edinburgh Conference. The program of mission visits was carried out as planned at the last meeting of the Committee in New York except the stop at Salonika. Extra visits not previously planned were made to the Greek monastery on the island of Patmos, to Rhodes and to the Venetian city of Famagusta on the east coast of Cyprus.

Professor Harlan P. Beach used the free sailing days on board for seven lectures on the races, religions and social movements of the Turkish Empire.

The conference at the Armenian village of Bardizag near the Gulf of Nicomedia with the members of the Western Turkey Mission was detailed and comprehensive. Several missionaries rode six wagon days and three sea days to reach the meeting. About thirty came on board the yacht with us thence to Constantinople. Conferences were held with teachers and workers in the city and with professors at Robert College up the Bosphorus. Three missionaries sailed with us on the long trip amongst the islands for Smyrna and Mersina.

At Adana came a chance to meet many members of the native church and a notable visit with Chamal Bey, vali of the province, to whose addresses General Beaver replied. Another conference was held at St. Paul's Institute, Tarsus, before leaving Alicia.

In Syria the chief meetings were held at the Syrian Protestant College in Beirut and at the boys' school at Suk el Gharb. The personal home visits during the days

on the mountains added greatly to the comprehension of mission life, its fascinations and problems.

Four missionaries from Egypt and one from Macedonia travelled with us over the Lebanon ranges and through Palestine.

The trip up the Nile to Luxor was made in much greater comfort than was anticipated. The busy day at Assiut amongst the thronging boys and girls of the schools and the young men of the college was in some ways the most vividly impressive of the cruise. Cairo and Alexandria are both instructive and inspiring for the admirable and extensive mission establishments in active operations.

The whole program opened up such a wide range of appreciations as to influence profoundly every member of the party; and the influence will surely spread. Our group included several members each of the Baptist, Congregational, Presbyterian and United Presbyterian churches, with two or three each from the Episcopal, Lutheran and Methodist churches.

The visits were helpful to the missionaries by their general personal relationships and by the encouraging addresses of such of our members as Dr. Blackburn of Oregon, Dr. Day of Los Angeles, President Beach of Bangor, Dr. Kuhlman of Gettysburg, W. W. Mills, Esq. of Ohio, General Beaver, Professor Aspinwall of Albany and others.

I greatly hope that the plan may be continued in some form or other, though I shall not myself have the time for its arrangement. It is entirely feasible at almost any season of the year. The huge and complicated problems of the Near East call for sympathetic understanding and vigorous aid from the largest possible number of people. The pleasures of Mediterranean cruising, with the historical and artistic interests of the Levantine lands are so great that I believe a systematic plan could annually attract numbers of people, to the great benefit of the Christian institutions and labors there.

"Forget them not, O Christ, who stand
Thy vanguard in the distant land!
Thine is the work they strive to do;
Their foes so many, they so few.
Yet thou art with them, and thy name
Forever lives, is aye the same.
Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept
land!"

The guidance exercised by the Divine Spirit, by which we are completely surrounded, is not of the nature of compulsion; it is only a leading and helping influence, which we are yet able to resist if we choose.—Sir Oliver Lodge.

THE CHRISTIAN SUN.

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Organ of the Southern Christian Convention.

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

AMONG THE CHURCHES.

Salem Chapel.

I have made two appointments since Conference to this historic church, but the weather was very unfavorable. We are looking for increased interest here this year. We have good material in this congregation, and we only need to utilize it.

Ingram, Va.

I have made two appointments to this church since Conference. This church has sustained some very serious reverses in the death of Bro. T. A. S. Boyd, and the removal of Bro. J. W. Carlton and family to Richmond, Va. Bro. Carlton is our Sr. Deacon, Sister Carlton is one of our most faithful members, and Miss Nannie Carlton has been our efficient organist leader in church and Sunday-school work. Their places will be hard to fill, but I am sure we yet have some of the very best to go on with the work. I only have to mention Dr. Kent, Bro. Adams, Dunn, Cora Boyd and others. My congregations are larger then they have ever been as I enter into my fourth year as pastor.

Happy Home.

I have made my second visit to this church also, but the weather was very inclement. The interest was good and the Sunday school is in good condition. We note with pleasure the return of Bro. W. H. Davis is one of our best workers. Bro. W. S. Wall was re-elected Supt., of the Sunday-school for this year. Bro. Wall is our best Supt., as well as a noble Christian man. We lost by marriage our very efficient church Secretary, Sister Minnie Swann: Mrs. W. H. Burton, who now resides also in Richmond, Va.

Keyser.

I have not been able to preach in Keyser since Conference, but have had it supplied by Rev. J. T. Earp. This is a small church, but a most excellent people, and we are looking for good work there this year. This little church has an evergreen Sunday-school.

New Center.

Here I have been twice since Conference. I found everything in a good condition. The Christmas Tree, was a most gratifying success. The Sunday-school prospered last year with E. D. Lawrence Supt., one of our very best Supts., as well as one of our very best Christian men. The Christmas Tree was nice, rich and made glad many tender hearts. I wish to express my appreciation of this Sunday-school in the nice as well as valuable presents on this tree, among which was a nice purse of gold coin. This is the truest evidence of real appreciation. It is not always so much in what we say, but more in what we do.

Christian Union.

I have preached here twice since Conference. This too is a most excellent little church. It has gone through some losses in members. The few brethren here are trying to remodel this house of worship which is quite a financial burden to them. We have some good people here. I am starting out with a very heavy year's work before me, and I wish the daily prayers and co-operation of all my people. I feel very much interested in my work and believe my people are also interested in the work. Well, to say the least I feel fortunate to have such a people to whom to preach and a people who love to take care of their pastor. The good Lord bless them.

S. B. Klapp.

Greensboro, N. C., Jan 11, 1911.

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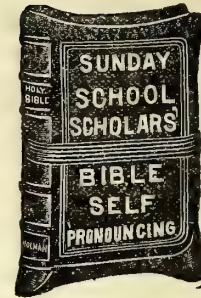
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The Christian Sun.

VOLUME LXIII.]

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[No. 4.]

J. O. Atkinson, Editor.

GREENSBORO, N. C., JANUARY 25. 1911

Price. \$1.50 a Year.

THE INSTITUTIONAL HISTORY OF THE CHRISTIAN CHURCH, SOUTH.

By W. E. McClenney, Ph. B.

In Seven Chapters—Chapter IV.

Education.

The ministers who withdrew from the Baltimore Conference of 1792 and later organized the Christian Church in the South were educated men for their day, as their writings will show. However, many of these did not believe that the church had any part or lot in education. They believed that God sent out preachers to build up a pure and simple hearted people, and that it was the province of gentlemen to attend to educating the youth of the land.

At first the Christian ministers went hither and thither preaching, making converts, and urging all the followers of Christ to unite on their platform, the Bible, but they seemed to fear organized effort in any direction. They did not seem to look into the future or to anticipate the needs of the church of tomorrow. The idea of beginning a new organization did not seem to enter their minds.

In addition to this, they made the not uncommon mistake of considering things which they found co-existing as related to each other cause and effect. They saw a professional education and salaried settlement of the prevalent ministry, associated with a spirit of intolerance, sectarian bigotry, and religious apathy. They mistook the former to be the cause of the latter, and often denounced both reliance on professional education and stipulated salaries as cutting the nerve of spiritual power and success in winning souls to Christ. Thus, along with their consecrated zeal, their earnest application of Bible truth, their success in winning souls to Christ, who had not been touched by the old method, and their broad charity among those who were real believers, they did not spare the shafts of sarcasm against the educated "hirelings," who enjoyed the fat places and popular esteem, who stood in their way, and whose ministry was bare of results. In spite of the fervor of their zeal and the splendor of their immediate success, the disastrous results of this mistake lingered long after them, and this it has

been difficult to overcome, or to outgrow. This has been the drawback in their successors throughout the history of the denomination.

In the records of the conferences which we have examined, there is no mention made of education, for the laity or the ministry. No private school conducted by a member of the Christian Church was recommended. Thus, up to the year 1830 at least, the Christians, as a denomination, had taken no cognizance of education, but during that year the North Carolina and Virginia Conference had a committee on education. Soon thereafter we are informed that interest began to be aroused.

The pioneer in religious education in the Christian Church, South, was Rev. Daniel W. Kerr, who was a scholar of rare attainments, and a successful and widely-known teacher. In 1826 the Wake Forest Grove Academy, situated on the Oxford road about twelve miles from Raleigh, N. C., was incorporated with Rev. Daniel W. Kerr as principal. Twelve years later he was principal of Junto Academy, formerly called Mount Pleasant, which was incorporated in 1838. This school was located in Orange County, N. C., about three hundred yards from the present site of Mount Zion Christian Church, founded by Elder Kerr while teaching there.

The academy, which was located on Kerr's own farm, in his front yard in fact, consisted of three log cabins. The central one, a one room frame building, 24 x 32, was used for recitation purposes. The two on either side were dormitories for boarders, one for young men and the other for young women. In '42 there were about fifty students there. Soon after that date the place was visited by a fire, and then a new house was built, and the name was changed from Junto to Mount Zion Academy. The curriculum offered prepared for any college or university, and its advertisements boldly declared that it was a non-sectarian school, which gave strict attention to moral as well as intellectual training. In May 1841, Elder Kerr stated in a letter that there was "in this section (Mt. Zion neighborhood) a strong and tremendous combination of sectarian bigots to prostrate my academy, and they are using every means in their power, ex-

cept those of openness and truth, for the accomplishment of their nefarious purpose."

In 1849, or before, Elder Kerr removed the Junto (Mt. Zion) Academy to Pittsboro, North Carolina, where he taught a male academy until his death the next year. With him his school died.

The next pioneer in the field of church education for the Christians, was Rev. John R. Holt, who about 1837 established a private school in the southern part of what is now Alamance County, North Carolina. He continued this for two or three years. Then about 1840 he moved to the vicinity of New Providence Christian church, a mile or so north of the present town of Graham, North Carolina, now the county seat of Alamance County. Here he taught school two years in a building that stood near the site of the present church. In 1845 he re-opened his school, which had been closed for three years, in the same place. In 1848 he moved his school to Graham. Here he taught with little intermission for nine years. In the year 1849 we find that the subject of education in the Christian Church had become a burning question.

It was during this period that Graham Institute was established, largely by him, as a school for the Christians. We may say that this was the first strictly church school of the Christians in the South. Elon College is the outgrowth of this school, and we might say that this marks the real beginning of church education among us as a denomination. We will look at this more carefully.

At the North Carolina and Virginia Conference at Hank's Chapel, Chatham County, North Carolina, in October, 1849, a letter was received from the church at Union (Alamance) suggesting the propriety of establishing a seminary of learning at the town of Graham. This suggestion was referred to a committee of six, with Rev. John R. Holt as chairman. Upon a recommendation of this committee, the conference appointed a standing executive committee of ten, Rev. John R. Holt, chairman, to mature some plan by which might be erected within the bounds of the conference, an institution for the promo-

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EDITORIAL.

FIRST THINGS FIRST.

Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Matt. 6:33. Golden text for Sunday, Jan. 29.

Jehoshaphat's good reign is like an oasis in a barren desert, a glorious sunshine out of cloud and rain and winter. It thrills the heart, delights the mind, edifies the soul to read it. There is joy and happiness and glory in it. And this is all because Jehoshaphat dared to put the first things first. He walked in the way of the Lord; He obeyed the commandments of Jehoah; He observed the statutes of his God to do them. No wonder, therefore, that "the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance." God was with him and his hands were strengthened and the kingdom was made mighty under his scepter.

Not only was Jeshohaphat happy and successful, but the people likewise were happy, contented and prosperous. For the people were taught the book and the law of the Lord.

So far as the ways of reckoning in this world go, Judah's kings may not have been as shrewd and skilled and wise as Israel's kings; and yet the two tribes of Judah were able all the while to hold their own both against alien foes about them, and against the ten tribes of Israel. In fact Judah's glory and achievements far outshine in lustre, beauty and glory, the achievements of Israel. This for the reason that the few of Judah's hosts were ruled more often by men who feared God and kept his commandments than the many of Israel's tribes. Worldly wisdom, with God left out, is no match for the wages of righteousness, peace and truth wherein God is. No life, whether of sovereign or subject, is ultimately successful, or leaves permanent glory with God left out.

Most of our worry and troubles and anxieties and perplexities come because we will not take God at His word. We seek to do the adding. God has promised to do that. What we need is ever to seek God first in all things. Be sure God is with you, then you can afford to go ahead. The only true joy in this world comes from serving God.

—Editor Luk Lea, of the Nashville. Tennessean, and only 32 years old, was elected last Monday, to the United States Senate by the legislature of Tennessee.

ISSUING BONDS AND THE STATE UNIVERSITY.

Somehow we cannot bring ourselves to a state of dread and terror over a proposed bond issue for the support of our State University. If issuing bonds is the best, the most prudent and feasible way of taking proper care of the University, then we would favor issuing the bonds. But if it is not the best way of arriving at this desired end, then the best way should be found, and we believe our legislature will find it.

Issuing bonds or not issuing bonds is not the primary question, or consideration, in this matter, as it seems to us. The real question that should be considered without prejudice or passion in this: From what source, or through what channel, is the money going to come to relieve the present strain on our State University, and put that institution of learning on the high plain, financially, to which it is entitled? That the University is in sore straits and dire needs is a fact that all know, who are acquainted with the situation. The time has come when the good State of North Carolina must say to its youth, that there is no room at its University for any more students and none need apply, or else better accommodations must be supplied. Either the State must retrench, and the University go backwards or put up more cash. The buildings, both for living and for lectures and for laboratories, are crowded to their utmost capacity. All available equipment is being utilized to the limit. Increased numbers have made increased capacity and equipment necessary, and this necessity has not been met. The high cost of living has created a demand for higher salaries, and if teachers do not get this they simply leave us for institutions that do pay higher salaries. We lose our eminent scholars and noted teachers from the University almost as rapidly as they come to renown and greatest worth there, and low salaries are cause of it. In proportion to the number of pupils and the work undertaken and the demands made, the University today has not the capacity, nor the equipment, nor the accommodations of the first class church colleges of the State. This is said to our shame. Under stress and strain these church-schools appeal to their denominations and churches. To whom else than to the State can our University appeal?

There must be a larger outlay for teachers, for boarding and dormitory room, for lecture rooms and laboratories at the University, or present numbers must be curtailed.

Now the question arises, whence will come the money? There is none in the

State treasury. Before any can be appropriated some must be put there. If none has been procured or provided under present tariff and revenue laws, none is likely to result without radical change. The question seems to us a simple and practical one: Our University must be provided for. Which is better, to issue bonds or to increase taxes sufficiently to meet the immediate demands?

The people seem not inclined to increase taxes. What else is there to be done in the emergency than to issue bonds?

Every writer on this topic very well knows that no student in a university, or any higher institution of learning pays for his keep and teaching. If tuition charges in colleges and universities were made high enough to pay the actual expense, the teaching and training given, only the very rich in this world could ever acquire collegiate training. It stands to reason, then, that somebody else than the student must pay the actual expense of his training. Either the State, the church, or individual donation and endowment, must pay the difference, make up the deficit. It is not the habit in our day for churches or individuals to endow State Universities for their keep and improvement. The State, therefore, is left to take care of its own. And in this instance it is simply up to our legislators to say which is the wisest and best way of coming to the relief of our University. For our part we cannot help feeling that our present Legislature is capable of taking care of this question and will do so in a way not to bankrupt our future nor overburden our present. The present hue and cry about bonds seems to us unjust, unfair and uncalled for.

A REAL TRIBUTE.

If the Berea Sunday-school, Driver, Va., shall carry out in act and deed, a resolution recently adopted, and printed in The Sun this week, it will have paid a real tribute, and not one of empty words, to the memory of its former and beloved Superintendent, Capt. Thomas R. Gaskins. The resolution to which we refer reads thus: "That as he was anxious above all else, to see our school prosper and increase, we pledge ourselves to renew our efforts to increase both the number and efficiency of our school. That we will make renewed effort to attend with more zeal and regularity the school and do our best to carry on the work he so loved."

The editor of The Sun believes that the highest possible tribute the living can pay the dead is to carry forward the good work they themselves had undertaken and loved most in life. There is under heaven no surer evidence that a man's life on earth has been successful than the

efficiency with which his best work is carried on after he has gone. The Sunday-school record at Berea one year, two years, three years from now will show, better than words and preambles now recorded, can show, whether the Sunday-school has paid real tribute to its beloved superintendent, and how successful was the work of that superintendent when living. We in the flesh complete the lives of those who have gone before. And unless we do complete them, fill them out, finish them, then are they barren and empty and unfinished indeed. God so ordained that the living might so honor the dead by completing, finishing up, filling out their lives. After the writer of Hebrews had recounted graphically the deeds of many patriarchs and heroes he concludes thus: (Hebrews 11: 39-40.) "And these * * * * received not the promise; God having provided some better thing for us, that they without us should not be made perfect." We who live make perfect those who are dead—by carrying on to higher efficiency and success the work they had so well begun.

An illustrious example of this is given in the instance of the late D. L. Moody. He did much work, and was a power for good, while here on earth; but the work he began is being carried on now to greater success, and with far greater efficiency than that which he achieved while living. The real greatness of the man is now being demonstrated as it never was or could have been while he lived. Those who took up Moody's work are making Moody's life perfect. They are paying real tribute to the great and good man.

Pity it is that more of our Sunday school and church resolutions are not made effectual. We can only make them effective by more zealous activity and consecrated zeal on our part. God's workers die, but God's work goes forward. And in its going forward the lives of good men are made perfect.

Annals Sent Out.

The Annals for 1911 were sent out this week by mail or express to all churches and subscribers. If any have failed to receive the number ordered and will notify us we will mail the ones thus called for immediately.

There was a list of individual subscribers in the Georgia and Alabama Conference. A part of this list was lost. If any one in that Conference who gave Bro. L. E. Smith an order for one or more has not received the Annual and will kindly send us a card to that effect we will mail to the address thus given the numbers subscribed for, whether one or more, at once. We will appreciate the opportunity of having our attention called

to any subscriber who ordered an Annual and has not received it. If any who have not ordered desire a copy please send in your order at once. The price is 20 cts.

Address The Christian Sun.

Elon College, N. C.

CURRENT COMMENT.

Equalizing Taxation:—Tax dodging in North Carolina, and in other States as well, has come to be notorious, and is certainly disgraceful. Besides, it is grossly and highly immoral. A man offers his property for taxation at a price the double of which he knows then and there he would not take even if offered to him. He knows full well that his property would bring far more than the price were it offered at public auction any day. Still he asserts, solemnly, and under oath, that "he has given a fair and just valuation of all his belongings." We cannot think of a more lucrative proposition than that of being allowed to purchase the real estate in our township for twice its tax valuation, and then given the privilege of selling it for its market value, and for what it would really and readily fetch. If that privilege were accorded us we would not be found editing a paper much longer, except for the sheer amusement of it.

No wonder the tax rate is high. the treasury empty, and the issuing of bonds is repeatedly called for. Forsooth there is no equalization of taxation amongst us, and the habit of tax dodging, and falsifying about the worth of property, has become notorious and obnoxious.

With proper legislation this habit can be stopped. You may not legislate morality into a people, but you may make such laws as not to lead people into temptation, and not challenge the people to immoral practices. Our present mode of valuation and assessment of real estate for taxation is certainly an invitation and a challenge to gross misrepresentation and immorality; and every man who loves justice and seeks equity wants to see the present slipshod method changed.

The Greatest of All Trusts:—No sooner do we begin to enjoy the blessings and benefits of some noble discovery, or beneficent invention, than we learn that it has been monopolized, and all its products controlled by a trust. A process of refining petroleum was discovered and behold Standard Oil.

A method of refining sugar is hit upon, and behold Sugar Trust. A mode of turning rough iron into steel is made known and behold Carnegie and United States Steel. Then the attention is turned

to developing electricity and electrical instruments, and now we are assured that the greatest, the most powerful, the most grinding trust of all is neither Standard Oil, Sugar nor Steel: but the Electric Trust. Our Department of Justice from Washington issues the statement that this is "the greatest trust in the world." It is made up of the General Electric Company, and seventeen smaller "associations," manufacturing and controlling practically every article employed in the use of electricity. It is said to represent an investment of a billion dollars, President Morgan being principal director. An exchange says.

The combine absolutely controls, in all the world, the price of electric lamps, insulated wire, switches, fans, electrical machinery, and so on. It is said that any one using electricity pays to this combine fifty cents out of every dollar of cost."

The Government has entered suit against this octopus charging that it, is operating in restraint of trade.

Conquering the Scourges.

One by one he dread diseases fall under the ban. Medical skill and hygienic science have gone forward at such rapid pace within the last few years that the world is hardly startled at any sort of miracle wrought in the realm of health and sanitation. The latest is the announcement that a typhoid fever serum has been formed, and is now in use, which will have the same effect on that dread disease that vaccination had on small-pox or antitoxin had on diphtheria. The Christian Endeavor World of Boston, Mass., tells the story of successful experiments in this wise:

"Under the care of Dr. Mark W. Richardson, secretary of the Massachusetts State Board of Health, and others, a long and thorough series of experiments has been made, which seems to prove that inoculation with the serum of typhoid fever renders one proof against the disease, at least for several years.

Hospital nurses, scores of them, have gladly given themselves to the experiment, and so have thousands of soldiers. Past experience shows that hospital nurses are about eight times as likely to contract typhoid fever as the ordinary citizen, but, though 405 nurses have been inoculated in Massachusetts hospitals, not one case of typhoid fever has occurred among them, with one possible exception of a mild case. Practically no inconvenience whatever attended the process of immunization, and this was also the case with the 13,000 soldiers inoculated last year. It looks as if another of the scourges of humanity had been conquered.

Begun on page 1.

tion of general education; and also to afford facilities to young men expecting to engage in the gospel ministry to prepare for that important work.

This committee, a year later, at the conference held at Union (Alamance) had begun the construction of a school building at the town of Graham, and had named the new institution, Graham Institute. This conference passed a resolution authorizing the committee to employ a traveling agent, to solicit donations for the completion of Graham Institute, and for the promotion of education generally among the Christian churches, South. The building erected was a two-story brick structure, in which was kept up a school, with intermissions now and then, till 1890 when the school, then known as Graham Normal College, was transferred to the plant six miles west and the name changed to Elon College.

Rev. John R. Holt remained at the head of Graham Institute until 1857. From July 1852, the date Graham Institute opened, till 1860 there matriculated a great many young men who became bright and shining lights in the Christian denomination, and were the guardians of her interests during the fearful war times that were soon to follow. Among these may be mentioned Revs. E. W. Beale, James W. Wellons and twelve others from Eastern Virginia who entered at one time in January 1853, while Rev. William S. Long, who became the builder of Elon College, was one of Holt's students. Rev. John R. Holt occupies the place as the real founder of the only school the Christian Church in the South has today.

In 1857 the school was chartered by the North Carolina Legislature as Graham College, and Rev. W. H. Doherty, of Antioch College, Ohio, was elected president. By this charter it was made co-educational. In 1858 at the General Convention at Cypress Chapel, Nansemond Co., Virginia, Graham Institute was placed under the care of a board chosen by the convention, and plans were matured to increase the stock to \$4000.00. The school grew rapidly in public favor until the Civil War in 1861. While that terrible struggle was in progress, the trustees sold the college and all the property, belonging to it, in order to meet a small indebtedness, and converted the proceeds into Confederate bonds. At the end of the war these bonds were worthless. Thus the only institution of learning in the South belonging to the denomination at that time passed out of existence.

Owing to the prominent place occupied by Rev. John R. Holt in the educational life of the Christian Church, South, we must notice his work after leaving Gra-

ham Institute. He lived fourteen years after leaving Graham in 1857. He moved first to New Hope Academy, Chatham County, North Carolina, where he taught for two years. Then he moved to the neighborhood of Hank's Chapel near Pittsboro, North Carolina, where he remained until the close of the Civil War. About 1866, possibly 1867, he moved to the vicinity of Moffitt's Mill in Randolph County, North Carolina, and became principal of Shiloh Academy where he taught school

til his death, five years later. The school was in the bounds of a new conference—the Deep River Valley, and at the session of 1870 at Oldham's in Moore County, Mr. Holt was chairman of the committee on education, and in accordance with the recommendation passed by the latest session of the General Convention of the Christian Church, South, that each conference establish a high school, he had in mind to make a conference school of Shiloh Academy. Thus we can easily see that the entire life of Rev. John R. Holt was devoted to the interests of education in the Christian Church.

Before the Civil War, Rev. W. B. Wellons, of the Eastern Virginia Conference, was conducting a female school in Suffolk, Virginia, and in 1852-3 he was instrumental in establishing Holy Neck Female Seminary, which was located near Holy Neck Church in Nansemond County, Virginia. This was kept up for some years.

When the Civil War was over Rev. William S. Long, who had taught school in Halifax County, Virginia, during the war, opened a high school in Graham, North Carolina. This school prospered, and in 1869 he purchased the entire property of what had once been Graham College. The buildings had been used, after the sale by the trustees as a tobacco factory. These were renovated and repainted, and the school took on new life. In 1872, Rev. Daniel A. Long, who had been conducting a high school at Antioch, in Rockingham County, Virginia, for some years previous, became associated with his brother, Rev. W. S. Long, and in 1875 purchased the property, and secured its incorporation as Graham Normal College. In 1882 the Southern General Convention in session at Morrisville, North Carolina, laid plans to found a denominational college. In 1883, Dr. Daniel A. Long was elected president of Antioch College, Yellow Springs, Ohio, and Rev. W. S. Long succeeded to the presidency of Graham Normal College. The influence and prestige of this institution increased continually, and many prominent men in the church and state went out from its walls.

The Suffolk Collegiate Institute was established by the Eastern Virginia Christian Conference, and was first opened on

January 8th, 1872, with Prof. Joseph King as principal, and Prof. John H. Wright and Mrs. Sarah B. Eley as assistants. It was incorporated March 4th, 1872. Both sexes were admitted. In 1886 a Theological Department was added to the institution with Prof. P. J. Kernodle as principal and Rev. W. W. Staley was chosen teacher. This school accomplished much good, and sent out many men and women who have become excellent laborers in the field of Christian activity. Like many other institutions it had its seasons of prosperity and adversity, and finally closed its doors about 1897.

About this time Rev. J. W. Holt was conducting a private school in North Carolina, and Rev. W. G. Clements was also conducting a private school at Morrisville, North Carolina. Both of these helped prepare the way for Elon College.

About the same time that the Suffolk Collegiate Institute was established, Rev. C. A. Apple was teaching a private English and Classical school at Level Green, in Nansemond County, Virginia, (1861 exact date). Other Christian ministers were teaching private schools in different sections.

It finally became apparent that there was need for some central institution of high grade for the young men and women of the denomination, and to have these it must be supported by the entire Christian brotherhood, South. This thought began to grow with our people, and finally on June 10th, 1887 the Committee on Schools and Colleges leased the Graham Normal College property and elected a faculty consisting of Rev. William S. Long, President, with Professors J. U. Newman, S. A. Holleman and J. H. Stockard. This institution was called Graham College, and began its work in September 1887.

The General Convention of the Christian Church, South, met in extraordinary session at New Providence near Graham, North Carolina, September 11th, 1888, and endorsed the action of the Committee on Schools and Colleges and appointed a Provisional Board to select a site, solicit funds, and erect buildings, etc. This Board consisted of Rev. William S. Long, President, Rev. J. P. Barrett, Secretary and General Agent, F. O. Moring, Treasurer, J. H. Harden and G. S. Watson.

The present site of Elon College, then known as Mill Point, was selected, buildings erected, and the institution moved to that place and opened September 2nd, 1890. It was chartered by the North Carolina Legislature March 11th, and named by the president, Elon College—from the Hebrew for oak grove—implying strength and beauty.

Before this time the Christians South had never united in supporting any de-

nominal enterprise except The Christian Sun, and it was no easy task to enlist the co-operation of the brethren and secure the funds required to build and equip a college. But to the earnest appeals sent out by Dr. J. P. Barrett, editor of The Christian Sun at that time, and other writers, the personal solicitations of the President and Dr. W. T. Haddon, who succeeded Dr. Barrett as Financial Agent of the college, our people responded as they had never done before to any enterprise of the church. This has unified the church more than anything else, and the people have stood by it in its dark as well as in its bright days. No language can fully and adequately portray the prayerful solicitude, the sacrifices, and mental anxiety of some of those who had led in this movement, but compensation has come in the success of the college.

About 2,500 have matriculated, 156 have graduated, and about fifty have entered the ministry in the Christian Church since 1890. It now enjoys the confidence of the entire denomination.

Some of the Christian conferences in the far South are attempting to establish high schools in their section. These when established will become feeders for Elon College, and will do great good.

"JAMES O'KELLY."

"The Life of Rev. James O'Kelly," written by W. E. McClenny, Ph. B., is a valuable and important book. Its preparation indicates conscientious and affectionate searching into sources of information, whose existence would only be thought of by some one whose heart was interested in the subject matter.

It is evident that the author is a true admirer of the great O'Kelly, who acted so important a part in the movement that led to the freeing of the modern church from creeds and prelates. And his admiration for the hero lends weight to any statement he makes that possibly detracts from O'Kelly's glory. This point was very impressive to me at various places when reading the book. The author was repeatedly restrained by the truth; and we can trust him in any direct assertion.

He makes clear at different times that O'Kelly did not differ from the Methodists whatever in doctrine, but made his secession solely on grounds of government; seeking justice especially for the ministry, as against the arbitrary power of Asbury, who would allow no appeal from his decisions. O'Kelly, it is repeatedly made plain, left the Methodists reluctantly. Thus the author reveals to us that O'Kelly was hardly a prophet, and hardly had the vision with which some of us had sup-

posed him endowed; although he became a champion of equality among the brethren, ministers and laymen, and demanded publicity as to ecclesiastical business, the denial of which leads gradually to tyranny and corruption.

We are all familiar with the fact that it was Rice Haggard who "moved that henceforth and forever the followers of Christ be known as Christians simply;" and it is gratifying that the motion was unanimously adopted. But I was surprised to read on page 116 the following words:

"Next a Rev. Mr. Hafferty, of North Carolina, moved to take the Bible itself as their only creed, and this too was carried, and has so remained to this day."

The conscientiousness of the author of the book makes me accept this statement as correct, although I had hitherto supposed that Rice Haggard was the hero who made the motion for the Bible the only creed, as well as Christian the only name. And I fear I have made the mistake of so stating in some public way. But, if so, I am in the company of the exact and scholarly P. J. Kernodle, A. M., who uses the following language in his new, valuable and highly reliable book, "Lives of Christian Ministers," on page 35:

"On the 4th of August, 1794, at Lebanon church, in Surry County, Virginia, Rev. Rice Haggard, after the committee had labored some time in vain, arose and moved that the Bible be the rule and guide for the Church, which motion was unanimously accepted, and at his suggestion the Conference decided to discard all names except the one which would fully express their relation to Christ, the Head of the Church, —Christians —although Christian Church is the name."

Bro. Kernodle's book does not contain a life of the "Rev. Mr. Hafferty" mentioned by Brother McClenny; and do not further search in it for light on this point. But I incline to the opinion that Brother Kernodle and I are in error; and that Brother McClenny is correct. Possibly he may hereafter give us his authority for his statement concerning Mr. Hafferty.

Possibly Rice Haggard may have had greater courage in some things than O'Kelly: for I find the following language in the memoir of Reuben Dooly (page 264):

"Elder Dooly took one preaching tour, that led him through Kentucky, Virginia, North and South Carolina. He met with some strong opposition from the different sects. But he never became discouraged—he trusted in the powerful arm of the Christian's God.

"In Norfolk, Virginia, he became acquainted with Rice Haggard, a very talented man of good character. He had

once been a presiding elder in the Methodist Episcopal Church, but, becoming somewhat disaffected with some of the doctrines and the discipline of that church, he had withdrawn. Dooly and he formed an intimacy that lasted during life."

Somehow, in reading Brother McClenny's history, I wished that the glory of the making of the motions of Haggard and Hafferty could have been O'Kelly's: for those motions fixed destinies; those motions led to the fulfillment of prophecies; those motions showed a grasp of the true issue; those motions led straight to the Bible and Christ, the two great "witnesses," for nineteen hundred years, of the fatherhood of God and the brotherhood of man. Without the help of those witnesses the movement of O'Kelly, however pure might have been its motives, might have gradually degenerated into the crumbling of a group of oppressed ministers, whose history too often has been one of complaint and failure. But, though O'Kelly has not the glory of the great motions, it is a comfort to us to know that he accepted them, and gloriously sustained them by speech and pen.

Possibly, however, the denial to O'Kelly of the credit of moving for the name Christian, and for the Bible creed, may have been intended by God, to prevent the making of that preacher a demi-god, or religious leader, like John Wesley, or Martin Luther, or Mrs. Mary Baker Glover Eddy, or John Calvin, or Alexander Campbell. And, in order that all the men engaged in the heavenly work of calling the church to the truth might appear through the ages as earthly (just as they were)' and with human limitations, not one of them, either in the south, or in New England, or in the west, towered far above the brethren around him; for God intended Christ to be their only leader.

There is a fitness in the true history, as revealed by Brother McClenny, that makes the movement worthy of God, though he did use human instruments. The Bride of the Lamb does not lean upon the arm of any human being: for God knew that no human being could stand so high above his fellows as to be a safe leader in all the trials and perplexities of life. For every man, or any man, at some time in the complexities of life's temptations, sins and sorrows, must by his brothers be found lacking in some point of character, or training, or greatness, or experience, or spirituality, or foresight, for leading his fellows through the passage-way from sin to righteousness, or through the portal from death to life.

God guided the group around O'Kelly, and the others were with him on Mt. Sinai; and their forces shone with divine radiance as certainly as O'Kelly's.

The book is a very valuable one; and we hope that the next edition will have an index, which will much increase its usefulness. The Christian Sun, Elon College, North Carolina, sells the book at \$1.50, postpaid.

J. J. Summerbell.

Dayton, Ohio.

—In Herald of Gospel Liberty.

AMONG THE CHURCHES.

Berkley Letter.

I have just finished reading the "Life of James O'Kelly" by McClenny. It is a fireside conversation on the "Grand old man" of the Christian church. It reads like historic romance. The great lover of "Religious Liberty" is sorely tried, betrayed, forsaken, but baffled not, until he wins and establishes the cause he espoused.

Every home in our church should have this book and know its contents. It will stamp our colors and foster love for our cause. I agree with Rev. W. G. Clements that every ministerial aspirant in our denomination should pass examination on this part of our history.

There is one suggestion in the book that put me to thinking. The more I thought, the better I felt. Was Thomas Jefferson who penned the "Declaration of Independence" at heart a member of the Christian church? If so, as a people we have ample reason to rejoice in the thought that the Champions of civil and religious liberty struck heart and hands in the beginning of this great nation. The one as immortal as the other. The Christian Church claims them both.

I believe at heart, Thomas Jefferson was a member of the Christian church. This, because he did not unite with any of the established churches of that time. Two reasons no doubt for this—(1) For the sake of political friendship. (2) and the most likely one—because none of the then established churches offered a satisfactory complement to his liberty loving spirit.

But on the other hand he was fond of James O'Kelly and was considered an Infidel because of this. He held private services and had O'Kelly preach two sermons before him and the select people of Washington at the conclusion of which "Mr. Jefferson arose with tears in his eyes, and said, that while he was no preacher, in his opinion James O'Kelly was one of the greatest preachers living." This was a great confession. It was made before the public. It gave O'Kelly to understand what he thought of him and his doctrine. He was with him, his actions, tears and words declare

Thomas Jefferson a "Christian" at heart.

Conference brought with it a spirit of enthusiasm which our people still feel. Our congregations and Sunday-school have greatly increased in attendance. The first of Dec., our Young People's Auxiliary started a contest for membership and by the first of Jan. had increased from a membership of about twenty-five to seventy. Mrs. B. F. Speight is the valuable president of this society. She expects great things of each new member.

There is a plan on foot now to have our church building remodeled and a Sunday-school room added.

The Ladies Aid Society of which Mrs. S. A. Eley is president is contemplating buying a new carpet for the present auditorium.

M. L. Bryant.

Wadley, Ala., Letter.

Last 2nd, Saturday and Sunday we held a very good meeting at Antioch. The congregation was small both days on account of death in the community. Bro. H. P. Pearson Sr., died on Friday night preceding our meeting and was buried Sunday p. m. Bro. Pearson was one of the pioneer citizens of the community and was much loved by the people; was a devoted member of the Primitive Baptist church,

In a period of about 10 months seven people have died on the road leading by Antioch church in a distance of less than two miles.

On account of so much sickness in the community the Sunday-school has not been what we would desire. We hope however for better things this year, I trust the people may have unusual health both of body and soul, and that this may be the best year in the history of the church.

Last Sunday (the 3rd.) we met our La Grange, Ga., people. The congregation was small Saturday night but we had a nice service. Sunday was an ideal day. A large congregation greeted us at the Lord's house. Good order prevailed, and a most excellent service was rendered. At the close of the service we received five members into fellowship in the church, four by letter, one by profession of faith. At night we had a still larger congregation and a very fine meeting. The Lord was with us in great power. I have seldom seen such quietness in a meeting. One other member was received by letter at the close of service.

At the close of Sunday-school, Bro. J. F. Tidwell in a few well chosen words presented the pastor of the church with a very nice watch fob and charm, in behalf of the Sunday-school. Of course

I thanked them as best I could, but I desire to repeat here my heartfelt thanks for this special act of kindness on the part of the Sunday-school. May the kind Father richly reward those who in any way contributed to this gift, and may He richly bless the Sunday-school and prosper them in every good work.

Our District meeting will soon convene with McQuire's Chapel. I trust we may have a good meeting.

The brethren would do well to remember that the time will soon arrive for the Missionary Rally of 1911. Where shall we hold the meeting? No enterprise of the church equals in importance the Missionary interest of the church. Brethren let us be on hand at the District meeting ready to do our part in the work.

May this be a good year with us all.

G. D. Hunt.

Mt. Hermon.

I was with the people of Mt. Hermon church last Saturday and Sunday in the interest of the building fund for Chapel Hill church. I was received gladly to all appearance. This is not a strong church either numerically or financially, but showed a willingness to help the work at Chapel Hill, which encouraged me. At every place where I have asked for help for Chapel Hill, I have met with encouragement. The hearts of the people are set on the work there beyond my expectations. It looks now like we will be able to commence work on the building by June. Brethren and sisters, pray and give to the work.

It was a great pleasure to be with the people at Mt. Hermon again. I heard many pleasant words about their pastor, Bro. Banks.

W. G. Clements.

NORFOLK LETTER.

It is Sunday evening. I am just back from a trip visiting our sick. It being a rainy gloomy afternoon, Mrs. Manning and I thought we might carry something of cheer and sunshine to someone. So we went first to the Protestant hospital. We found Mrs. Harrison sitting in a wheel chair. She seems to be getting on very well, and expects to go home some time this week. We also called on Miss Lou Brickhouse; found her cheerful and bright. She is doing splendidly and hopes to be at home soon. From there we went to St. Vincent's hospital to see Rev. T. W. Stroud, of Chapel Hill, N. C. Found him trying to be helpful to someone worse off than himself. He was sitting with a patient who had just a few days ago had a severe burn with an electric shock, while that patient's nurse was at her supper. Bro. Stroud is improving nicely and

expects to go home next Tuesday. Bro. Twiddy continues to improve.

Prof. S. M. Smith went to Suffolk today to assist in a Y. M. C. A. Rally day.

The men of the Memorial Temple had a social meetings, lecture and oyster supper Friday night. Rev. J. W. Harrell of Portsmouth made the address.

Bro. J. E. West, of Suffolk, addresses the meeting at the Temple tonight under the auspices of the Missionary Society.

Bro. Howsare leaves tomorrow for Elon to conduct a series of meetings.

J. W. Manning.

SUFFOLK LETTER.

Ponce de Leon sought "the Fountain of Youth," but found no cure for old age; but the spirit of that vain search added a hemisphere to the map and Christian civilization to history. Christian civilization has not restored the long life of primitive man, but it has made the years so valuable as to equal the long life of the patriarchs. The Bible says, "one day is with the Lord as a thousand years, and a thousand years as one day;" and again, "a day in thy courts is better than a thousand." I cannot say what one day of Christian civilization is equal to in terms of Methuselah's time, but it may be that **seventy years** now are worth as much as **hundreds** of years then.

There are many factors at work in our modern civilization; but this letter calls attention to one class of workers who have done much and are doing more, year by year, to lengthen life and reduce old age than almost any other class and this class has been largely neglected in literature. The **Dentist** is in the best of modern professions. The last century really developed Dentistry. Archaeology reveals some work upon the teeth, but no filling. The Dentist was at first regarded as a mechanic, and had little standing in medical circles. He has gained favor steadily until he is self-respecting and respected and takes his place among the great professions. His field is small in area, only the mouth and contiguous territory; but it contains a world of intricacies and possibilities. A hundred years ago the toothache meant the extraction of the tooth or continued pain. The pain would twist a young face into age; the loss of teeth would convert the mouth into age. The Dentist has done more than any other to keep people from growing old or looking old. He removes pain, he repairs decay, he replants, implants, and transplants teeth, and even manufactures full sets. For those who remember, it is enough to say that people at forty years of age used to look as old as people look now at sixty. Many things may enter into this **improvement** in appearance, as food, dress, easier work, education; but

no doubt the Dentist has done more than any other to keep the face young. His work is anything but pleasant, his life is short compared with other professions, and his confinement is severe and protracted.

People seem to dread the dentist, and go to him under sheer necessity; but he is a boon to society, a contributor to health and beauty, and the destroyer of pain and crossness. All the ills from decaying teeth to toothache do not remain within the mouth or the experience of the individual. They extend to others and none but the Dentist can stay the ills of toothdom. Perhaps the army of Dentists in the United States now equals twenty thousand, and the army they relieve is a big multiple of that number. They turn cross days into sweet days, restless nights into dreams, bad health into soundness, uncleanness into beauty, age into youth, and home into a paradise.

The click of steel instruments, the whirl of the machine, the sting of acids, the strain of the open mouth, the sharp pain of the nerve, the blast of the little hot furnace do not deter me from saying this word in honor of a profession that merits my sympathy and my praise.

Of all the "good old days" deliver us from returning to the age without Dentists; and keep in mind that the Dentist is a product of Christian civilization.

W. W. Staley.

NOTES AND PERSONALS.

—Our work in Porto Rico still goes forward and the outlook there is hopeful, despite the fact that we have not put into it one half the men and women that we should have put. We now have in Porto Rico seven mission stations, 38 out stations, 17 churches, 964 members, 44 Sunday-schools with 8,883 members enrolled. There were the past year 101 baptisms and the native contributions amounted to \$1,444.19.—Christian Vanguard.

—Prof. S. G. Rollings, Principal Kenly High School, Kenly, N. C., writes: I have read McClenny's Life of O'Kelly with pleasure and profit. This volume contains the most salient facts of the history of our church—facts that the majority of our people have not known till this publication appeared. After a careful reading of this biography I feel prouder of the fact that I am a member of that host formerly organized by James O'Kelly."

—The Daily Mail of Anderson, S. C., in speaking of the work done by Mr. F. T. Banks, general secretary of the Y. M. C. A. of that city, says:

"The general secretary, Mr. F. T. Banks, has performed the duties of his position in a manner entirely satisfactory to the board and to the association generally. His experience and training, his energy,

ability, zeal and devotion to duty give every assurance that under his leadership the association in Anderson will rapidly grow in strength, power and usefulness for the uplift of men and boys."

Mr. Banks is a Wake County, N. C., man, a graduate of Elon College and has a host of friends among Sun readers who will hear gladly of his good work and success.

—This is a noble sentiment, and one worth holding, from the Christian Vanguard:

"Churches can only prosper and reach out when they are in harmony as to the purposes for which the church stands and when there is practically a unanimity of thought and interpretation as to Bible doctrine. Bible terms, Bible doctrines, Bible ordinances—these are all so plainly stated in God's Word that he who runs may read. Put aside the doctrines and commandments of men. Put aside traditional prejudices. Read and obey the teachings of God's word. They are not beclouded. They are like his promises—yea and amen—to them that believe! The Christian church must keep obedience to God's commandments in the forefront.

—In speaking of the candidacy of Col. J. E. West, Suffolk, Va., for the Senate from his district, The Norfolk Landmark, Jan. 21, had these high words of commendation:

"Col. West is much admired here for his fearlessness, his high ideals and his unflinching devotion to duty. He is largely responsible for the integrity of the Baylor survey, and his services will not soon be forgotten by the oyster men.

He was very active in Suffolk in the late local option election and is a member of the Citizen's League and one of those who signed the answer to the wets' petition.

As a private citizen his record is above reproach, and as a public servant his career has been marked by a standard of right far above the usual public man."

POSTS AND TREES.

By A. C. Dixon.

Every church is divided into two classes that may be called trees and posts. Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between the tree and post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down.

Chicago, Illinois.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

CONTINUATION OF LAST ARTICLE ON RELIGIONS OF THE WORLD.

Confucianism.

"The teachings of Confucius are not so much religious as philosophical, not a creed, but a moral code. He makes no reference to God or the future, but insists upon the duty and obedience owed by children to parents, wives to husbands, and subjects to rulers. He commends music, art, literature and the having a good time, sun and fun.

Unlike the other great teachers of Asia, Confucius made no claim to inspiration, and frankly confessed his ignorance of matters beyond mortal ken. In reply to a question regarding death he said: "When I know not the nature of life, how shall I inform you what life is."

Confucianism is even now the basis of Chinese social life, although the religion of the masses is Buddhism, modified by Confucianism and including the worship of deceased ancestors."

Brahmanism.

"Brahmanism recognizes three superior deities; viz., Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer. Each of these has a female counterpart. The wife of Brahma is the goddess of learning and the arts, the inventress of the Sanskrit language. The wife of Vishnu is the goddess of fortune, the good luck goddess. The wife of Siva is the goddess of abomination and horror and is the object of a fierce and fanatical worship.

Brahmanism is, therefore, the worship of a double trinity, each member having an infinite variety of forms and names; and the worship is adapted to the character of the god or goddess addressed, and is, by turns, mild and fierce, licentious and pure. But besides these chief divinities there are innumerable lesser ones (330,000,000, 'tis said), who are occasionally invoked and adored, and who stand related to every object in nature and every event in life, the dizziest kind of polytheism."

Buddhism.

It was as a kind of reformed faith that Buddhism came into being. It originated with Siddhartha, an East Indian prince, who was born in 623 B. C. and who by his wisdom won the soubriquet of Buddha, the enlightened one. Siddhartha being dissatisfied with the philosophy of Brahmanism laid off his royalty, and gave himself to the work of ascertaining the cause of

sickness, pain, and death and their remedy.

Buddha inherited a belief in the transmigration of souls. But queried he why should men be born and re-born, now in one form and now in another? Meditating on this problem in ascetic solitude, Buddha reached the conclusion that re-birth is punishment inflicted by our Karma, because of our desire to live and aggrandize and enjoy selfhood. Having thus discovered the cause of human evil, the remedy was also revealed: it was the crucifixion of self. Thus says Buddha, we may abbreviate our re-births, and eventually reach Nirvana, which means extinguishment, practical annihilation. By right living we can hasten this consummation devoutly to be wished for and secure our future re-births under favorable conditions. By evil deeds we subject ourselves to re-births in lower forms, attended by keener sorrow. Thus the doctrine of metempsychosis is the key to Buddhism and the explanation of all the mysteries of life, why one is poor and another rich, why one is beautiful and another is ugly, why inequality is the common law. It is all the result of well-doing or ill-doing in some previous form of existence.

Buddhist are divided into two chief classes namely "followers" and "disciples." In order to become a follower one must make these five solemn declarations: Not to kill or injure any living thing. Not to steal. Not to pursue illicit pleasures. Not to lie. Not to drink intoxicating beverages.

But a disciple must go on to make five additional solemn declarations: To eat only at stated times. To abstain from all worldly amusements. To discard vanity and personal ostentation, the use of ornaments etc. To forego luxuries. To live in voluntary poverty.

He who will travel this road shall walk to enlightenment and liberty—the liberty of Nirvana, or absorption in the universal soul of things. Buddhism is, thus an ethical system, an immense advance upon Brahmanism."

In order that Christianity triumph in the earth it must show itself to be superior to these other religions of the world. Hence the strongest advocates possible of Christianity should go to our mission fields and like Paul at Athens and Corinth compel by comparison and argument the advocates of these heathen nations to admit the supremacy of Christ and what he taught.

It is sad indeed that Christianity should be divided into three great divisions, namely, Roman Catholics, Greek Catholics and Protestants in the face of these powerful faiths and then sadder still that

Protestantism should be divided into a multiplicity of smaller divisions.

If a united Christianity could mass its forces against these other religions they would soon yield to the merits of Him who came as the Saviour of the world and the revealer of life and immortality.

SOME WHO CANNOT GET TO HEAVEN.

There are a certain class of people who will surely win heaven as their eternal abode. There is also another class of people, according to God's word, who can never get to heaven.

Those who do not repent heartily of all their sins will be, and are, forever shut out of heaven.

Jesus says in Luke 13:3-5, "Except ye repent, ye shall all likewise perish." Peter says, Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Jesus says, again, in Jno. 3:3, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Now from the foregoing passages of scripture it is plain enough that those who fail to repent of their sins cannot get to heaven, nor even see the kingdom of God.

Again Jesus says, the unforgiving shall not be saved. Matt. 6:14-15. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

To fail to get forgiven means the same to me as to fail to get to heaven. For there can be no salvation through faith in Jesus Christ, without forgiveness. Now brother, sister how about it? Do you hold malice or any unpleasant feeling in your heart against any of God's creatures? If you do, remember, there is no such thing as being a vessel meet for the Master's use, or of being ready to meet the Lord when he comes for his own, in your present condition.

It makes no difference how much one has sinned against us, we are to forgive him, if we hope to be forgiven. Reader, do you want to be forgiven? Do you want to make heaven your eternal home? There is no hope for you, unless you forgive every body for every thing they have done against you. No one will ever treat you worse than they treated Jesus, and yet on the cross, he prayed, "Father forgive them for they know not what they do." "It is enough for the servant that he be as his master. If they have persecuted me they will also persecute you." I hear

one saying I cannot forgive, they have treated me so mean. Reader, do you know what you need, what will solve the problem? Listen, "Let Jesus come into your heart, and the Holy Spirit be your guide, teacher and keeper and the difficulty will flee as the darkness before the rising sun. Try it, it will mean so much for you here in the midst of life's trials and difficulties, and finally it will mean a home at God's right hand in Heaven.

J. W. Barrett, Sr.

ELON COLLEGE NOTES.

Mrs. Virginia Hobby, Wake Co., N. C., is visiting her sister, Mrs. Sadie Jones, and her brothers, Rev. J. O. and Mr. M. A. Atkinson, this week.

Dr. J. O. Atkinson filled the College pulpit Sunday to great acceptance. The sermon was short, but forceful and inspiring—short because of the ordination service preceding and the communion service following the same.

Mr. R. S. Tate, our oldest citizen, now in his 88th year, is very sick at his home of pneumonia. Despite his age, his physician is hopeful of his recovery. His family have the sympathy of the entire community.

The "C. B. C." Organized Class has elected the following officers for the ensuing six months: O. B. Barnes, President; M. A. Reitzel, Vice-President; Mrs. T. C. Amick, Secretary; W. T. Noah, Treasurer; Mrs. J. O. Atkinson, Organist; Mrs. Sue Jones, Chairman of Membership Committee; J. C. McAdams, Chairman of Devotional Committee; Mrs. E. L. Moffitt, Chairman of Social Committee; W. A. Harper, Teacher. This class is designed for citizens and is filling a long-felt need in the Church and community life.

President Moffitt is in Wake County this week in the interest of the Special Fund. He and Mrs. Moffitt will assist Governor Kitchin in his public reception on the 25th, in stant.

Dr. J. J. Summerbell is to deliver a course of lectures this spring.

At the last session of the Cosmopolitan Club, Prof. T. C. Amick read a scholarly paper on the Higher Education of Women; tracing the inception of the idea from the earliest times to the present. Following the paper was an interesting discussion, in which the members of the Club indulged. There will be three more for the present year, and at these meetings President Moffitt, Mr. A. L. Lincoln, and Dr. J. O. Atkinson will present papers. In addition to this, there will be Music and readings by the lady members.

Rev. McDaniel Howsare, Pastor Memorial Christian Temple, Norfolk, Va., has been invited to conduct the revival services in the college, beginning with the

fourth Sunday in this month. Mr. Howsare has accepted the invitation and will be domiciled in the West Dormitory, where he will be readily accessible to students and in intimate contact with student life.

The second volume of Preparing the Teacher, which is edited by Profs. Harper, Lawrence and Wicker, has just made its appearance from the press, and is now ready for distribution. The volume contains 256 pages and is divided into 10 chapters. These chapters deal with the Teacher, the pupil, the Sunday-school, the Bible as Literature, Biblical doctrine, Christian Giving, Private Biblical Antiquities, Missions, and the History of the Christian Church. The contributors to the volume besides the three editors are Dr. J. O. Atkinson, Dr. J. U. Newman, Rev. A. W. Andes, Rev. G. O. Langford, Dr. M. T. Morrill, and Mr. W. McClenny. These gentlemen are specialists in their various fields and have given to the volume the result of ripe and mature study, and thorough investigation. This book completes the standard advanced Teacher-Training Course, authorized by the Southern Christian Convention. The first volume which appeared a year ago, met with a ready market, and is now being used in many of the Teacher-Training Courses of the Christian church, North South, East and West. The second volume comes up to the standard, if it does not exceed the first volume and merits, as it will no doubt receive, a hearty reception on the part of the church constituency, for which it has been especially and designedly written.

Jan. 16th was the last day of grace for the handing in of subjects for commencement essays and orations, both by seniors and society representatives. This was also the final day for the handing in of subjects for graduating classes in the various departments, by the members of the senior class. The class this year being large, there will be representatives to speak for them at commencement.

Miss Susan Hitch, of Norfolk, Va., grand niece of the venerable J. W. Weltons, is visiting him this week and is the guest of the college in the West Dormitory.

Dr. J. I. Foust, President Normal College, Greensboro, N. C. is visiting his sister, Mrs. W. L. Smith, who is a citizen of our college community.

X.

—Some of the brethren are now enquiring. Will Mrs. Mary Baker Grover Eddy, founder of Christian Science, rise from the dead? The answer to that is easy and certain: The certainly will rise from the dead on the morning of the resurrection, and not before.

TUBERCULOSIS SUNDAY.

April 30th has been set aside this year as "Tuberculosis Day," and will be observed in 200,000 churches in the country in a manner similar to that of "Tuberculosis Sunday" in 1910, when over 40,000 sermons were preached on the prevention of consumption. In this first official announcement of the occasion made by the National Association for the Study and Prevention of Tuberculosis today, the leaders of the movement state that they hope to enlist all of the 33,000,000 church members in the country.

In one respect Tuberculosis Day will differ from Tuberculosis Sunday in 1910. Instead of requesting the churches to give to the tuberculosis cause a special Sunday service, the National Association is going to ask this year that meetings, at which the subject of tuberculosis and its prevention can be discussed, be held on Sunday, April 30th, or on any other day near that date, either in the week preceding or the week following. "What we want," says Dr. Livingston Farrand, Executive Secretary of the National Association for the Study and Prevention of Tuberculosis, in a report on this movement, "is to have this whole subject of tuberculosis discussed in all of the 200,000 churches of the United States at as nearly the same time as possible. This does not mean that a stated service must be given over to this work, though that might be desirable, but that any minister, or other authority whom he may invite, can present the problem to his congregation before or after his regular service, or on any day within the week preceding or following April 30th."

The National Association is planning to gather statistics from thousands of ministers, showing how serious a problem tuberculosis is to every church. These figures will show among other things the number of deaths last year from tuberculosis in the church congregation, and the ways in which the pastors are called on to minister to sufferers from this disease. It is planned also to issue millions of circulars and pamphlets on the prevention of tuberculosis, both from the national office and from the headquarters of the 450 anti-tuberculosis associations who will co-operate in the movement.

—J. Pierpont Morgan had a special train carry him last Monday from Washington to New York, a distance of 224.7 miles, in 3 hours and 56 minutes. There was a stop of 15 minutes at Philadelphia, so the train made an average of over a mile a minute on that long journey, believed to be the fastest and quickest on record. The schedule time of the fast express is 5 hours.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

C. E. TOPIC FOR FEB. 5—A FEW SUGGESTIONS.

Christian Endeavor Day: Prov. 22:6; 8:12-17, 32-36.

Let the President of the Society lead. The Scripture:..Have three who will memorize and repeat—one Prov. 22:6; another Prov. 8:12-17; the third 8:32-36. Have the comment by the pastor. Limit him to five minutes.

Remarks for the Leader; Many plans are open to the leader. He can recount the glorious history of Christian Endeavor, its humble origin, its ground principles, etc. Perhaps it might be well simply for him to state briefly one reason why he believes in Christian Endeavor, providing before hand that he asks others to rise immediately after him and tell in two minutes each why they also believe in it, each using different reasons. Some of these reasons may be: Its motto (Christ and the church); its fellowship Spirit; its loyalty to the Local church; its obligation to Christian service; its ideal of Life; its obligation on its members to pray; what it has done for the Society; what it has done for me. Many other reasons also will suggest themselves to the resourceful leader.

Questions for Voluntary Answer.

How does Christian Endeavor help the devotional life?

How does it help to make good citizens?

What is the quiet hour?

What is the Tenth Legion?

How can it assist the Sunday-school? The church?

PREPARING THE TEACHER. BOOK II.

The entire Brotherhood has cause for congratulation over the completion of our Teacher-Training Course as provided by our Greensboro Convention (1908) which result is accomplished by the recent appearance in book form of the volume which is the subject of this notice. Explanations have already been made through these columns as to why the book was delayed. The committee, however, were determined that the work should appear and the Convention's orders carried out. They believe that the entire church will appreciate their action in bringing the books out at their own risks and that it will give the book a brisk sale. The price is 35 cents paper; 60 cents cloth net, postage 5 cents. The volume contains 256 pages.

The contributors with their subjects are as follows:

Five Lessons on the Teacher,

W. A. Harper.

Four Lessons on the Pupil,

Dr. W. C. Wicker.

Four Lessons on the Sunday-school,

Prof. W. P. Lawrence.

Five Lessons on the Bible as Literature,

Dr. J. O. Atkinson.

Seven Lessons on Biblical Doctrine,

Dr. J. U. Newman.

Three Lessons on Christian Giving,

Rev. A. W. Andes.

Five Lessons on Private Biblical Antiquities,

Rev. G. O. Lankford.

Four Lessons on Soul-Winning,

Rev. H. E. Rountree.

Thirteen Lessons on Missions,

Dr. M. T. Morrill.

Five Lessons on the History of the Christian Church, Mr. W. E. MacClenny.

Individuals or classes desiring the book can get of the Christian Sun, Elon College, N. C., or of the editor of this department, Elon College, N. C. We hope next week to have the opinion of reviewers of the book for this page.

A. C. C. CHRISTIAN ENDEAVOR.

The American Christian Convention in session at Troy, Ohio, November last, did a wise thing in making more generous provision for Christian Endeavor in our Churches through the adoption of the followig report:

"Your Committee on Christian Endeavor desires to submit the following report:

"We have received and considered the report of the Commission together with other matter submitted by the department secretary.

"We deplore the general lack of definite information concerning the work of the Christian Endeavor Society within the borders of our denomination caused by the declining interest in many sections.

"We would emphasize the needs of the work as summarized by the Commission that,

First, Pastors and leaders need to be quickened to a sense of vital importance of conserving and developing for Christ the young life of the communities we serve.

Second, A clear and vitalizing objective for individual societies and conference and State Association.

Third, More efficient conference organization.

Fourth, Greater unity of action among societies comprised in the conference and in the State Association

Fifth, A thoroughly organized department of Christian Endeavor under

the supervision of American Christian Convention.

Sixth, That the utmost care be exercised in the appointment of conference and State Christian Endeavor officials, and that only those individuals be selected who combine with consecration executive ability.

Seventh, That each Conference and State official be urged to visit when possible at least once a year and in the case of smaller conferences as much oftener as possible, each society under his supervision, to instruct, to aid, in an executive way, and to inspire.

"We also urge our Christian Endeavorers to attend all interdenominational conventions, and that we co-operate with the interdenominational officers in having them address our denominational meetings as often as possible.

"We furthermore recommend that a permanent commission on Christian Endeavor be appointed consisting of five members, including the Department Secretary. This Commission to be under the direction of the Department Secretary, and to co-operate in making the best possible use of the page allowed in Herald of Gospel Liberty.

"Second, That the need of mission study as an objective for our Christian Endeavor work be emphasized in our periodicals, in our Conference and State gatherings, and that the A. C. C. Christian Endeavor Secretary outline a Mission Study course. Furthermore, that the Societies be requested to strongly press the mission study adhering to the course as prescribed, and that the Secretary be asked to prepare subjects for the study of our own denominational principles and missions in lieu of those prepared for mission study in the international series of subjects.

"Also, believing the Christian Endeavor work to be an invaluable training school for service, and realizing the opportunity of making lasting impressions on the mind of the child, your committee most heartily endorses Junior Christian Endeavor work, and recommends that the Christian Endeavor Secretary of the A. C. C. emphasize the importance of the work, by furnishing helpful plans and methods of Junior work for the Christian Endeavor page of the Herald of Gospel Liberty. We also recommend that the same provision be made for our intermediate workers."

HELPFUL SUGGESTIONS FOR THE MEETING.

By Rev. E. A. Watkins.

We believe in Christian Endeavor because it develops leadership, because it is

a training school for the young life of the church. Here the art of expression is gained, in testimony and in discussing the topics in hand. Here the young are taught to pray in a public assembly and become accustomed to hearing their own voices in a public meeting.

I believe in Christian Endeavor, because I know of no department of the church that can take its place. The Sunday School cannot in any way do the work that is done by the Christian Endeavor Society. The Adult Bible Class has undertaken some commendable enterprises and is doing a work peculiar to the movement, but it cannot and does not do the distinctive work that is done by Christian Endeavor.

We believe in the movement, because it makes religion definite. It commits its membership to the doing of something definite. Its activities are not general, but particular. Its members pledge themselves to conform to a definite standard of living. We believe in it because it builds around the young life some restraints that keeps it within certain well-defined limits. The young life is spurred on to be as good as its pledge, given in one of its best moments.

I believe in it because it is no longer an experiment, it is not a debatable proposition. It has been tested and tried and has proved its merit and worth. It has made good. It is no longer in the realm of theory and speculation, but has merged into the world of concrete fact. We are always ready to listen to an organization that has such a record of achievement as the Christian Endeavor Society. When it speaks, we are glad to listen.

To know Christian Endeavor thoroughly in its spirit, purpose and history will furnish us reason enough to satisfy our own minds, and argument enough to satisfy the minds of all who will be convinced.

I believe in Christian Endeavor because it makes for good citizenship. Vice President Fairbanks said recently, "The Young People's Societies of Christian Endeavor are engaged in a work of vast importance to the entire country; a work which makes for better people, better homes and a better Republic. They are a mighty force for good."

I believe in the movement because of its missionary spirit. It has caught the vision of the world-wide need, and a world-wide duty; and it is not disobedient to the heavenly vision.

HELPFUL QUOTATINOS.

Supplied by Rev. E. A. Watkins.

The splendid results of its work in the

past are an inspiration for the future.—Hon. G. B. Cortelyou.

One of the most helpful things about it is the way it is joining the ends of the earth in loving fellowship and service."—Selected.

Christian Endeavor stands preeminent among the organizations which strive toward a realization of the ideal of true citizenship.—Theodore Roosevelt.

The Christian Endeavor movement seems to me to be one of the most hopeful signs of our times.—James Bryce.

I know of no movement that has done more for the uplift of the young people.—John. A. Johnson.

Some Great Contrasts in C. E.

Feb. 2, 1881, One society; 40 members.
July 7, 1909, 71,493 societies; 3,551,100 members.

Feb. 2, 1881, One nation represented by one language in the society.

July 7, 1909, Over fifty nations represented, speaking over 80 languages.

Feb. 2, 1881, A draft copy of the constitution its only literature.

July 7, 1909, more than 40 publications in 15 languages devoted exclusively to Christian Endeavor, weekly or monthly magazines, and abundant other literature in all the leading languages of the world.

Feb. 2, 1881, No national, state or local Christian Endeavor Unions.

July 7, 1909, More than 20 National Unions, more than 3,000. State and local Unions in all parts of the world.

Feb. 2, 1881, One denomination represented in the Society.

July 7, 1909, More than 100 denominations represented in the Society, whereas many denominations have borrowed the Christian Endeavor idea and organized societies with similar purposes, but different name, working in their own field, counting hundreds of thousands in their membership.

What effect does it leave on denominational loyalty?

What effect has the pledge had on you?
How has our Society helped the local church?

Is our Society doing its duty?

If not, how can it improve?

Bible Verses for Memory and Recitation with Brief Comment:

What is sin? 1 John 3:4
Put on the new man Col. 3:10.
Keep thy soul diligently Deut. 4:9.
Learn to fear the Lord Deut. 31:13.
Feed my lambs John 21:15.
Servant of all—A. C. E. ideal Mark 10:44.
Serve one another Gal. 5:13.
How fulfill the law of Christ? Gal. 6:2.
Unto whom do good? Gal. 6:10.
Gifts differing—how act? .. Rom. 12:6.

Diversities of gifts—the same Spirit.

..... 1 Cor. 12:4.
If ye abide in me what? John 15:27.
Is He before me? John 1:15.

Facts About Christian Endeavor:—Elsewhere in our Department this week we give some valuable facts relative to Christian Endeavor which the leader should have brought to the attention of the meeting in some way.

Special Object of Prayer:—That the campaign for "a million new members and ten thousand new Societies in the U. S. alone from St. Paul 1909 to Atlantic City 1911," may be realized and that our own church may more fully realize the possibilities of Christian Endeavor and utilize the Society as it never has before. The leader might before this prayer state that about two-thirds of the general campaign aim is now accomplished and that forty new Societies have been formed in our church, South, within the past 18 months, five new ones have been organized within the past three weeks.

The Roll-Call:—I would dispense with the roll call merely reminding all the members of their obligation to take part especially at the Consecration Service and waiting a moment at the close to give all delinquents an opportunity to respond. I suspect all will take part anyway.

The Consecration Prayer:—At the close let the leader read solemnly the pledge and have the pastor close the service with a Consecration Prayer for the next year of C. E.

Daily Readings for Next Week:

Great Lives: Joseph.

M., Feb. 6. The value of dreams. Gen. 37: 5-11.

T., Feb. 7. Consecrated purity. Gen. 39: 7-21.

W., Feb. 8. The world's hatred. Gen. 37:3, 4, 23-28.

T., Feb. 9. Patient in tribulation. Gen. 41:1, 9-13.

F., Feb. 10. Virtue exalted. Gen. 41:14-16, 41.

S., Feb. 11. Forgiving love. Gen. 45: 4-15.

Sun., Feb. 12. Topic—Lessons from great Lives: II. Joseph. Gen. 41:14-41. (Consecration meeting.)

Dr. J. H. Brooks.

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THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward \$4375.37

Dues

Joel Edward Harrell10
 Charles E. Newman10
 Hannah Clare Newman10
 Nannie Benton10

Monthly S. S. Offering

Fullers, N. C. 2.60
 Union, Southampton, Va. .. 2.00
 Greensboro, N. C. 3.15
 Springhill, S. S. Va. 3.40

Special Offering

Rev. J. U. Newman 1.00
 D. W. Brown 1.00
 J. W. Ingle 2.00

Thanksgiving and Christmas Offering.

"A. F." Class 1.25
 (Pleasant Grove, Va.)

New Lebanon, N. C. 1.30
 Pleasant Hill, N. C. 1.95
 Parks Cross Roads, N. C. .. 5.30
 Apples Chapel, N. C. 9.35
 Howards Chapel, N. C. 2.35
 Monticello, N. C. 3.35
 Parks Cross Roads, N. C. .. 1.45
 L. A. S. Finesville, Ch. N. J. 2.00
 Rev. John Blood and wife .. 3.00
 Happy Home, N. C.50
 Rock Spring Ch. Ala.40
 Smithwood, N. C. 1.96
 H. F. Samuel and wife 1.50
 S. A. Caveness 1.00
 Ms. Mary E. Foster 1.00

Amount 52nd week 1911 \$54.26

Grand Total \$4429.63

January 1911.**Dues**

Nannie Benton10
 Charles E. L. Newman, Jr. .. .10
 Hannah Clare Newman10
 Helen Shivers Newman05

Monthly S. S. Offering.

Suffolk, Va. \$16.47
 Catawba Springs, N. C. 2.50
 Shallow Ford, N. C.30
 Berea, Alamance, N. C. 1.32
 Wentworth, N. C. 2.25
 Berea, Nan'sd, Va. 4.50
 Franklin, Va. 5.26
 Rosemont, Va. 1.42
 O'Kelley's Chapel, N. C. .. 1.47

(Special Offering)

Charles D. Johnston 5.00
 (Graham, N. C.)

Amount 1st week \$40.94

My Dear Children and Friends:

Happy 1911 greetings to you all! May cheerfulness and successfulness be your happy experience all this great and good year. We soliciet your earnest co-operation in raising \$6,000 in this year for the living of our present family and those who wait to be received. Fine report first week. Love to all.

Yours for service,

Uncle Jim.

Elon College, N. C.

Jan. 18, 1911.

My Dear Children and Friends:

We herewith close the volume of 1910. Our opportunities are gone; we have not accomplished what we set out to do. Seemingly we have done our best. Our Grand Total shows \$4429.63. We had hoped to make it \$6000. We have failed, and now turn to the future hoping to do better service than in the past. We are 4 years old and have 43 children in the Orphanage. Our family expenses for food and clothing have increased very much. We are grateful to the thousands who have helped us so liberally; if all churches and the multitude of members had joined in with a thank offering our bank account would have been sufficiently large to have paid off our \$1,000 mortgage. We will have to try other methods.

Donations.

W. I. Campe, New York, 1 box, 92 prs. stockings, 34 under vests, 2 pr. under pants, and 12 sweaters.

Rev. P. T. Klapp, Pittsboro, N. C., 2 bushels water ground meal.

Oak Grove Sunday-school, Chipley, Ga., by J. H. Floyd, 2 quilts.

S. A. Caveness, Greensboro, N. C. 4 dozen Bananas for children.

Wentworth, Sunday-school by Geo. M. McCullers, 1 barrel containing 2 sheets, popcorn, 3 lbs sausage, 1 lb butter 2 yds. lawn, 1/2 dozen oranges, and about 2 bushels apples.

Mrs. Reps. Williamson, Drivers, Va., clothing.

We thank all of the kind friends for above gifts. They are of such variety as old and young, large and small, appreciate very much.

We are deeply grateful to the children, Sunday-schools, churches, and friends for sympathy and money given which has enabled us to live and be reasonably happy in 1910 and we do earnestly request all to continue their helpful relations for 1911.

Yours faithfully,

Uncle Jim.

FOURTH ANNUAL REPORT ORPHAN-AGE FARM 1910.

Wheat 225 bu. @ \$1.00 \$225.00

175 doz. Oats @	.30	22.50
8 tons pea vine hay @	17.50	140.00
2 tons Millet and peavines @		
	17.50	35.00
6 tons clover hay @	15.00	90.00
1 1-4 meadow hay @	8.00	10.00
1252 lbs. lint cotton @ 14 1-2c.		181.55
2757 lbs. tobacco		280.99
90 bls. corn @	4.00	360.00
300 bu. sweet potatoes @	.50	150.00
40 bu. Irish potatoes @	.80	32.00
20 tons cut corn stover and wheat straw @	8.00	160.00
1 1-4 tons fodder @	20.00	25.00
2600 lbs. pork @	11 c.	286.00
2240 gals. milk @	.25	560.00
547 lbs butter @	.25	136.75
10 bu. peanuts @	1.00	10.00
Children's cotton		31.30
90 bu. peas @	2.25	202.50
7 pigs sold @	3.50	24.50
3 calves sold		7.00
By cattle		8.00
610 lbs. beef @	8c.	48.80
90 bu. cotton seed @	.50	45.00

\$3071.89

We think the above valuations are about correct, some items we can sell for higher value. No estimate is included for garden products. All the year we can get vegetables from the garden, no credit given for products of orchard whether of green fruit or canned.

Our 1910 crop exceeds the 1909 by \$1017.03.

Respectfully submitted.

Jas. L. Foster, Supt.

Greensboro, N. C.

Jan. 12, 1911.

Dear Uncle Jim:

I will write my letter for Jan. and Dec. both. The reason why I didn't write last month I didn't have any money. Mamma said she would give me a dime this week to help me pay my dues. I go to school every day. Miss Dupery is my teacher. I am in the fifth grade I guess all the cousins go to school. Hope they are all well. I will close with love.

Your niece,

Nannie Benton.

You have started off well for the New Year Nannie and I hope you will be with us for another 12 months.

News Ferry, Va.

Jan. 10, 1911.

Dear Uncle Jim:

I send a little Christmas offering from the "A. F." class in the Pleasant Grove Sunday-school. The amount is \$1.25. We hope you have all had a pleasant Christmas and we wish you a happy new year.

Your friend,

Farmer Cook,

Sec. of "A. F." class.

Thank you Farmer. We'd love to know what the "A. F." class means.

Henderson, N. C.
Jan. 12, 1911.

Dear Uncle Jim:

Sorry we failed to get a letter in Dec., but will send dues for December and January. To atone for our neglect we bring you a new member, our little sister Helen Shivers. She will be three months old the 23rd of this month. She is two days older than Joseph Rabb Denton. Mama says she is just as pretty as a baby can be to look like daddy and have a nose like hers.

Santa Claus and other friends were so good to us Christmas. We would like to give the names of all who remembered us but it would make our letter too long. We got lots of toys, clothing and money. Hannah Clare got five dolls. So far she has broken only three—one is put away and the other is not easily broken.

We enclose forty-five cents. We shall send twenty-five cents a month for 1911, a dollar a piece for the three. Lovingly.

Charles E. Newman Jr.,
Hannah Clare Newman,
Helen Shivers Newman.

So glad to welcome the dear baby sister, children, and to know she is to write

with you every month.

Hurry to bring her to Elon visiting.

Suffolk, Va. R. F. D. 1.
Jan. 16, 1911.

Dear Uncle Jim:

Since I wrote you last Santa Claus has been to see me and now I have a Tricycle to ride which I certainly lo enjoy. I hope the children at the Orphanage had a merry Christmas. I have just gotten well of the measles. I didn't enjoy it so well I had to stay in the house too long for me. I send twenty cents my dues for December and January. Much love to you and all the cousins.

Your little nephew,
Joel Edward Harrell, Jr.

So glad to have you start the new year with us Joel. Be faithful for the next.

MARRIED.

Woodard-Kelly.

At Auburn, Wake County, N. C., by Rev. W. G. Clements on Jan. 15, 1911, Miss Pearle Kelly to Mr. Henry Woodard, both of St. Mary's Township, Wake County, N. C. May they have a long and happy life.

Stagg—Whitley.

A beautiful marriage took place on November 30th, 1910, at the home of Bro. Robert Whitley, near Isle of Hight Court House when his daughter Miss Olie became the bride of Mr. Clyde Stagg. The wedding march was beautifully rendered by Miss Sadie White as the groom entered the parlor accompanied by Mr. Leon Stagg, his brother, as best man while the bride was accompanied by her sister Mrs. Hearn, matron of honor.

Little Miss Louise Jones acted as ring bearer.

Beneath an arch of evergreen they plighted their vows and were pronounced husband and wife.

After the ceremony they drove to Suffolk and took the train for a tour of several days. They will make their home near Isle of Wight Court House. They have the best wishes of many friends.

R. H. Peel.

Burk-Beckum.

Married at the Christian parsonage, Burlington, N. C., Sunday afternoon, Jan. 8th, 1911, Mr. Albert Worth Burke of Graham, N. C., and Miss Anna Louisa Beckom of Burlington. A few friends were present to witness the marriage and to wish them a long and happy life.

They will make their home at Graham. We wish for them success and happiness. The writer officiated.

P. H. Fleming.

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BIBLE CLASS QUARTERLY—For Teachers, Advance School and Home Department Use. Contains 48 pages and cover. Five or more copies, three months, 15¢ each; six months, 25¢ each; 12 months, 40¢ each. Single subscriptions, 10¢ per year.

INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 30¢ each; six months, 50¢ each; 12 months, 80¢ each. Single subscriptions, 12¢ per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. 10¢ per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 25¢ each; six months, 40¢ each; per year, 70¢ each; single subscriptions, 10¢ per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 25¢ each; six months, 40¢ each; per year, 70¢ each; single subscriptions, 10¢ per year.

NORTHERN PICTURE AND CARD—For beginners 3 to 6 years of age. Large colored picture cards, 2 1/2 x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 25¢ per quarter, containing one card for each Sunday in the quarter; 10¢ per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 20 x 36 in. in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 70¢; per year, \$3.00.

YOUTH HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 50¢ each; six months, 80¢ each; twelve months, 150¢ each. Single subscriptions, 20¢ per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 100¢ each; six months, 180¢ each; 12 months, 320¢ each. Single subscriptions, 40¢ per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

COMPLETE YEARBOOK—A record prepared for Sunday-schools. It contains all necessary reports. Just revised and is what every Sunday-school needs. Price, postpaid, 75 cents.

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CLASS COLLECTION ENVELOPE—It shows the class collection for each class for every week, month, quarter and year. Blue paper, lined with cloth. 5 cents each; per dozen, 50 cents.

Order of J. N. Hess, Agent
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DIED.**Davis.**

Mrs. Lessie Beulah Davis, died Jan. 1911, being a little over twenty-five years of age.

She was a member of Good Hope church. A truly good woman has been called away. Not often have I heard so many good things said of any one as I did of Mrs. Raymon Davis. She taught school in the community of Good Hope, before she was married and every student was very much attached to her. In a word, she was a model wife and devout Christian.

She leaves a broken hearted husband, little babe and many others to mourn their loss.

I conducted the funeral services and the beautiful white casket was tenderly placed in the family burial ground at the home of her husband.

J. W. Patton, Pastor.

Moye.

At Popes Chapel Christian church, Jan. 8th, 1911, I conducted the funeral services of Mrs. Elizabeth Catharine Moye. She was of Raleigh, and died in a hospital there. All was done that could be for her, but the Master called and she had to heed.

She was a daughter of Bro. A. J. Morton, Sr., deacon of Pope's Chapel. She was an obedient daughter, devoted wife and devout member of the church.

She was only about twenty-eight years of age, yet her work was done and her Father called her home.

And thus in two days, I saw two white caskets lowered into the grave and mother earth tenderly hides, forever, from human sight, the tabernacle of clay but the spirit returned to God who gave it.

J. W. Patton, Pastor.

Yow.

God in His mercy relieved from her suffering on December 7, 1910, Mrs. Mary S. Yow. She was born Feb. 11, 1829. Age 81 years, 9 months and 20 days. She joined Pleasant Hill church about 15 years ago. She leaves to mourn their loss one brother, two children and a host of friends.

She was a faithful Christian, and bore a long siege of suffering with patience.

Whereas it hath pleased God to take our friend and mother,

Resolved.: 1st. That we bow in submission to His will, knowing that all things work together for good to them that love the Lord.

2nd. That the family loses a loving mother, who did not murmur at her own helplessness, but tried to make life easier for others.

3rd. That we extend our sympathy and love to the bereaved family.

4th. That a good woman has gone to her reward and we commend her dear family to our Heavenly Father who never forsakes those who put their trust in him: and that a copy of these resolutions be sent to the family of the deceased, and also a copy to the Christian Sun for publication.

Emma Williams,

George Craven,

Lillie Craven,

Vasco Brown.

Committee.

Scott.

Whereas, it hath pleased our Heavenly Father in His wise providence to remove from our midst our beloved brother and senior deacon, of Pleasant Ridge Christian church, Benjamin S. Scott, we desire to express to friends and relatives our sympathy and our reverent respect for the sacred memory of our departed brother, and as we bow in humble submission to His will, we submit this tribute of respect.

Resolved: 1st. That the church has lost one of its most loyal members, the wife has lost a devoted husband; his children a loving and affectionate father; the country an esteemed and true citizen.

2nd. That we strive to emulate his good qualities, and labor zealously to bridge over the breach made in our ranks by his death.

3rd. That a copy of these resolutions be spread on the church record, a copy be sent to the family of the deceased, also to the Christian Sun for publication. By order of the church.

Lillie Craven,

Vasco Brown,

Emma Williams,

George Craven.

Committee.

March.

John Edfin March departed this life at his home near South Quay, Nansemond Co., Va., Jan. 5th, 1911, aged 57 years. He was the son of Marvin and Marshie March. The funeral was conducted at the home by the writer and the remains buried in the family cemetery nearby. He leaves a widow, who was Miss Etta Sumner, eight children—Lee Everett, Mattie, Annie, Mary, Emma May, Blanche, Dempsey, Herbert and Robert—one brother, Jordan M. March, and three sisters, Mrs. Ella Edney, Mrs. Mary Fanny, and Mrs. Evie Taylor. To all of these we extend our sincerest sympathy. May a loving Father especially bless and keep the bereaved widow and children.

N. G. Newman.

Thomas Rice Gaskins.

Our heavenly Father has seen fit, in the dispensation of His gracious providence, to take from us our faithful and beloved superintendent, Thomas Rice Gaskins. We know that this is the part of wisdom because God so ordered, and while we bow in reverence to His holy will we feel our loss most keenly. Time alone can tell the worth of his devoted and unselfish service as our superintendent, and the benefits we have enjoyed from his unselfish life and zealous labors. With pleasure he performed his duties and never tired of making all happy. We, teachers and classes shall miss him so much, the Sabbath morning greeting with a smile and hand shake will not come to us again on earth, but we hope to meet him in yonder Sunday-school where there will be no parting. Having a desire to express the sorrow we feel and to pay real tribute to the memory of our departed friend and leader—Be it Resolved.

1st. That as he was anxious, above all else, to see our school prosper and increase, we pledge ourselves hereby to renew our efforts to increase both the number and efficiency of our school.

2nd. That we will make renewed effort to attend with more zeal and regularity the school and will do our best to carry on the work he so loved.

3rd. That we will unite our prayers to our heavenly Father in earnest petition that He will cause the mantle of our departed superintendent to fall on the shoulders of one of our present number and that He will raise up and choose from among us one who will take up and carry on the work which our superintendent has laid down.

4th. That these resolutions be placed upon our minutes and that the spirit of them be enshrined in our hearts and carried out in our conduct.

C. E. Harrell,

J. W. Brinkley,

N. H. Brinkley,

Mrs. J. W. Darden.

Mrs. W. J. Lee.

Woodell.

Sister Winnie Ann Woodell died at her home in Sanford, N. C., on Jan. 6, 1911, at the age of 42 years, two months and 16 days. She leaves a husband and six children with a host of friends to mourn her departure. She was a member of the Sanford Christian church at her death. She died with that assurance that she was saved. May the blessings of God, comfort them.

Funeral at Christian Chapel conducted by the writer.

J. S. Carden.

Phiolds.

At the home of his daughter, Sister Benjamin Anderson, on Shenandoah Ave., Lambert's Point, Va., Jan. 14, 1911 Bro. Wm. Phiolds, in the fifty fourth year of his age. The deceased professed faith in Christ about three month ago, and united with the Lambert's Point Christian church. He was a great sufferer, but always, after his conversion, expressed himself as being happy in the Lord, and ready to go and be with Jesus. He leaves behind a young widow and two small children of Sanford, N. C., now, and one son and several daughters of Lambert's Point and Norfolk, Va. I ask the prayers of the brotherhood for all the children, and especially for the widow and two infant children. God bless all the bereaved ones. May we meet again around our Father's throne.

J. W. Barrett, Sr.

Jan. 18, 1911.

York.

Soloman York, son of Pleasant and May York, was born Jan. 22, 1839 and died Dec. 15, 1910. Age 71 years, 10 months and 23 days.

During his sickness he was conscious till the end and submissive to the will of God. He expressed a desire to die and go to Jesus. He delighted in having his neighbors visit him and to hear singing. His favorite song was "When the roll is called up yonder, I'll be there." This song was sung by his friends during his sickness, and at his funeral.

He leaves one aged sister, a son, five grandchildren, and a host of friends to mourn his departure. May the Lord comfort them in their sadness.

T. E. White.

Rosenberger.

Sister Delilah Rosenberger was born March 25, 1827, and reached the end of her earthly pilgrimage Dec. 24, 1910. For years she had been in failing health, and death came as an angel of love and mercy to take her from her sufferings.

Her maiden name was Sipe. She was married to Gideon Rosenberger, who preceded her to the spirit land. Their union was blessed with eleven children, eight of whom are living. They are: A. J. Rosenberger, Lexington, Ill.; D. L. Rosenberger, Coopersville, Ill.; Mrs. Mary E. Grove, Luray, Va.; Miss Fannie C. Rosenberger, Mrs. C. V. Harrison, Mrs. Nettie G. Lassiter, Broadway, Va.; Mrs. Barbara Driver, Timberville, Va.; Mrs. Sarah F. Sellers, Golden City, Mo.; W. L. Rosenberger, Bridgewater, Va.

D. P. Rosenberger, John and William Rosenberger, the last two having died in infancy, were awaiting their mother's

coming to the heavenly Jerusalem.

Sister Rosenberger had long been a member of Bethlehem church and was faithful in the discharge of all her duties. As a wife and mother she was true, faithful and loving, bringing up her children in the "nurture and admonition of the Lord;" and while she is dead, she "yet speaketh" in the lives of her sons and daughters, who are among the faithful.

On Christmas day funeral services were conducted in the home, and her body was laid to rest by her husband, to await the resurrection morn.

R. L. Williamson.

Holt.

Joy Harris Holt, daughter of Mr. and Mrs. J. A. Holt of Burlington, N. C., aged 13 years, 11 months and 28 days. Joy was a bright girl and very devoted to her parents. She was a member of Mrs. J. S. Frost's Sunday-school class, and was deeply interested in the study of the lessons.

The funeral was conducted from the Christian church by the pastor. Her grade from the graded school attended the services, and her Sunday-school class attended in a body and carried the beautiful flowers that were laid upon her grave. She was buried in Pine Hill cemetery, Burlington, N. C. May the God of consolation comfort the bereaved family.

P. H. Fleming.

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Raleigh, N. C.

Dec. 12, 1910,

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—There was an explosion on the U. S. steamer Delaware off Cape Henry Jan. 17 killing eight sailors, and wounding others. In some mysterious way the boiler exploded.

—Engene B. Ely flew 13 miles in an aeroplane Jan. 18 out of San Francisco and lit on the deck of the cruiser Pennsylvania, and then an hour later rose from the ship and flew back to land without mishap.

—A wild pigeon died the other day in the Zoological Garden at Cincinnati, said to be the last one in this country. There is a standing reward of \$1,500, for a wild pigeon's nest. Only a few years ago these birds were plentiful, but have within a very brief period become extinct.

RALEIGH & SOUTHPORT RY. CO.**Southbound Daily.**

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

J. A. MILLS, Supt.

Raleigh, N. C.

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Articles.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian Convention.

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One Year - - - - - \$1.50
Six Months - - - - - .75
Four Months - - - - - .50

J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

STATEMENT FOR THE PUBLIC.

Made by the Auditing Committee of the Christian Publishing Association for the year 1910.

Cash receipts for 1910, \$42,447.69
Cash disbursements not on bills payable 1910, 37,444.50

Net cash gain 1910, 5,003.19
Gains from other sources, 1,561.94

Total gain for 1910, \$6,565.13
Debts.

Bills payable Dec. 31, 1909 \$10,000.00
Bills payable, male 1910, 1,800.00

Total Bills payable 1910, \$11,800.00
Paid on bills payable 1910, 7,800.00

Bills payable Dec. 31, 1910, 4,000.00
Bills receivable Dec. 31, 1910, 2,067.71

Balance in debts, bills payable
Dec. 31, 1910, \$1,932.20

Assets.
Dayton real estate, \$100,000.00
Duluth, Minnesota, real estate, 500.00
Other than real estate, 29,351.59

Assets December 31, 1910, \$129,851.59

The above is a simple statement of the present condition of the C. P. A. business, as worked out from the books of the Association at the close of the year 1910.

James S. Frost,

E. L. Goodwin,

W. W. Staley.

Dayton, Ohio, January 6, 1911.

FEBRUARY FEVERISHNESS AND ACID.

Whether from Malarious conditions, Colic or over-eating, try Hicks' CAPUD-NE. It reduces the fever and relieves the aching. It's Liquid--10, 25 and 50 cents at Drug Stores

1890

ELON COLLEGE.

1910

A young, vigorous College for both men and women. On Southern Railway, sixty-five miles west of Raleigh, the State capital, and seventeen miles east of the thriving city of Greensboro.

THE LOCATION IS DELIGHTFUL; WATER PURE, CLIMATE HEALTHFUL.

Plant valued at \$150,000, is modern in comfort and convenience. Steam heat electric lights, water and sewerage connections with all buildings. Courses Lead to A. B., Ph. B., and A. M. Degrees.

Emmet L. Moffitt, A. B., LL. D., President

B. A. SELLARS & SONS,

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AND GENTS' CLOTHIERS AND TAILORING MERCHANTS.

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FROST PROOF CABBAGE PLANTS



Note our prices: 1,000 to 4,000 plants at \$1.25 per thousand; 5,000 to 9,000, plants at \$1.00 per thousand; 10,000 to 15,000 plants at 90c per thousand; SPECIAL PRICES ON LARGE LOTS.

Our varieties: Earl Jersey Wakefield, earliest of all pointed head cabbage; Chailston Wakefield, same type, but larger and little later; Succession, large flat cabbage, earliest of its kind; Flat Dutch, large and late, very desirable. WE GUARANTEE plants free from disease, full count, safe delivery and satisfaction or money refunded.

All orders shipped same day received. Send money by Registered Letter, Express or Post-office Money Order.

Catalogue on culture, etc., mailed free on request.

THE CARR-CARLTON COMPANY, Box Meggett, S. C.

FROST PROOF CABBAGE PLANTS
GUARANTEED TO SATISFY CUSTOMERS
FROM THE ORIGINAL CABBAGE PLANT GROWERS.



EARLY JERSEY WAKEFIELD. CHARLESTON LARGE TYPE. SUCCESSION. AUGUSTA TRUCKEE. SHORT STEMMED. The Earliest Cabbage Grown. WAKEFIELD. 50 Earliest. The Earliest Flat Head Variety. A Little later than Succession. LARGEST AND LATEST CABBAGE. FLAT DUTCH.

TRADE MARK COPYRIGHTED

Established 1868. Paid in Capital Stock \$30,000.00

We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern states combined. WHY? Because our plants must please or we send your money back. Order now; it is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

We sow three tons of Cabbage Seed per season. Also grow full line of Strawberry Plants, Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants:—In lots of 500 at \$1.00; 1000 to 5000 \$1.50 per thousand; 5,000 to 9,000 \$1.25 per thousand; 10,000 and over \$1.00 per thousand. L. O. B. Youngs Island. Our special express rate on plants is very low.

Wm. C. Geraty Co., Box 150 Youngs Island, S. C.

Erratum.

In the minutes of the Western North Carolina Conference, in the list of names making donations for special Foreign Missions two names are missing, Rev. L.

I. Cox, \$1.00 paid and L. E. Brady .50 etc. paid.

The full amount paid in is reported but two names not given.

J. W. Patton, Sec.

The Christian Sun

State Library

VOLUME LXIII.]

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

—JAN. CONVENTION.

[No. 5.]

J. O. Atkinson, Editor.

CRENSHORO, N. C., FEBRUARY 1, 1911

Price, \$1.50 a Year.

WALKING, AND WALKING WITH GOD.

Walking is one of the best exercises for all classes of people, and every one who can walk ought to take some time for this pleasant and very profitable duty. Yes, it may be called a duty; because it is the duty of each person to practice that which will enable him to live better and to get physical strength by keeping the human system in good order. It helps to repair, and to replace that which has been lost; it oils up the stiff and inactive parts, and gives time and place for the hinges and joints for the greatest of God's beautiful frame work. Many walk quite enough, but it is indoor walking, and that is not the best kind; certainly it is better than none, but get in the fresh air and the free sunshine, then is the air breathable pure and freely, and the sun feels his warm rays upon you, and you will have such a flow of inspiration and vitality that you will be able to tell how nicely you feel. By thoughtful arrangement, you can take a short morning or evening walk and when the habit has been formed and the good results are felt and seen you will be encouraged to take longer ones and to keep it up with as much regularity. Is there any check, the proper rest, the exact flow, the graceful movement, the nimble and elastic step, the bounding action, the eye kindling with sparkling beauty, the expression confident and sweet, and the whole form filled with life and joy. All which is partly produced by walking. Of all the exercises in physical culture this is the best. The old way—the natural way—and the right and healthful way. Do more of it and watch with eager attention the splendid results. For it brings into exercise at once and the same time all of the muscles of the complicated, mysterious, greatest and grandest work ever completed—the making of man.

Some are naturally good walkers and can move with perfect ease, but no one can do his best without practice which is just as necessary in this as in any other business. The question was recently asked by a friend to another: How do you manage to keep so young and active, for really you look better than I ever saw you? The answer in the following word-

ing seemed to be the right one: By taking plenty of exercise by walking, and by trying hard to keep sweet and pure. Some walk for prizes, they are paid for walking certain distances in a given time, but people of different and better turns of mind do not take interest in that kind of walking. They walk by personal privilege, and it imparts to them, and not for the world-wide fame, honor, and money which some receive. They have something more important to do, which employs their time, rather than roaming over the world. They have a purpose in view and that is to help somebody by setting examples of **neatness, economy and industry.** When tired of walking, what a delightful sensation it is to rest upon the exercise taken. How much better the muscles and nerves feel after being used in performing the work for which they were made. Walking is a healthy, pleasant, and an easy movement, and each one concerned is happy with such good results.

This is an age of sailing, flying, running and rushing, passing so quickly and easy from place to place in the many different ways of travel and transportation, and walking is the last, the old way, and the slowest of these times. Whatever else you do, wherever you are do not neglect this duty wherever it is possible to perform it.

It is always a delightful and congenial company while walking, as it imparts a greater rest to the occasion. The scenery and the passing time present something new and interesting to the imagination. After the resurrection two of the apostles walked the same day to Emmaus and talked about what had happened, and as they communed together, Jesus himself came and walked with them. His unexpected company was delightful to them, as it cheered their sad hearts. How happy they must have been with such a pleasant companion in that memorable and eventful walk.

Yonder goes down the avenue of time a lonely wayfarer. He moves on down the way until entirely out of sight, then the silent walker of night, then the

view from the outside world. The busy world lies down to rest and sleep that tired nature may be strengthened. But he is not alone because the silent melody of that still small voice rolls over the way and whispers very softly into his listening ears these cheering words, Lo, I am with you always, even to the end of the world. Then another charming message darts over the way and says to his soul: "I will not leave you comfortless. I will come to you. And he begins now to feel glad, because he is in such good, delightful company. His heart rings with sweet music as he chants his morning song in praise and love to Him who leads

These introductory thoughts may help us to see if we are walking with God. Walking with God has been the theme and thought of the ages, and while so many have walked away from Him in the wild, lost, waste regions of sin, yet they have thought of that highway, the straight and permanent way with much concern. The old way of walking away from God and even in the deep allotment of sin, conscience whispered to the soul: This is wrong, you better not go this way, for it is the road which leads to ruin. The flesh desired to travel that way, but the spirit was willing to follow God.

The thoughts presented suggest these words in Isaiah 30:21; "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." You have been delighted to read where some of the children of God walked with Him, and how they were so abundantly blessed. These very heroes of faith, bravery and goodness have greatly helped you by their example to walk with God. For if you cultivate the habit of walking with Him you will be so pleasantly and profitably entertained by the delightful exercise, it will become an inexpressible pleasure.

What is walking with God? It is to obey Him, to love Him, and to serve Him. These three principles are essential to have as you start to walk with God. When we are told, if any man will come after me, let him deny himself, and take up his cross, and follow me, it is our duty to obey. For if he, who contends for the

Continued on page 4.

EDITORIAL.

ANY GOOD THING.

(They that seek the Lord shall not want and good thing.—Psa. 23:10 Golden text for Sunday Feb. 5.)

That is an exceedingly broad statement. It includes very much. If we had found it elsewhere than in the Bible, and if we had not seen it put to the test, we would certainly be inclined to doubt it. But there it is. It has been on the printed page these many thousands of years. It has been put to the test, in actual experience, again and again; still that one is to be found who can gainsay or deny it. They that seek the Lord shall not want any good thing—any good thing. I say that is going very far and includes a very great deal. The same inspired writer used these words further on "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry." So if Jehovah sees the righteous in their need, and hears them when they cry unto Him, it is not likely that He will go heedless of their wants and desires. Even farther than this had the same writer gone. Listen "No good thing will be withheld from them that walk uprightly" (Psa. 84:11). Now David had been in extremity, in trials, tempting and distress, and he knew. He spoke from the depths of a heart that had felt and experienced all that he wrote.

There is possibly no better example of the Lord's taking care of His own, in time of need and distress, than that illustrated in the lesson today and in the life of Elijah. Because of the brevity of the narrative which has come down to us we do not comprehend the want that must have prevailed, and the suffering and hunger and thirst that must have carried off thousands, during the drought and famine spoken of in scripture narrative. Yet those who feared and served the Lord were well fed and watered and sheltered. God always provides a means of support and a way of escape for as many as trust Him fully and completely, and believe in His power to succor and to save.

David was a man of varied experience and wide observation. When he had passed through many vicissitudes of fortune and misfortune, and was now an old man he penned these lines, which none have ever lived to contradict, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Elijah lived in a most evil and corrupt time. Israel had forgotten God, and in

the high places, as well as in the low, Baal was worshipped. The people were given up to revelry, and all manner of wickedness. The few who feared and served God feared for their very lives. A vile and wicked king was upon Israel's throne. The good and the righteous lived in secret places, in caves, valleys and in the deep woods. They feared for their lives, but the God whom they loved and served was mindful of them. Nor did He allow them to want for any good thing. More than once has an Elijah, hunted, hounded, really enjoyed more of the good things than a rich and haughty Ahab on his throne: more than once has a John Bunyan in prison been happier and richer in all the good things than a Croesus with his millions or a monarch with his empire. God cares for His own.

We are not willing enough in our day to serve and to trust God. We grasp for gain. We absorb our energies in money getting. We spend our days in pursuit of the things that perish. We live as if we thought God was letting us alone, or was afar off. This spirit of forgetting and ignoring God is that which is breaking up our homes, filling our daily papers with scandals, and crowding the divorce courts. Riches cannot buy happiness and possessions cannot bring the good things, the best things. All the want and suffering and need and hunger in the world today must be attributed, not to a lack of God's provision for us, but to our forgetfulness of God, our unwillingness to trust and serve Him. They that seek riches, honor, fame, renown, great possessions shall lack and shall ever want many good things; but they that seek the Lord shall not want any good thing. That is very broad and wide and inclusive, but it is true.

THE BEAUTIFUL IS USEFUL.

This statement found utterance somewhere "The beautiful is as useful as the useful if not more so." We cling to the utilities some times as if they were all of life and religion. And we some times act as if that which is given to the beautiful is waste. God gave in lavish abundance just for the sake of adornment. And religion is not only true and good, it is beautiful. There is nothing that adorns human character, and beautifies daily conduct, and crowns human efforts like trustful faith in Jesus Christ. The religion of the Lord Jesus has done more to create and multiply beautiful objects, beautiful conduct and beautiful lives than anything else in all the earth. It is not cold and ugly and repulsive and uncomely—the religion of Christianity is not.

The very Head and Foundation of our religion is thus sung about in holy writ:

"He is the fairest among ten thousand and the one altogether lovely." And there are ten thousand times a thousand hearts today ready to say that Jesus the Christ is the One who is altogether lovely. Jesus alone of all characters is the faultless, flawless, perfect one. Jesus Christ is in this world to give beauty for ashes and turn the desolate and ugly homes into homes of beauty and loveliness. Again and again does the Word of truth speak of "the beauty" of the Lord—the beauty in His service, in His sanctuary, in His servants.

"The king's daughter is all beautiful within." The very deepest and truest form of beauty—the beauty within that works its way out and expresses itself in deeds and words and works. "O worship the Lord in the beauty of holiness." And then coming to the sublime heights an inspired one cried out "One thing have I desired and that will I seek after; that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." To behold the beauty of the Lord. There be some who seem to think He has no beauty. But, Oh my soul, the Lord's beauty is all around about us every where and on every hand. Pity indeed it is that our eyes are holden and we cannot and do not see the beauty of the Lord.

Wickedness is that which mars home and life and character. Unrighteousness is always ugly. The repulsive things, lives characters, the ugly ones, are the fruits of sin, evil, unrighteousness. Christianity creates the opposite of these always. "The fruit of the Spirit is love, joy, peace, long suffering, meekness, kindness, patience, temperance and charity." Look at the comparison our Saviour draws to His religion "The kingdom of heaven is like unto a merchant man seeking goodly pearls." Now pearls are beautiful. Their use is to adorn, to beautify, to make attractive.

This is found in the New York Christian advocate and seems to us to illustrate and to express a sublime truth in a sublime manner:

"Dr. George Matheson tells of a young lady who came to him in great distress, because she felt that she was so delinquent in the discharge of religious duty; but he knew that she was a very dutiful Christian. He told her that he had observed her loyalty and fidelity to her aged and blind father, and asked if she did not consider this duty. She said she could not think so, for she found so much pleasure in it. She labored under the mistake of many, thinking that religious duty must necessarily be disagreeable. She did not know how closely related love and duty are.

Is not the life of a young woman who denies herself the pleasures of society and the freedom usually enjoyed by those of her age, that she may minister to an aged and blind father, beautiful? Is there anything more beautiful? Some men say they can see no beauty in this world; but the world is full of it. In every community there are some who deny themselves and make many sacrifices that they may minister to invalid parents or helpless brothers and sisters, or needy neighbors, and find perfect happiness in it. These are goodly pearls well suited to deck the brow of the Redeemer.

This religion is expressed by beautiful architecture, beautiful raiment, and beautiful music. Solomon's temple was not only a costly building, but a gem of architecture. It was intended to represent the beauty and magnificence of the religion of the Hebrews who worshipped Jehovah there. All Christians try to make their houses of worship beautiful and keep them scrupulously clean. The garments of the high priest were splendid, his breastplate being decked with precious stones and his robes spotless. The religion of the Bible requires beautiful attire. Why do Christian people lay aside the garments which have been soiled in the field, in the shop and in the kitchen, and put on clean linen and their best attire on Sabbath morning? Not only Christians, but nearly all the people in a Christian community do this without knowing exactly why? It is because the Sabbath is a clean day. It is separated from other days. It is the day of beauty, the day of holy worship. Multitudes have been converted from sin and wickedness, men and women who in their former days defiled their souls and bodies and garments, men and women dressed in rags and filthy garments. So soon as they feel the thrill of the new life they feel also the thrill of an impulse to take a bath in pure water and exchange their filthy garments for clean raiment. One would doubt the genuineness of the conversion of a drunkard who should be content to continue to wear the defiled garments of his old life of shame. Religion is beautiful and clean, and it is expressed in clean garments.

This religion makes beautiful homes, beautiful communities, beautiful cities and a beautiful world. Banish it from the world and darkness would prevail everywhere. Pagan art, pagan architecture and pagan literature could not make a beautiful world where the love of God and the righteousness of Christ have no place.

The psalmist offered this prayer: "Let the beauty of the Lord our God be upon us." It was a great prayer, but not too great. We may offer it also with per-

fect confidence and assurance. The beauty of the Lord shall be upon thy hand and upon thy neck and upon thy soul."

PREPARING THE TEACHER.

If the Christian Churches composing the Conferences of the Southern Christian Convention do not soon have prepared teachers to teach in the Sunday-schools it will certainly not be the fault of the Committee on Teacher Training created by the Convention in session at Greensboro in 1908. We very often appoint committees who do nothing till the body appointing them meets again. Not so in this instance. A committee was appointed who did things. Thank God, dear brethren for that bare fact, and take courage. For once at least a Committee was appointed who considered that they had a work to do, and through thick and thin, heat and cold, financial lack and bitter disappointment, that Committee has gone forward with its task, and it has accomplished. I say, beloved, this is a cause of courage and rejoicing amongst us—a Committee has done its work. The Convention creating the Committee called for the writing, and the publication, of two books. Not a cent of money had the Convention to place at the Committee's disposal. Yet, the two books have been written, have both been published and are now offered for sale.

One of them, **Preparing The Teacher, Book One**, appeared in November, 1908, and is in use in many schools, and has been read and studied by many individuals. **Preparing The Teacher, Book Two**, is the one now referred to just from the press.

The Committee who have pursued their course so steadfastly, and done their work so determinedly consists of Profs. W. A. Harper, W. P. Lawrence and W. C. Wicker. To these brethren are certainly due the sincere thanks and gratitude of all our churches and the Convention. They have wrought with zeal and have wrought well. Those who have contributed to the present volume are, W. A. Harper, M. A., "Five Lessons on the Sunday-school Teacher;" Rev. W. C. Wicker, M. A., "Four Lessons on the Pupil;" V. P. Lawrence, M. A., "Four Lessons on the Sunday School;" J. O. Atkinson, "Five Lessons on the Bible as Literature;" Dr. J. U. Newman, "Eight Lessons on Biblical Doctrine;" Rev. A. W. Andes, "Three Lessons on Christian Giving;" Rev. C. O. Lankford, "Five Lessons on Biblical Antiquities;" Rev. H. E. Rountree, "Four Lessons on Soul-Winning in the Sunday-school;" Rev. M. T. Morrill, M. A., "Thirteen Lessons on Missions;" W. E. McClenny, A. B., "Five Lessons on the History of the Christian

Church." Then there is appended a list of books for Mission Study, also helpful books for teachers.

At the end of each chapter there are suggested questions which will prove a great help to students. The book is neatly printed on good paper and is bound in paper and in cloth. It contains 256 pages. The price is 35 cents for the paper binding and 60 cents for the cloth, 5 cents extra when sent by mail.

This price puts the volume within reach of all and it should be extensively used in our Sunday-schools.

If one has a desire to study and to learn something of how to teach a class in the Sunday-school this volume will certainly be of service and we trust it will find a wide reading and close study. The book is on sale at The Christian Sun office, Elon College, N. C., or may be ordered of the Committee.

Purity in Politics.—The esteemed Norfolk Landmark, having become weary of the thrusts and gibes of several of its contemporaries, about foul politics in its part of the country, gets down to business and in a few brief sentences preaches a sermon on purity in politics such as one likes to read. Hear it:

"Probably what has helped to make Norfolk City and Norfolk County more conspicuous than some other sections of the State is the fact that we have exercised more zeal in behalf of honest politics than they. However, we believe that the people of the city and county are going to insist that elections hereafter shall be honest. Let Staunton, Lynchburg and all other cities and counties of the State do the same thing, and all will be well in the Old Dominion."

So mote it be. Amen. We do not know enough of the situation to say whether Norfolk, city and county, has cleaned up and is now a suitable model to pattern after in its political methods, but we haven't the first doubt but that the "late unpleasantness" has helped. Brethren, we sometimes think that the country is all going to the bad because we see so many evils exposed, talked of and written about. This conclusion is not always justified. Zeal in good works always turns on the light, and light always reveals the secret of hidden things. Publicity is often a sign of light, a declaration that light is turned on and not always a sign of growing and intense darkness and evil. Dishonesty hung out in the light becomes hideous and is often wiped out.

—We note that the Steel Trust cut the salary of its new president \$50,000 a year. If our salary were cut that much we would at least enter complaint if we did not give up the job altogether.

Begin on page 1.

crowns, does not take up the cross and follow Him, he is not worthy of Jesus. If you obey Him by keeping the commandments you will not only do your duty, but you will do supremely well. No one can have permanent and perfect happiness without obeying God. And by doing this he walks with God with perfect peace and a full assurance of his acceptance. This exercise must be performed daily. If it is not performed all the time, you get behind and lose sight of God, because you follow him a long way off. There will be many very attractive allurements on either side the way and you will have to keep your eye on God and follow Him, or else be lost in the crowd that walks away from the perfect way. Walk worthy of the vocation. Your Christian life is a great vocation, the most worthy calling that claims the attention. Be an honor to it, and it will be a blessing to you.

Another, and the next principle thing is walking with God in love. Be ye followers of God, as dear children, and walk in love. Love has been the music of the ages, that wafts through the world, it breathes triumphant sway, over land and sea, of the sweetest melody that reaches the ears and touches the hearts of men, women and children. It is even an instinct in the animal creation and is destined to conquer the world with its silent eloquence and magic power. O, give back to us that mysterious emotion which blends fond hearts into one, and makes them feel happy with inexpressible delight! It is the greatest of danger and death, entering in, and taking complete possession of the heart, until it controls the affections and leads you to the goal of eternal life or everlasting death. You may love whatever you will whether it be right or wrong. What do you love? Listen to that ringing which awakens conscience and see if you are walking with God. Open the Book of light and life and hear what the Author says about love. It is a light higher and more brilliant than that which the goddess of liberty holds out to the seaman as he comes in across the dashing waves. It is the light of the world. It is the love of light and the light of love, and the grand harmony of this song of love rolls over the soul and thrills the heart with, God is love. "He that dwelleth in love dwelleth in God and God in him." If obedience and love are truly observed and practiced they will help to prepare the soul for profitable and acceptable service. For is His service there is a joy which none other can give. Every other legitimate service is right in its place, and ought to have proper attention so as to give strength and influence to it. This is nec-

essary for the physical comfort and enjoyment of the church. The duty of each one ought to be given to building up society and helping in every possible way to make better the world. Willing service must be given to God, and every one ought to serve Him with their whole heart, mind and strength, for it is just as much a duty to serve God as it is to render temporal service. And if the mind understands how to do temporal things, it certainly ought to know and feel its duty to serve the Lord. There is no complete or permanent happiness away from God and His service, and every one with an honest confession knows it to be the truth. Walking with God gives inexpressible pleasure and lends a charm to life which nothing else can supply. Walking away from God is the practice of so many unthoughtful ones. Away from Him is comfort, joy and peace. Who is walking with Him today? Who is walking away from Him?

The result of walking with God will be seen in all of our life with Him. He will make us more efficient, capable of doing more and better work. Then the end of the journey will be perfect peace and sweet rest.

J. T. Kitchen.

THE BUSINESS SIDE OF THE PASTOR'S BUSINESS.

By Charles A. Hines.

Article I. The Church Organization.

If I were asked to name the driest, dullest and most lifeless gathering I have ever seen, I think I would reply without hesitation. "A Business Meeting of the Average Church in the Southern Christian Convention." Readers of the Sun will pardon this harsh judgment upon our quarterly meetings, I am sure, because most of them have attended such meetings and can say, "'Tis true. 'Tis pity; and pity 'tis, 'tis true."

There is a reason for these meetings being the dull performances they are, and a cause for the small attendance. The stockholders of a large, successful corporation are usually present when the time for the meetings come, and they take a lively interest in the proceedings. The concern that pays no dividends, does a small business, and yet manages to stay out of the hands of a receiver, lingers together but few of its members and those few are listless and indifferent. The quarterly meetings of the church are poorly attended for the reason that members know there is nothing that demands their presence at the meeting; the business sessions are dull because the local

church is really doing no "business."

Let me give you briefly a report of the usual business meeting of Blank Church: The pastor calls the meeting to order; a song is sung, a scripture lesson read, and a prayer offered in which it is asked that the "Lord bless the congregation in the deliberations upon the important matters that are about to be considered." The secretary calls the roll and reports one deacon and nine members present. The pastor makes no report; the one deacon present says the deacons having nothing to report; the treasurer when called upon begins by saying, "Well, I haven't got much to report"—an entirely superfluous remark, for his next sentence is, "Amount collected on pastor's salary \$100.00." Following this those present spend half an hour discussing whether they will try to raise money this spring to paint the church or wait till next fall, and then the meeting adjourns.

Why were no more present? Simply because the absent ones had been there before and they knew exactly what would happen, and knew that it would happen in just as orderly way without them as if they were there. The church that has its building completed, paid for and in good repair really seems to be without any definite work to do. There is nothing to hold the members. They have a small amount annually to raise for pastor's salary and conference assessments, but they know this will be done, and no great effort, no sacrifice, no organization or special machinery need be put in motion to do it. The deacons help the pastor on communion days; the ushers pass the collection plates and the treasurer and secretary perform their respective functions; the other members of the church simply come to service but are given no work to do.

I have made these preliminary observations not in a mood of general fault finding but in order to emphasize the need of better church organization, and to make more apparent the advantage of distributing the work of the church so as to give as many of the members as possible something to do. I wish to indicate now what offices I think each church should create and fill, and in subsequent articles I will outline more fully the work expected of many of them.

In my opinion every church, large or small, should have the following officers:

A board of deacons of not less than four in the smaller churches, and as high as twelve in the larger ones.

A finance committee of not less than one committeeman for every 20 members.

AMONG THE CHURCHES.

Norfolk Letter.

Mrs. Hanson has returned home. She is convalescing nicely, and hopes to soon be entirely well.

Miss Mary Lou Brickhouse has also gone home from the hospital and is doing well.

The Third Church had several visitors in its congregation Sunday morning. Amongst the number was Mr. W. S. Johnson of Gilmerton, and several members of his family. His wife, son and daughter hold their membership with us, but he is one of the leading members of the Methodist church at Gilmerton.

Many of our people were agreeably surprised to have with us Miss Susie Turpin, who for more than two years has been in Porto Rico connected with an orphanage. She reached Norfolk last Tuesday. Her coming at this time was quite unexpected. Her sisters, Mrs. E. L. Myers has been sick for some time and it was the seriousness of her condition that made her decide to come just when she did. Mrs. Myers leaves Saturday for Baltimore where she goes to have a surgical operation. Her family and friends are very anxious about her.

Mesdames Dixon and Jarvis added to the interest of the services both morning and evening by singing duets.

In the absence of Bro. Howsare who is at Elon Rev. J. D. McAlister of the Anti-Saloon League took the services at the Temple in the morning and Rosemont in the afternoon. At night the Y. P. S. C. E., had a special missionary service.

Mr. Ford, delegate from Norfolk to the late State Convention, was the speaker.

J. W. Manning.

Gresham, Nebraska.

Bro. Atkinson:—I promised when I left the South to write a note for The Sun, but have neglected to fulfill my promise. Perhaps it is not too late yet. This is a beautiful country, mostly level, and it is a fine sight to stand and look out over the prairies. You can see for miles. This is a great grain country, especially corn. I do not think I would be far from the truth if I should say there were as many bushels of corn raised the past year in this county as there was in the entire State of North Carolina. We are having a fine winter. However the new year was ushered in with a blizzard such as the people of the South have no conception of. Jan. 1st the wind blew at the rate of 50 miles and with a blinding storm of snow you could not see but a few rods. So I stayed in the house all day. The 2nd day the wind was still blowing but not

snowing. The third day was our coldest day: 22 degrees below zero. But the mercury began to climb and in a week the snow had all gone except the drifts and all the rest of the month has been very fine weather. The atmosphere is very dry and so you do not feel that chilly effect that you do at Elon.

Mrs. Bolton has been suffering with rheumatism in her right arm and shoulder ever since she came. She cannot use her arm very much. We hope to find relief soon. I am enjoying the best of health.

Closed a two week's meeting last Sunday night with 10 conversions and 12 additions to the church.

We both join in sending our best wishes to friends at Greensboro and Elon College.

J. W. Bolton.

Nansemond Notes.

Since my last letter we have been the recipients of special favors, for our table, from several of our friends and members. The following friends have kindly remembered us: Mr. and Mrs. J. S. Peel, Mr. and Mrs. John R. Copeland, Mr. and Mrs. Joel E. Harrell, Mr. and Mrs. G. T. Rawles, Mr. and Mrs. W. J. Lee, Mrs. T. R. Gaskins, Mr. and Mrs. J. Lee Brinkley, Mr. and Mrs. J. E. Ramsay, Dr. and Mrs. L. L. Eley; Liberty Spring Sunday School remembered the writer with a very useful Christmas present. For these and all other kindnesses we wish to return our sincere thanks.

Bro. Joel Brinkley, one of the members of Liberty Spring church is very sick at his home in Suffolk. For several years brother Brinkley has been working with Dr. Corbin in Savannah, Ga. In earlier years he took a prominent part in the church work at Liberty Spring, until he moved from the community. He has rendered good service by his musical ability. His children are splendid workers in the choir of the Suffolk church. His many friends wish for him a speedy recovery. He is suffering intensely from a chronic disease of the heart.

I desire to call attention to the fact that the next session of the Eastern Virginia Christian Sunday School Convention will be held at Liberty Spring church, in Nansemond County. This Convention will meet July 19-21. Much work can be accomplished in our schools between now and that date. The various departments can increase the efficiency of the work. It is time to begin planning for the Convention. This church is located in the country, and it is important for all persons who expect to attend the Convention to notify the pastor, or the chairman of the entertainment committee. Persons who go by rail will stop at Nurney, on the Atlantic Coast Line. This is not loca-

ted in a village, and special arrangements will have to be made to convey the delegates and visitors to the church, which is located about two and one-half miles from the station. This may seem very early to give notice about this matter, but I am sure many inquiries will be made about this during the next two or three months. Other notices will appear later. Suffice it now to say, that if you expect to attend the Convention, it will be very important for you to notify some one in due time, before the Convention is in session. Ample provision will be made to care for all who attend the Convention, but it will be necessary for every person who goes to notify the entertainment committee. Otherwise you might not be able to secure conveyance to the church. Six passenger trains arrive at Nurney each day, and it will be impossible to have conveyances meet all these trains, each day of the Convention, unless we have notice beforehand. Our people have been somewhat slow to heed such notices as this, but I believe all who have entertained a Convention will see the wisdom of this request. Liberty Spring people desire a full attendance at the next Convention, and will be delighted to entertain all delegates and visitors who may attend.

I. W. Johnson.

SUFFOLK LETTER.

No doubt patriotism rests primarily upon birthplace, though other ties may bind the life to another country. Abraham gave up his own country under the overwhelming impulse of his faith in God and learned to love Canaan better than Ur of the Chaldees. Moses loved the people of God so intensely as to choose to suffer affliction with them rather than remain in the land of his birth and of his education. He loved the land he never entered better than he loved Egypt, because it was the "land of promise." I have no doubt, however, that both of these great men of Biblical history always carried in their hearts a tender regard for their native countries; and I believe there is something in the birthplace and the cradle that keeps baby tenderness in the heart for nativity and early associations.

The last few days have carried me over early scenes and among early friends; and memories almost crowd out present realities. Leaving Suffolk the 23rd, I spent that night with my family and the next night in Graham with Dr. Geo. W. Long's family, and they were our "next door" neighbors when we first kept house. His wife is a confirmed rheumatic, in a helpless condition; he has been greatly afflicted, but is now greatly improved; his daughter, Mrs. Adams, from Statesville, is with them. I spent a few hours in

Graham the next morning and went from house to house and found many of the friends of twenty-five years ago feeble and shut in for the remainder of their natural lives. A quarter of a century changes faces, streets, houses, business, and you have to look beneath the present to see the scenes of childhood. But, in spite of any sad conditions memory colors with tints of the past and when the picture is complete it is very beautiful. Elmer, the son of my friend, Col. J. A. Long, is in the legislature; my youngest half-brother, R. N. Cook, is Sheriff of Alamance, a county containing nearly 30,000 inhabitants and paying taxes to the amount of \$80,000.00.

I visited, also, Captain E. S. Parker, who founded the Alamance Gleaner, of which J. D. Kernodle is now editor and proprietor. Capt. Parker was one of N. Carolina's great lawyers and his son, Junius is second among the attorneys of the American Tobacco Company. Capt. Parker is confined by some form of paralysis and will never plead in the courts again. His wife was sick also.

At Burlington I visited relatives and Deacon V. S. Kilby of Suffolk. He is spending the winter with his only daughter, Mrs. Dr. Page. Brother Kilby was just turning the crisis in a bad case of pneumonia and is now convalescent.

I found my half-brother, John M. Cook, in bed with grip, but better.

At 5:30 P. M., Jan. 25th, I married my niece, Miss Netta B. Cook to Mr. James W. Robertson, of Lexington, N. C. This service was performed in the home of the bride's father, the room being filled with relatives and friends of the young couple. They left on the evening train for their new home with the best wishes of their friends.

I spent the night at Elon College where an enthusiastic faculty and a large body of young students are honestly co-operating for education in the best sense. Rev. McD. Howsare, of Norfolk Memorial Temple was in the first week of a revival in the College chapel. The students are well-pleased with his preaching and the outlook promises a fine meeting. Dr. Atkinson is pastor of the College church and Uncle Wellons is assistant, very enthusiastic and now in his 86th year.

President Moffitt and wife were at Governor's reception in Raleigh where the legislature is now in session. I looked in upon the House and Senate yesterday where they were trying to improve the laws and secure the welfare of more than two million people.

Before starting for Suffolk this morning I am furnishing ballast for another voyage of the Christian Sun.

But really, in these years, when I go

over the hills of my boyhood, I must pass by graves, and sick beds to see new life, new improvements, new roads, and a new county.

W. W. Staley.

"How Old Art Thou?"

Dear Brother Atkinson:

The fifteenth of December I went to Harnett County and reached brother Samuel C. McCaulley's late in the evening. In his yard I found a table about 30 yards long. The next day at eleven o'clock Uncle Sam's neighbors came with boxes and baskets and that table was filled with a bountiful dinner, but before this dinner was served the writer preached to a crowded house of interesting hearers. And after the sermon, followed a testimony service which I believe will be long remembered and at the close nearly every person in the house gave their hand to Uncle Sam in covenant to meet him in heaven. There was one man who said he had not shed tears before that day in 40 years. Then the contents of those boxes and baskets were spread on this long table and about 60 neighbors and friends gathered around and after thanks were offered they enjoyed a sumptuous meal. Besides these boxes and baskets brought by his neighbors, some brought presents. It was a glad day for Uncle Sam and his dear wife. They are spending their time together like two sweet little children. Uncle Sam is now eighty three years old, blind in one eye but cheerful and happy. When I left my purse was replenished and a valuable present put in my buggy taking up about all the room I had to spare. Before I left Uncle Sam asked me to tell the brethren at Moore Union to build a new house of worship and he would have it painted.

Moore Union.

Our service here last Sunday was one of interest. At the close of the sermon some 6 or 8 young men and 1 young lady entered into a covenant for a more consecrated life. They now have a splendid choir. Prof. Petty is now teaching the second session of singing school for them. They have an evergreen Sunday-school with Deacon W. C. Dickens Superintendent. I have known this church for the past 25 or 30 years, and I don't think I ever knew it to be in a better spiritual condition than now.

Yours saved to serve,

P. T. Klapp.

NOTES AND PERSONALS.

—Shallow Well Sunday school now has on roll 102 scholars. Mr. J. P. Advent, Jonesboro, is our superintendent. We have as fine a superintendent and teachers as the county can afford and also as good a

country Sunday school as you will find anywhere.—Lee County Times.

—Rev. T. W. Strowd, Chapel Hill, has returned from a Norfolk hospital much improved in health, though still under a physician's treatment. He hopes to meet his regular appointments beginning with first Sunday in February.

—Rev. Dr. Martyn Summerbell of Lakemont, N. Y., it is announced, will preach in the Suffolk, Va., church next Sunday and subsequently deliver two addresses there. Dr. Summerbell begins his course of lectures at Elon College on the Tuesday evening following, viz, Feb. 7.

—After waiting several days for favorable weather J. A. D. McCurdy began his flight in a Curtis biplane from Key West to Havana Jan. 30, but when within about 10 miles of Havana the oil gave out and man and machine fell to water, both being picked up, without injury, by a torpedo boat destroyer.

—Our good Brother J. H. Smiley of Macon, N. C., voices the sentiment of many Sun readers when, on renewing for the Sun the coming year, he says, "I think Brother Kitchen's letters are well worth the price of the paper." Brother Kitchen is certainly sending messages of comfort and good cheer into many homes through his Sun articles, and they are looked for and appreciated far and near.

—President M. L. Shipman of the North Carolina Press Association used the following salient words in his address before the Mid-Winter Session of the Association at Winston last week. "I am glad to see that an increasing number of influential North Carolina newspapers are excluding liquor advertisements from their columns. Personally, I am in absolute accord with this enlightened step and congratulate those earnest journalists, who would place the newspapers of their grand old State upon so high a plane.

—The Norfolk Landmark of Jan. 24 says: "Last night at the Christian Memorial Temple in Norfolk, Colonel J. E. West made an eloquent address before a large congregation, his subject being "A Home Mission Laymen's Movement." Colonel West is actively interested in mission work and is one of the most liberal contributors in his denomination, at one time practically supporting a mission church." We sincerely and devoutly trust that Col. West, Prof. Lawrence and others of our interested laymen will yet stir our brotherhood to deep concern and activity in the matter of the Laymen's Missionary Movement. Here is an open field for the laymen of our churches and the opportunity is large and inviting. May God help them enter.

Norfolk, Va.

Bonlee, N. C.

His salvation and emancipation came when he put forth his hand in service of his fellows. Relieving the pain of others brought relief to Joseph. It opened the store house of Egypt and the Palace of the father's care. The brothers have given up their jealousy, for the prime Minister of Egypt is beyond their jealousy and he has given up his selfishness, and his dreams of superiority, and now finds a kingdom in the exercising of humanitarian instincts.

We have no record of a word of complaint. Whether in the pit, on the way to Egypt, in the prison cell or in Pharaoh's Court, he was always hopeful and optimistic. He was always cheerful and never lost his courage. Our enemies injure us most when we allow them to make us hate them, and nourish toward them a feeling of revenge.

Joseph successfully resisted his temper, because of the strength of his resolutions to obey God, his complete dedication to a life of purity and the fact that his would-be seducer found no response to her lust in him. Men are tempted and go down, because they want to do the wrong.

C. E. TOPICS FOR FEB. 12—A FEW SUGGESTIONS.

Lessons form the Life of Joseph Gen. 41:14-41.

The Scripture:—Have three to read the Scripture dramatically—one the narrative portion, one what Pharaoh says, a third what Joseph says. Read in this way, the Scripture lesson will be most impressive. Dispense with comment thereon.

The Life of Joseph:—The life of Joseph is recorded in Genesis from chapters 37 to the end, chapter 38 of this record being omitted. It would be well to assign a chapter to each of thirteen Endeavors with the request that the account it gives be given in their own words in five minute talks. This exercise might very well precede the reading of the scripture as suggested above.

The Teacher's Remarks:—There are many lessons to be had from the life of Joseph—his innocence, his unselfishness, his faith, his love for his brethren, his manner of meeting hardships, his manner of enduring success, his respect for his father, his ascribing all his powers to God, etc. The leader will select one of these and present it forcibly. He will manage to have the other characteristics of this great man properly presented by other members of the Society in short talks.

Questions for Meditation and Voluntary Answer.

What characteristic of Joseph's life most impresses you. (To ten persons.)

What advantage comes from dreaming?

What lesson do we learn from Joseph's brethren? (To three different persons.)

How did religion help Joseph?

How will it help you?

How did the golden rule work in Joseph's case?

What do we learn from Joseph's life in regard to afflictions?

What would have happened if Joseph had not gone to Egypt?

Why is success dangerous?

How is adversity helpful?

What should be the Christian's attitude toward the world's hatred?

What can bring us Joseph's success?

In what way was Joseph a type of Christ?

How was Joseph's character built?

What mistake did Reuben make?

What lesson do we learn from him?

Scripture Verses for Memory and Voluntary Giving in the Meeting with Brief Comment.

Patience in tribulations 2 Thess. 1:4.
Obtained the promise—when? Heb. 6:15.
Whom we count happy Jos. 5:11.
Thy works, thy labor, thy patience Rev. 2:2.

To patience godliness 2 Pet. 1:6.
Take heed to yourselves Luke 21:34.
Neither Yield Rom. 6:13.
Take the whole armor of God Eph. 6:13.
Daniel proposed—what? Dan. 1:8
How thou shalt lie Luke 4:4.
The gift of God cannot be purchased Acts 8:20.

Faithful in all Heb. 3:5.
He was faithful Dan. 6:4.
They dealt faithfully 2 Kings 12:20.
In sinfulness of heart Eph. 6:5.
Not with eye-service Eph. 6:6.
With good-will doing service .. Eph. 6:7.
Integrity Prov. 11:3.
Wronged no man 2 Cor. 7:2.

Daily Readings for Next Week:

Serenity.

M., Feb. 13. Get it by prayer. Phil. 4:6-7.
T., Feb. 14. By trust. Isa. 12:2-6.

W., Feb. 15. By Bible-study. Ps. 119:165.
T., Feb. 16. It gives mental calm. Isa. 26:1-4.

F., Feb. 17. It gives self-control. Num. 12:1-3, 13.

S., Feb. 18. It gives wisdom. Jas. 3:13-18.

Sun., Feb. 19. Topic—Serenity: How to 14:1, 27, 16:33.

Little Children Coming to the Father:

Samuel an Example.

Jesus, our advocate, through and by whom we all must come to God, said—Suffer (permit) little children to come unto me. That is, do not hinder, or put a stumbling-block in their way. It were better, says Luke and others of the gospel

writers, that a millstone were hanged about your neck and that we be cast into the sea than that we should offend (obstruct the coming of) one of these little ones.

Samuel's experience in coming to God clearly demonstrates.

1. God calls even little children to serve him.—By obedience to parents, by rendering service to others, by faithful attendance upon God's house.

2. Little children may not understand God's call when first they hear it.—Samuel did not, but by reason of the obedience which had been taught him and the spiritual training he had received from his mother and Eli, Samuel not only developed a disposition eager to know the truth, but manifested a willingness promptly to obey as soon as the truth was discovered.

3. The expediency of answering God's call when once it is recognized.—God does not withdraw his call until we have understood it, but when once we knowingly reject the pleadings of his voice we jeopardize all future chance for salvation. Samuel did not do this, he did not even delay, but gave himself at once wholly, unreservedly, fully, to the Lord.

4. Our duty to instruct children in the knowledge and understanding of their relation to God.—We should speak the timely word and use all our influence to lead children into the kingdom. Eli could have with-held the interpretation and explanation of what was to Samuel a great mystery and which led Samuel to answer God's call, but such omission on the part of Eli would have amounted to a lost opportunity, and a lost opportunity sometimes means a lost soul. Should not we be careful that such a loss be not chargeable to us? Failure on our part to lead the little ones and show them the way to God may constitute an "offence" just as much as some sinful commission.

Mrs. J. J. Lincoln.

—Because of engagements this editor could not forego he was prevented with sincere regret, from joining the editors of the State in their mid-winter meeting at Winston-Salem last week. Of course the editors had a good time, as usual, and no wonder, for among the quill drivers of this commonwealth are some of the very best fellows we have ever known, courageous, wide-awake, congenial gentlemen always, and workers from the word go. It is always a pleasure and an inspiration to meet and mingle with them. It was a pity the Charleston trip had to be abandoned; and here we are with a beautiful program for our intertainment at Albemarle. We are grateful; but we could not help ourselves this time.

CURRENT COMMENT.

The Perfect Man.

Mr. Andrew Carnegie, though bestowing his millions to make the world better and happier, has misgivings as to a future state. And so out of that vague faithlessness in a future is born this recent declaration with which he is credited: "The wonders that are going on around us make one wish that he could live forever. I should like to see that future day when man will be perfect." Would that it might occur to Mr. Carnegie that his wish might be obtained. Unless Mr. Carnegie had been born to immortality he had never made such a wish as that. The wish grew out of the possibility. Even the wish expressed the reality behind it. There was a perfect Man. He was the fairest among ten thousand and the one altogether lovely. And in Him there is perfection. We are complete in Him. It is possible for Carnegie, as it is for the rest of us, to so live that we shall come to perfection in Him. Mr. Carnegie may see, by God's gracious favor, that future when man will be perfect; but man will only come to perfection, not through reforms and evolution, as Carnegie implied, but by and through the grace and favor of Jesus Christ.

Advertising the Bad.—The editor of *The Manufacturer's Record*, R. H. Edmonds, made an address in Charlotte some days since that was uncommonly sane and suggestive. Mr. Edmonds says the South pays more attention to advertising the bad than it does the good things that it has. Industrial notes of great importance are handled in a paragraph, but lynchings, killings and crimes are heavily leaded and flaunted in bold lines to the four corners. Mr. Edmonds thinks that if Southern papers would cut out so much calamity, killing and crimes, and write and print more about our advantages in climate and resources we would be a great deal better off.

This is very good gospel. There is nothing that lowers values and detracts from prices like evil of any kind. People neither care to purchase nor to live where there is crime, calamity and murder. Orderliness and obedience to law have a commercial, as well as a moral worth.

Quick Work of a Bad Job.—Last Wednesday a bill was introduced into the North Carolina legislature to abolish all "Near-Beer" shops in the State. In about twelve hours the committee, to whom the matter was referred, had met, deliberated and decided, with a single voice dissenting, to report the bill favorably. The bill is a special order, but there is little

doubt as to its fate. The slogan of the committee that considered the bill was "Kill the stuff, and kill it quick." And this seems to be the sentiment of the legislature as a whole. These near-beer joints have proven themselves an abomination and a nuisance. They have, in many instances been used as a cloak for base and gross violations of law and both those who favor prohibition and those who do not favor it are united in their desire to see the near-beer fakes eliminated. Near-beer dealers may as well begin to pack up and get out. Their joints have already encumbered the earth too long.

To Abolish War.

All lovers of true religion, of peace and righteousness must applaud with cordiality the generous gift of \$10,000,000 which Mr. Andrew Carnegie made recently to a Peace Foundation, the income from which is to be used in the promotion of peace and the abolition of war. Surely Mr. Carnegie never gave to a more noble purpose. Students and experts are to be employed, lawyers of eminence and influence, to study international law, and to promote in all possible way the arts of peace and the laws and statutes that would induce thereto. A most beautiful incident accrued when the Methodist ministers meeting of New York drafted the following resolution and carried it, through a committee of three to Mr. Carnegie in person. "As ministers of the Prince of Peace, serving Christian flocks, we heartily welcome and approve the generous gift of Mr. Andrew Carnegie of \$10,000,000 for the promotion of international peace. We agree with him in holding that war is barbarous, out of harmony with the civilization of the 'twentieth century of the Christian era,' and a

cruel, costly and wasteful method of settling international disputes. Christianity gives first place to love of man for man and nation for nation, and to human reason, and of course these demand international arbitration of international differences which diplomacy fails to settle. We tender to Mr. Carnegie our sincere thanks for the noble fund he has set apart for the abolition of war and of the next greatest evils, by the propagation of sound sentiment and sound morals. In this campaign Christian ministers are heartily united." Mr. Carnegie detained the ministers nearly an hour speaking to them his desire for peace and of their work in this behalf. He is reported to have said to them, "I like the Methodists. They have got religion; they do things." Mr. Carnegie is capable of great thoughts, as well as of great deeds.

—Rev. McD. Howsare of our Norfolk Memorial Church has been preaching at Elon College in a series of evangelistic services the past week. Vast and untold good has been accomplished. The college and community have been greatly awakened to things spiritual and the meetings have been a blessing to all. Bro. Howsare is certainly an earnest, faithful, consecrated man, and preaches the Word with simplicity and with great power. His sermons have been a source of great spiritual uplift to all and many were converted to God and turned from the error of their way. All the people in and about Elon fell in love with Bro. Howsare and will ever after this hear him with joy and gladness.

—Andrew Carnegie has given an additional endowment of \$10,000,000 to the Carnegie Institution of Washington, which makes a total of \$25,000,000 Mr. Carnegie has given to this institution.



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At 609 Central Avenue, Suffolk, Va., on January 25th, 1911, at 3 o'clock p. m., Mr. Jesse Herbert Duke and Miss Effa Blanche Parker of Nansemond Co., were united in marriage. Only a few intimate friends witnessed the ceremony. After the marriage the bridal party drove to the home of the groom near Holland, Va.,

February 1, 1911.

THE CHRISTIAN SUN

where a reception was given in honor of the occasion. They will reside near Holy Rock church, where one of them is engaged in farming. Ceremony performed by the writer.

I. W. Johnson.

DIED.

Parker.

Mr. Robert Parker, of Nansemond Co., Va., died at his home near Beamon, Va., on January 18th, 1911, at the age of 72 years. Mr. Parker was a highly respect-

ed citizen, a successful farmer, and a good neighbor. He resided in Nansemond Co., near Cypress Chapel. He died suddenly. He leaves to mourn their loss a widow and two children, son and a daughter. Funeral services were conducted from his home, and the remains brought to Suffolk and buried in Cedar Hill cemetery. Services conducted by the writer. May the Lord graciously bless the bereaved family.

I. W. Johnson.

Saunders.

Mrs. Major Edward Saunders (nee Ad-

ams) died at her home in Suffolk, Va., after a lingering illness of several months.

grave-yard on the old homestead. The deceased was a member of the Christian church, in Southampton Co., Va., and died rejoicing in Christ. She leaves a husband, Capt. Major Edward Saunders, Manteo, N. C., a father and mother, Mr. and Mrs. Mills Jernegan, South Quay.

Paul West, Job C. Newport and others, Mrs. Effie Cranford, Manteo, N. C.; Mrs. Cleopatra Brady, Eure, N. C.; Misses Maggie, Sue, and Dana at home. To all of these we extend our profound sympathy. May an all-wise and loving Heavenly Father direct and bless the loved ones.

N. G. Newman.

RESOLUTIONS OF RESPECT.

Whereas, our Heavenly Father has seen fit to remove from our midst our beloved sister, Mrs. Fannie J. Zirkle, we, the members of the Christian Church, do hereby resolve:

1. That the Christian Church has lost one of its most loyal members.

2. That the family has lost a loving and devoted mother and wife. That we are deeply saddened by this loss, and that we pray that the religion which she so nobly professed and lived may be the comfort of those of us who are left to mourn her departure.

4. That a copy of these resolutions be placed in the hands of the family, and also to the Christian Sun for publication.

Fannie J. Zirkle.

Carrie A. Berry.

Dr. J. H. Brooks,
DENTAL SURGEON

Office Over Foster's Shoe Store

BURLINGTON, - - - - - N. C.

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THE INSTITUTIONAL HISTORY OF THE CHRISTIAN CHURCH, SOUTH.

By W. E. McClenny, Ph. B.

In Seven Chapters—Chapter V.

Ministerial Education.

So far as we have been able to investigate there was very little attention paid to ministerial education before the Civil War. Each ministerial candidate prepared himself as best he might, and perhaps some were assisted by their local churches or conference. Very few of our ministers attended college or university before that time.

As early as 1857 there was a sentiment in the North Carolina and Virginia Conference favoring a regular course for young men preparing for the ministry. Even before this date we find that the same conference had a committee on education and it recommended consent to the formation of an educational society to be composed of those who may voluntarily aid in the promotion of this object, and that the conference limit its efforts to sustaining the itinerancy and The Christian Sun. In 1860 a ministerial course was prepared by the same conference, Revs. A. G. Anderson and J. N. Manning leading in the matter.

In 1852 the Virginia Christian Educational Society was organized in Eastern Virginia to aid young men, called of God to the work of the ministry, to obtain an education.

Soon after the war, from the old church records we have had the opportunity to peruse, we find that some, at least, were going to keep young men, preparing for ministry in school. In 1869 the N. C. and Va. Conference began organized work along this line, and at that date it was helping to keep ministerial students in school.

In 1870 the establishment of normal and Theological schools in the several conferences was recommended to the General Convention of the Christian Church, South, in session at Suffolk, Va. By 1879 many of the conferences were helping worthy young men to remain in school, and a general interest had arisen for a better educated ministry.

Since that date more and better provision has been made for us to have an educated ministry, and today it can be said that we believe the ministers of the Christian Church, South, will compare favorably with those of other denominations around us.

In 1869 Revs. W. B. Wellons and R. H. Holland were constituted a committee to counsel the colored Christians and to assist them in the establishment of churches and in the licensing applicants for the ministry, and in the ordination of elders.

NEWS ITEMS.

—The total of \$125,421,538 is the size of the naval appropriation bill reported by the committee by the present Congress, an increase of the navy program calling for \$34,270,816, which increase comprises two new battleships of 27,000 tons each, costing \$11,835,408 each; two colliers at \$1,000,000 each, eight torpedo boats destroyed at \$825,000 each and four submarines at \$500,000 each. The cost of our navy, and its maintenance, are something stupendous.

—When it is remembered that about a gallon and a half of spirituous liquors last year for every man, woman and child and twenty gallons of beer were consumed in the United States, it is readily seen that temperance advocates and prohibition movements have hardly begun the great task that is before them.

—Miss Vivien Gould, daughter of George J. Gould of New York, is to be married Feb. 7, to Lord Decies of England. It has not been reported as to how much cash the bride-to-be had to put up, save that her wedding trousseau is to cost \$50,000. American girls have paid many millions, and will likely pay many millions more for empty foreign titles—and later for divorce.

—Rev. C. T. Russell of Brooklyn Tabernacle, Brooklyn, N. Y., speaking in Convention Hall, Washington, D. C., Sunday 29th declared it his belief that Christ would return to earth in 1915. W. A. Cuddy of Atlanta, Ga., an evangelist, openly challenged the statement and almost a panic ensued. Such sensational declarations are in bad taste and result in evil. We know not neither the time nor the season not even the angels in heaven know.

BOOKS THAT YOU SHOULD HAVE IN YOUR HOME.

Instructive, Enlightening, Edifying. None other than the best, clean, wholesome, helpful. Examine the list.

(Price list includes postage or express.)

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A true history of a great life and a momentous event graphically told. "It should be in every Christian home and read by every member of the Christian Church." The verdict of scores of the best critics who have read it. The volume is indispensable, if you would understand the spirit and the existence of the Christian church. Substantially bound in cloth, 262 pages, large clear print on beautiful white paper. Price \$1.50.

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ELON COLLEGE NOTES.

Last week the State Christian Endeavor Business Board which consists of Dr. R. A. Steele Spencer, Rev. A. G. Dixon, High Point, Miss Mamie Bays, Charlotte, Miss Florence Ledbetter, Greensboro, Mr. E. H. Stockton, Winston, and W. A. Harper, Elon College, met in the city of Greensboro, to consider the matter of the approaching State C. E. Convention, which will be held in the city of Burlington in the Christian Church, of which Dr. P. H. Fleming is pastor. It had been the original purpose of the Board to have the Convention in April, from the 23 to the 25, but in as much as the State Sunday School Convention is to be held in High Point at the same date, it was decided to hold the convention in March. The exact date has not yet been fixed, and this somewhat depends on the availability of Mr. Karl Lehman, of Boston, Mass., who is expected to be present at the Convention and who is an expert in C. E. work. Mr. Lehman also expects to make a two week's campaign prior to the Convention, of the State in the interest of C. E. The time for such a campaign seems ripe for the general interest in C. E. was never so great, and a large number of societies have been recently organized. A tentative program for the Convention was arranged, and quite a number of distinguished speakers are to be present.

President Moffitt spent last Saturday, Sunday, and Monday in Wake Co., in the interest of the Special Fund. He and Mrs. Moffitt attended the Reception of Governor Kitchen, on Wednesday as invited guests.

Dr. W. W. Staley, President Southern Christian Convention, and pastor of the First Christian Church at Suffolk, Va., paid the College a visit this week, which was very much appreciated. Dr. Staley was for 11 years the honored president of the institution and won for himself the admiration of all who have the institution at heart.

The meeting here is making rapid progress and the interest just now is very high. Mr. Howsare preached two powerful sermons yesterday, and was well rewarded by outward manifestations that the Spirit of God was present in the meetings, and moved several to change the course of their lives in the proper direction. The meeting will continue for several days to come, and it is hoped that everyone, who is not now a Christian, will be made to see the error of his way.

A petition was presented the voters of this precinct yesterday after the church service, in regard to the sale of near beer in North Carolina, and also asking the Legislature to memorialize Congress to so

amend the laws regulating interstate commerce, as to prevent the shipping of whiskey into dry territory, from other states.

Rev. L. E. Smith, pastor of the Christian Church in Greensboro, N. C., was a pleasant visitor at the College during the past week.

Mr. C. C. Fonville, of last year's class, who is now doing graduate work at the University of N. C., spent the night on the Hill last Friday.

Mr. J. E. Lawrence, of Holland, Va., who was called to the bedside of his son, Henry, who is a member of the Freshman class, has returned home, and we are glad to announce that his son is much improved and he is expected to be out in a few days. Miss Blow, a trained nurse of Greensboro, is attending him.

W. A. H.

—One reason why North Carolina, through its present Legislature, is fixing to wipe out the near-beer joints throughout the State may be found in announcements like this.

(Special to The Landmark).

"Durham, N. C., Jan. 28.—Joseph Roycroft, a prominent farmer of Granville county, was found dead early this morning at the near-beer saloon of William Elverin, with his jugular vein cut. The body was stiff when found and the murder had evidently been committed some time in the night.

—Miss Dorothy Arnold, heiress and daughter of a New York millionaire has been missing, mysteriously, from her home several weeks. The police and detective agencies and enquiries sent all over the country have failed to locate her and her parents are distracted with grief. They believe their daughter kidnapped or murdered. Her father offers \$1,000 for any information leading to her finding and recovery.

—Better beware of too great familiarity with cats. An Ohio physician, an exchange says, thinking that a patient had contracted tuberculosis from a pet cat, examined a hundred cats in the town and found germs of tuberculosis in every one of them.

—Sidney Barrier, a young white man, was shot and killed at H. A. Goodman's near beer stand two miles from Concord, N. C., last Saturday about mid-night. Thus there were at least two murders, out right and in cold blood, at near beer saloons that night, one in Durham, the other in Cabarrus County. No wonder the Legislature seems ready to wipe out this nuisance. There is need.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

J. A. MILLS, Supt.

Raleigh, N. C.

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1910

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One Year	\$1.50
Six Months	.75
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Banking House, \$1,275.00; Furni- ture and Fixtures, \$357.21 ..	1,632.21
Due from Banks and Bankers ..	4,448.77
Cash Items	5.25
Gold coin	180.00
Silver coin, including all minor Coin currency	314.92
National Bank notes and other U. S. notes	178.00
Bills receivable	460.00

Total	\$15,786.78
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Liabilities

Capital stock paid in	\$50,000.00
Undivided profits, less current expenses and taxes paid	240.22
Time Certificates of Deposit	833.29
Deposits subject to check	9,552.25
Cashier's Checks outstanding	160.72

Total	\$15,786.78
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State of North Carolina, County of Alamance, ss:

I, Fletcher Somers, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

Fletcher Somers, Cashier.

Correct—Attest:

J. J. Lambeth.

J. W. Ingle,

G. S. Watson.

Directors.

Subscribed and sworn to before me, this
16 day of January, 1911.

J. C. 17

Neoplatonism

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... by Registered
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... St. Margarete, S. C.

[illegible]

law firm of Shaw & Hines, Greensboro, N. C. is familiar with the average church member and all of this week's Sun. And, by the way, Bro. Hines is beginning a series of articles on the law and we trust no Sun reader will miss a single one of them.

The Christian Sun.

VOLUME LXIII.]

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

[No. 6.]

State Library

J. O. Atkinson, Editor.

GREENSBORO, N. C., FEBRUARY 8, 1911

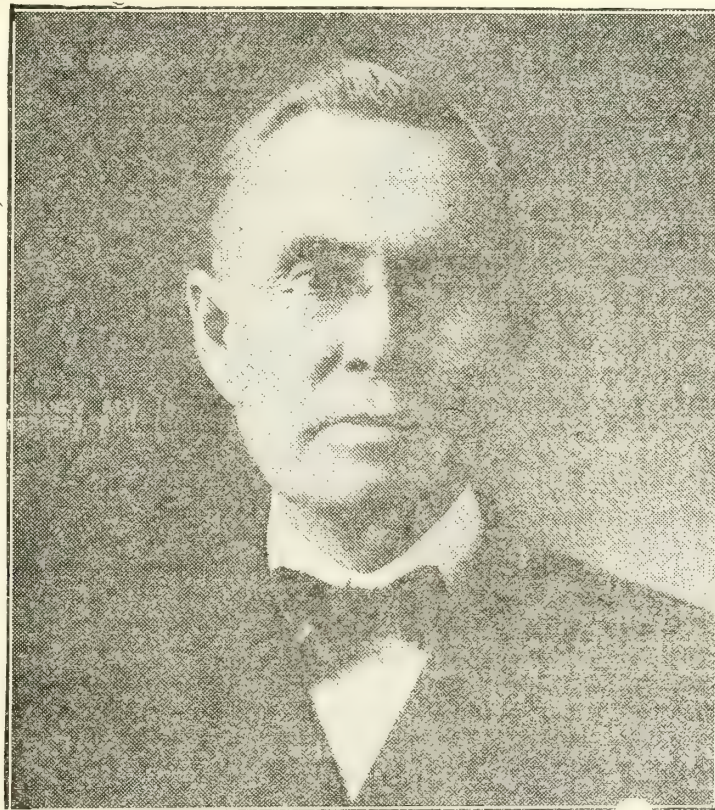
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WAITING UPON THE LORD.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Isa. 40: 31.

In the verse preceding the text the prophet says: The youths shall faint and be weary and the young men shall utterly fall. Then He contrasts most truly and beautifully between the two classes, showing clearly that one shall fail—shall fall while the other shall rise to spiritual success and happiness. A moment's thought and a glance in the dim past will show that that condition is true, and that many youths and young men have failed in the out set and in the very prime of their lives. They reached an early and premature death, going down to it, by different ways and untold causes. Tired with home influences—they become weary with its restraint and drifted out into the wide ocean of sinful pleasure where the turbulent waves of vice stranded them forever. If they started right they soon got wrong and were dashed to death by the breakers of indulgence and excess. When we recall the names of many young men, and recount their short journey, we find that so many of them who started with us are absent. They have fallen out of the line of march long ago, and are with us no more. Judging from their walk, work, and conversation they were sadly hurt and ruined by their final fall. Failing to take Jesus with them resulted in their fatal end, and caused them to be in outer darkness and excluded from the light of life. What eternal remembrances must cluster around the words, light of life! To be in perpetual despair and think of such bright living words is dreadful to consider, and yet many are in that last condition. But all who wait upon the Lord shall renew their strength—they shall be helpful, vigorous and heavenly minded, because they live and move in Him and have their lives in His life.

Waiting on the Lord. What a great privilege to have this grand opportunity! How delightfully pleasant it is to learn more of Him, and to know how to wait upon Him in an acceptable manner, so that more love may be produced, and bet-



REV. J. T. KITCHEN.

ter service rendered. It will be well to notice first how we can wait upon the Lord and get a clear conception of our duty; for if a known duty is performed, it always gives happiness, and imparts inexpressible pleasure. In the beginning of our devotion we may wait upon our Lord silently. When entering the place for worship it should be done reverently and quietly, looking up to Him, the object of our worship, believing that the Spirit will abide with and influence the service in the most helpful way. For if the mind is fixed upon earnest, devout worship, and if it will catch the comforting influence of the occasion, it will greatly help in all the service which may follow. Listen well to these words. Wait on the Lord; be of good courage, and he shall strengthen thy hearts; wait, I say, on the Lord.

The withered grass waits all through the long dry burning summer day for the silent dew to fall on it. Then it looks

lively and beautiful with pure drops of water like diamonds sparkling in the rising sun light, until its bright face glistens with new growth and is tinged with a brighter and better color. So when coming before the Lord to receive the blessings which waiting gives, the refreshing can be so abundant as to give greater strength to the soul that is withering under the blighting influence of sin. It may be nearly exhausted—nearly overcome by the opposing and conflicting elements, but the windows of heaven can be opened until streams of blessing shall flow into every life. When such inexhaustible showers of grace and love shall bathe the feeble soul it will swell with gladness by waiting on the Lord. Then with unmeasured and untold joy you may say: Be still and know that I am God. By silently, earnestly and continually waiting a better glimpse and a more per-

Continued on page 4.

EDITORIAL.

THE POWER OF CHOICE.

(Chose you this day whom ye will serve Joshua 24:15. Golden text for Sunday, Feb. 12.)

There is power, and there is strength in choice. This is the very source, and the very secret, of the strength of our Christian religion. It compels one to a choice. It brings one to a decision. It faces one with a crisis and a climax. Brought face to face with the issue of life, and of death, it says, choose. No other religion draws the line as does the religion of Lord Christ. One may be a pagan all one's life, and not be forced to a single crisis of choice. One may offer sacrifices, fall down before idols and worship the creation of man's hand all his life, and still not make a definite decision, a single, final choice unto which one flings one's whole life.

It is not so with Christianity. Here we must make a choice. Here one cannot serve two masters. One must choose between God and mammon. Herein is redemption. Here is salvation. When one gathers up all of one's life, past, present and future, all of one's hope, help and happiness into the balance, then and there man and God ensphere—and man goes forth a new creature, with new-born strength and power.

A strong character may easily choose. A weak character chooses with difficulty. And in the act of choice, decisive, unflinching, undaunted choice there is somewhat that makes cowardly men brave, and weak men strong.

In a day Elijah brought a nation from apostasy back to the true faith. In a day the weak and wavering were made strong and steadfast—by a decision.

There was certainly a clear manifestation of God's power. Of this there could be no doubt. Baal could send down no fire because Baal was not God. He hadn't the power. But Jehovah sent down fire. And it was quick, powerful, and terrible in its work. It consumed flesh, wood, stone and water. Its power was unspeakable, wonderful, miraculous.

And yet the power of this heavenly flame was no more mighty than it is today in hearts and lives that are given to God in free and willing choice. You have known men with a heart of coldness, indifference, of stone, yield themselves to God, accept Jesus as their Saviour and became tender, submissive, pliable in the hands of the Master. You have seen giants become as babes, and you have seen weak and useless lives become brave and noble and

good, by virtue of their choice for Christ and church.

The most useless citizen is he who cannot make up his mind, the man who refuses to choose. He wants to be both ways and is neither. He wants the friendship of the bad and the favors of the good. Secretly he would bow down to Baal: openly he avows his love for Jehovah. He is neither hot or cold. He is nauseating. He is such as God says "I will spew thee out of my mouth." Pity the poor, hesitating, faltering, fawning weakling who will not, cannot decide.

If we feel that we are weak of purpose, wavering of mind, heart, disposition, desire, nothing will help and strengthen us more than a definite, fixed and steady choice—to serve our God more and love Him better. There is power, there is might, there is life in such a choice.

WHEREIN THE CHURCH SUFFERS.

I wish that great company of church members who live near one Christian church and hold their membership in another, distant miles away could realize the spiritual poverty they themselves suffer from, and the great loss our good cause suffers by their indifference and inactivity on this account. The local church is the unit, and the source of authority and of power in our communion. When the local church is weakened power goes out from us and is wasted. It would be appalling today to know the amount of leakage and waste of resources and of power our Christian churches suffer from year to year on account of a stolid and persistent refusal of those who move from the community of one Christian church to that of another, and do not transfer their church membership with them.

It is surprising indeed. Men and women that you had thought were loyal to their church, loved its position, tenets and principles, and attended faithfully at their home church and were pillars therein, when they move to other communities where there are Christian churches take no part nor stock therein, and remain as drones and dead branches.

If some wise one will come and tell us how to get people to move their church membership with their household effects, when there is a church of their name and faith in the community to which they move, that one will have solved one of the biggest problems of our churches, and will have advanced the Kingdom of our God very far in his day and generation. The pity of it, the pity of it indeed. It is almost, and very often is, a tragedy, so far as the spiritual life of the moving member is concerned and instead of helping his church and increasing its influence and power, he remains only a dead weight

upon it, sometimes a millstone about the neck of it. If only the brethren would consider, would consider. The church needs them and they need the church. God help them.

A POSITIVE FAITH.

Strange indeed it is that men will talk about aesthetics and evolution and ethics saving the souls of men. Empty churches, preacherless pulpits, and a spiritless and profitless service in the sanctuary stand as monuments to negative the idea of the salvation of a soulless religion. The soul of man cries out for deeper and better things. What the world stands in need of today is a deeper, truer, a more real and heavenly spirituality. The most terrible arraignment we have seen any where of an aesthetic and ethical religion and a faithless form of worship is from a secular paper, The Chicago Inter-Ocean in speaking of the wonderful religious awakening in Chicago recently. Read and think a moment.

"As we have said before, there was nothing new or strange or wonderful, in any material sense, to draw these thousands of people together. There were just men telling over again the story that has been told daily and hourly for nearly nineteen hundred years—the story of Jesus Christ. It was told in the most timeworn of ways. And its effectiveness when told in this way seems to us really to prove something, to prove something beyond peradventure.

"This newspaper is often arraigned and even denounced, and most frequently by professed ministers of the gospel, for insisting that the preaching that leads men to become conscious of their sins and to desire to leave their sins is that which rests on a positive faith and a defined creed. Well, we call the attention of our clerical critics to the preaching that eight hundred thousand people came to hear during the last six weeks in Chicago. It was, beyond question and without exception, the preaching of a positive faith from the foundations of a defined creed. It was not the sort of so-called preaching which says: 'Believe as you will; only be good men, and you will be saved.'

"And when these critics, the advocates of preaching without positive faith and of religion without a creed, can go out into this great city and induce eight hundred thousand people to come and hear them, and scores of thousands of these to make public profession to a resolution to lead better lives, we shall begin to think that there may be something in their arguments. But not until then."

—Senator Simmons opposes the proposed treaty of reciprocity with Canada.

FINDING OUT GOD.

We cannot bring ourselves to the belief that the world grows worse. Our very idea of God would have to change first. Did the all wise One make a world that would grow worse and worse and worse?

There could be little glory, and less goodness, it seems to us, and we do not mean to be irreverent, in creating a world of such a kind. Sin is insidious and works its wiles in a most destructive manner; but righteousness is energetic and persistent and eternal and immortal. The world grows better. God will not be foiled in His great purpose of creation, nor the Christ in His work of salvation. To Him every knee will yet bow, and every tongue confess His name. For He has been lifted up and He will draw all men unto Himself.

Men are finding out God more and more, better and better. And surely to know Him is to love Him, for He is love. In the mind of the child, and in the childhood of the race, God dwelt in the awful, the terrible, the dreadful. God was seen in the thunder-storm, in the howling tempest, in the destructive plague. Now God not only dwells in the storm and tempest, but in the sunshine and in the shadow as well. The Psalmist said it long ago, but the modern world is just getting hold of it that, "The heavens declare the glory of God and the firmament sheweth His handy work. Day unto day uttereth speech, night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

In invention, discovery, and conquest of mind and matter we are coming to know more of God, of God's thoughts, purposes, designs. We are finding God everywhere, coming face to face with Him in the laboratory, in the class room, in the field of thought, activity and every day life. We read in the perfect law around about us a perfect one who created all and is in all. Such knowledge, such thought, such fact, must inevitably beget in the mind and heart of the race not only a true conception of God, but a deeper reverence for God. A spirit of truer, holier, more devout worship must follow. In this is nothing carnal. The spiritual predominates. We shall grow in spiritual mindedness. The race is growing, as well as the individual, not less, but more truly spiritual in their knowledge, inclinations, purposes and plans. A deeper spirituality pervades the people of God than in former time. Not a deeper emotionalism, but a deeper spiritual devotion to God, reverence for God, attitude toward God and worship of God. All true worship must be spiritual for God is a spirit and those who worship Him must worship Him in spirit. It is nothing against spirituality that there is less of enthusiasm, but it is intelligent and sane.

CURRENT COMMENT.

Another Exposition.—Congress has voted that a Panama Exposition shall be held in San Francisco in the summer of 1915 incidental to the opening of the Panama Canal. New Orleans made a bold and persistent fight to have the exposition in that town, or harbor, but the Pacific Coast city won out. This exposition may or may not be great within itself, but it will celebrate a great and an epoch making event, the opening of the Panama Canal to commercial use of the world. This will mean that our Government shall have carried out a scheme the largeness and the audacity of which staggered and prevented other nations, and that as a Government there is no reasonable and laudable project too gigantic for our successful undertaking. The economy of the Panama Canal is marked indeed, and it will practically revolutionize the shipping interests of the world. It should and doubtless will save millions a year in time and in labor. Again it may be said that we are living in a wonderful age, a time in which the most stupendous tasks ever known are undertaken by men. If the church would keep pace with the world it must undertake great things for God.

Cuba.—Any one at all familiar with the situation will tell you that Cuba is not, up-to-date, giving very strong promise of maintaining an independent government. Cuba is unstable and its power of self-government is by no means proven. This is a well-known fact, and well understood by our government at Washington. "Within the last three weeks the reports from Cuba have been so discouraged that our War Department has felt it necessary to keep 5,000 men with a thirty-six hours' embarkation point." So goes an item from our national capital.

In 1906 the United States had to intervene to bring matters to peace and quiet in Cuba. Then President Roosevelt and Secretary of War William H. Taft, said: "If our country is again called in to settle disputes between the factories of the Cuban Government and maintain peace throughout the island the Stars and Stripes will remain there." It certainly seems from the present indications of instability and unrest in the island that the Stars and Stripes will have to go back there at any rate. Whether to stay is a matter of mere conjecture.

When the Christian religion is well-established in the island, and the people are better trained in the arts of peace and progress, then may there be strength and stability there—but not before.

Corruption in High Places.—The fathers who framed our constitution evident-

ly did not discern, afar off, the desire for prestige and position that would arise, nor the frailty and desire for ill-got gain of legislators. It was thought to place the United States senatorship on the high grounds of the honored and trusted few and remove it from the taint and corruption of the many. So legislators, the chosen representatives and law makers of the people, and not the people themselves, were intrusted with the solemn and sacred rights and prerogatives of electing Senators. But, presto, the day has come, and is in the nooning, when legislators themselves are bought and sold at a price. All readers of the daily press are now familiar with the unspeakable Lorimer case now pending before the Senate. A committee of investigation finds and reports back to the Senate that in Lorimer's election corruption was practiced and bribes were given and taken. "But," reports the majority of the committee, "we do not find that enough men took bribes to turn the scale in Lorimer's favor. Lorimer's majority was more than seven, and yet we have only found seven men of the Illinois legislature who say they were sold and bought; so we recommend that Lorimer be seated, words to that effect. And Lorimer still sits and votes as a member of the most august and powerful legislative body on earth. Senator Elihu Root took the floor last week and declared that if the Senate retained Lorimer it could not endure, and if the United States retained a Senate that would retain Lorimer, it could not endure.

Meanwhile a special senatorial investigating committee of the Wisconsin Legislature has reported corruption and attempted bribery by Isaac Stephenson in his efforts to secure a seat in the United States Senate and the governor of Wisconsin has declared the election null and void. Stephenson admitted that he spent \$107,000 in his campaign for the position. That of itself is a huge sum for six years of office and argues corruption. These are only two instances of a practise that has become appalling, and that is driving the masses to a decision, now seemingly sure and inevitable, to take the election from the legislatures and make it one of the people. David's prayer may well be repeated by men of our time "Gather not my soul with sinners, nor my life with men of blood; in whose hands is wickedness, and their right hand is full of bribes." Psa. 26:9-10.

—If the person writing an unsigned article from Roxboro, N. C., Jan 4, will kindly send his or her name, the article will be inserted. It is a universal rule in newspaperdom not to publish articles unaccompanied by name; not that the name may be published, but that the editor must have it.

Begin on page 1.

fect view of the shining way can be had as the Spirit leads and the soul fills with rapture and praise. O, what a power there is in silence! When the day is gone and the silent shades of evening are rolled down, and the mind turns in and examines itself in these quiet hours how delightful and pleasant is this condition!

The great powers of nature work silently, and they are active in serving the purpose in moving and controlling the worlds that revolve in their circuits, which always come and go on time, without collision. Mighty power, unseen power, silent power, upholding and displaying such dazzling splendor and such incomparable glory as the heavens declare, while they pass each other in unbounded space. While thinking of this noiseless power in such constellated grandeur it thrills with silent awe, as the wind surveys such celestial greatness. These lofty views ought to inspire in silent devotion and draw us very close to God, when the power works silently and moves the heart into a better life. What is needed, what is wanted, what must be is more spiritual power, greater strength to endure. If there is physical strength toil seems easy. In order to be strong attention must be given to diet and a faithful, continued observation of natural laws, refraining from that which is injurious, and following that mode of living most conducive to health. Strength comes by rest, quietness, prudence, temperance, and from other ways of right living. Find the cause of weakness, then remove it if possible, and strength will take its place and perform good service if not crowded out by too much indulgence. So must sin be turned out of the soul, and let the Spirit come in and fill it with strength, and it can come, and only so, by waiting upon the Lord.

To renew their strength is surely a great and wonderful privilege and duty. Waiting gives time for consideration and preparation, and qualifies one to receive renewed strength. Take some simple illustrations. It is necessary to eat and properly digest food so as to get and retain physical strength and when this need receives proper attention the desired results will soon follow. The silent, unseen work is going on, performing good service all the time by showing great results. You have noticed the vegetable kingdom how it is renewed by the silent power called sap. It bursts the buds into living green and opens the flowers with such a beautiful variety of colors. This spring while looking out upon a large field of budding and blooming apple trees, thickly set, and adorned with white and pink blossoms tinged with surpassing beauty,

the soul was caused to rejoice with inexpressible gladness. Words fail to express the enraptured scene and feelings. That noiseless, unseen, silent power lifting itself slowly, low and high, is worthy of our greatest admiration. Talk with delight about the hundreds and thousands of horse power engines, but they are weak compared with this silent power. Go east, west, north, south, any where and every where on God's beautiful earth and you may see the fields and woodland renewing their strength, putting on new life, and it is being done at some time and in the same way. Well may philosophers love to write and talk about the great and wonderful works of God. No wonder

they love to walk through nature's wonderful conservatory and take lessons from Him who clothes the grass of the field. For when such inviting fields are seen and explored it brings them nearer to God who made and owns them. They who wait upon the Lord do not see nor hear His power as it moves them into a better, a renewed, a stronger condition, but they feel it and love Him because He first loved them.

Another very important way to wait upon the Lord is by singing praises; for this part of service is a most delightful exercise, and should always be conducted with consecrated devotion. Without the service of song the meetings would be a drag for lack of spiritual inspiration. To be able to sing well with telling effect is an acquirement, or gift, and he who is thus possessed must be greatly blessed of the Lord. Having been told in the Bible to sing with the spirit and with the understanding also, not an opportunity should be lost in doing so, for it will be a flow of joy to singers as well as the hearers. What is needed, then, is the spirit and understanding. These elements bound together with love will overtake the wanderer, touch his soul, reform his life, and bring him back to his Father.

While looking over the list of many of the most noted and gifted singers of the world it will be seen that the stage has claimed some of them. They have delighted and thrilled thousands of anxious ones. Some however have left the stage and given the remainder of their lives in singing for Christ. They have been converted and they entered upon a better life, and have been instrumental in the conversion of others by the sweet, tender persuasive songs that rolled from cultivated and consecrated voices. Some years ago in a fashionable and populous city a lady of extra attainments sang in a theatre. She was wonderfully gifted and received large pay, but for some time she had been concerned about leading a

different and a better life. One night as she was going down the street to fill her engagement she passed a church and heard such good singing that it deeply impressed her. Listening for a while she hastened on to the theatre, and when she came out that same night to sing every eye was turned toward her, and every ear was listening with intense delight to catch the sweet music as it flowed over the large audience. When that soft, sweet voice began to sing, the song she heard ringing out of the church as she passed it, her heart and voice quivered with very tender emotion as she sounded out these words:

"Depth of mercy can there be

Merely still reserved for me?

Can my God his wrath forbear?

Me the chief of sinners spare?

Then when she finished this hymn which was sung with powerful effect, many were weeping for joy. What a beautiful, converting sermon she preached in that song, in that theatre on that night!

Nothing is more devotional and helpful than good singing. It imparts a special zeal and attraction for the beginning and end of every religious service. And it is a blessed thought that so many beautiful and splendid characters have been used in the service of song. P. P. Bliss, taken suddenly away in the Ashtabula disaster, gave himself to singing the gospel, has long since gone to sing with the angels in a blissful eternity. And Ira D. Sankey is another beautiful example. Many still remember with pleasure, when his soft, manly voice swelled in lovely tones over large, delighted audiences. And how he caused the silent tears to flow from so many eyes. Thousands will remember with great pleasure the wonderful and elevating song service at the World's Sunday-school Convention held in Washington, D. C., May, 1910. To many it was the most important and happy occasion they ever realized, and they will never see as many people and hear as many voices again, at one time, until they enter heaven and join in the everlasting song.

It is pleasant to remember how a dear mother used to sing with a strong, gifted and mellow voice, until it was worn by the use and strain of time. Then, when the breath was too short to sing any more, how it cheered her heart as the children and others would sing to her some favorite songs. The tears freely flowed while thinking of the long, long ago, and a vision of heaven filled her soul with transport as she dwelt on the words: "O, think of the home over there."

Another good and important way to wait upon the Lord is by prayer. Many tired, fatigued, and discouraged ones have

received rest and encouragement by waiting upon Him in prayer. Some time they are not blessed as expected and desired, there may be a reason for it. The Lord may be withholding the answer to the prayers until they are ready by waiting to receive them. Or the cause may be that they do not, at any time, pray with the spirit and with the understanding. There must be faith, spirit and understanding if expected to be heard at the Father's throne and receive the needed blessings. Prayers shall be definite and appropriate. What do you want—what do you most need? Pray—pray and wait. Persist, do not become discouraged so soon. For a good example look at the Canaanitish woman who cried: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." She had faith, she meant payful business with the Lord. At first He did not answer her favorably, but she came and worshipped Him, saying, Lord help me." She wanted her daughter healed, and she pleaded with the Lord until He granted her request, and said unto her, O woman, great is thy faith; be it done unto thee even as thou wilt. And her daughter was healed from that hour." Learn what it is to pray, then do more of it. It is the way by which you make known your needs. It is all right to ask the prayers of others, but pray for yourselves.

Another essential way to wait upon the Lord is by patience. Let patience have her perfect work, and better results will be seen. People wait at their tables, patiently about three times a day, until the food is prepared and placed before them. It is necessary for them to do this so that they may eat, and renew their physical strength. Could not live long without eating. It must be done to live. And we must wait upon the Lord to get divine strength that we may grow in grace and the divine life. If many waited on their tables, attended their meals as seldom as they wait upon the Lord they would have perished long ago. Get more patience and faith in your experience and they will doubly help you.

The author of the text employs this attractive and suitable figure in alluding to the eagle when he says: "They shall mount up with wings as eagles." The eagle is the king of birds, and it is also an emblem of the United States. With plumed wings it is impressed on the American coin, and we look upon it with admiration and pride. In its natural state, seeing so far away and flying so high, wonderfully surpassing the flight and height of all other birds, it attracts wide and interested attention from many beholders. And it often soars with seeming forethought far above the clouds when a

storm is rapidly approaching with threatening danger. While the storm is raging below, and the lightning with lurid flash darts in vivid curved lines, writing its name across the cloud until it rolls in tones of thunder near the earth, the eagle is still above it, where the sun is shining, looking down upon the black rain cloud below. Up there it was quiet and light, below was darkness and danger. After the storm passed over the eagle came down and all was well. The king of birds was looked upon soaring high, upward and upward until lost to vision in the deep blue space, then again descending lower and lower, is seen folding his tired wings to rest for a while on a high mountain peak. So the soul in its flight after God is happy to rest on His eternal promises, and to abide in His presence.

J. T. Kitchen.

Windson, Va.

THE ABIDING WORDS.

The words which have proceeded from God to the people of this world are permanently abiding. Skeptics should keep this truth in mind. They are trying to destroy God's words. They are making the greatest of efforts to cause others to disbelieve those words. They themselves refuse to believe them. They say that the words of the Bible are those of men. They declare that no one will suffer harm if he rejects God's word, if there be any such words. These men are like king Jehoiakim of olden time. During his reign the Israelites had become very corrupt. They stoutly rebelled against God. They must be visited with judgment. Jeremiah was told by God to write words which he should speak to him. The obedient prophet did so. Then the command was that those words should be read to Jehoiakim and also to the people. It was done. When only a part of the written roll was read, the king cut the roll with a pen knife, and then threw the whole of it into the fire, which was in a brasier before him. He not only refused to hear all of the words, but he destroyed them; yet he did not permanently destroy them. Another roll was written, containing the same words, to which others were added. God then sent words to the king that judgment would be executed against him for his treatment of God's words, and also for other sins. In due time the penalty came. The king found that, though he might destroy the written words of the Lord, he could not destroy the reality of them. One might as well try to destroy God himself as to seek to destroy his words. They abide forever. Skeptics are now seeking to make void the words of God by giving them meanings which are untrue. They are putting false constructions upon many of the words of

Christ. They are aiming to make his words of no effect. But a day of reckoning is coming, and every enemy of the truth will appear before "the judgment seat of Christ." Nothing is more dangerous than that of striving to kill God's words.

C. H. Wetherbe.

THE INSTITUTIONAL HISTORY OF THE CHRISTIAN CHURCH, SOUTH.

By W. E. McClenny, Ph. B.

In Seven Chapters—Chapter VI.

Sunday Schools.

As early as 1852 the Eastern Virginia Conference had a committee on Sunday schools, and by 1855 the subject of Sunday schools had been agitated a great deal in the South. It seems that a good many churches had organized Sunday Schools prior to 1868, and in that year the Eastern Virginia Conference at Bethlehem, Nansemond County, Virginia, organized the Eastern Virginia Christian Sunday school Convention, the first regular session of which was held at Cypress Chapel in the same county the following year, and in the same year the North Carolina and Virginia Conference in session at Salem Chapel, Forsyth County, North Carolina, organized a Sunday School Convention in the bounds of that Conference. At the beginning Sunday School helps were few, and the Bible was the main text book, and upon a whole we would say that the schools were very crude, yet for their day they did good work. They were only held at the most favorable season of the year, some closing in the winter, and others closing in the summer. As in the North one of the chief things done in these early schools was to have the children commit portions of the Bible to memory, and in this way many of the children became very familiar with the Bible, a thing which is lacking at the present day.

Soon Sunday Schools were organized in many destitute places, and some of these meeting places have developed into strong and progressive churches. The Sunday school has in very truth been the nursery of the church and the denomination.

The interest in the work of the Sunday schools has grown from this until today every conference in the General Convention of the Christian Church, South, has a live Sunday School Convention, and the work is growing in interest from year to year. Some are now holding Young People's Conventions in which the Christian Endeavor societies, and the teacher training workers are very much interested.

The General Convention of the Christian Church, South, now has a special training course for Sunday School teachers, and with the great number of our

young people who have been educated in our denominational college, and schools, the future seems to hold bright prospects for a better equipped corps of teachers and officers than it has ever had before.

SOME IMPRESSIONS CONCERNING ELON COLLEGE.

The Christian Church South surely has a right to be proud of its Elon College, N. C. It was my privilege to spend ten days at this institution recently in assisting the pastor, Rev. J. O. Atkinson, D. D., in a series of evangelistic meetings and I want to testify to my very high appreciation of the work being done there. The student body consists of a noble band of young men and women. I did not witness a single act of rowdiness. Every one seemed possessed by an earnest desire to prepare himself for the largest possible usefulness in life.

The faculty consists of large-hearted Christian men with that larger view of education which sends forth students qualified in every sense of the word for life's work. A visit to the class rooms proves each teacher an adept.

Being a minister, of course I would be inclined to be much interested in the spiritual atmosphere of the institution. No less stress is laid upon this part of life than others. Parents who send their girls and boys to this school can do so with the assurance that a more tense religious atmosphere surrounds them than we find in one out of a hundred churches at home. During our recent meetings, faculty and society meetings were suspended, the lessons shortened, and the President together with the faculty not only regularly attended the meetings but publicly advised every student to become a Christian. Under such favorable conditions it is not difficult to have a revival. At the close of these meetings every student in the school, with few exceptions, were professed followers of Christ. It was one of the most gracious and far-reaching revivals I have ever had the privilege of attending.

No man with money to invest in the Lord's work can do better than to help this institution. Parents can do no better than to send their children to Elon College.

McD. Howsare.

—There is a two weeks campaign on in Philadelphia to raise \$1,000,000 for a Y. M. C. A. building, and it will succeed. One man started the subscription with \$100,000. A business firm gave \$5,000. Business men recognize the worth of such an enterprise. And this is a healthful and wholesome sign of the times.

AMONG THE CHURCHES.

Columbus, Ga., Letter.

It was my privilege to attend the fifth Sunday meeting at Enigma, Ga. Rev. J. H. Milam and I left here last Friday morning and were joined by Rev. H. W. Elder and Bro. Troy Bishop at Richland. Others would have doubtless gone but for the distance, Enigma being more than a hundred miles from any other church in the Conference. We reached our destination about four o'clock in the afternoon. The meeting began Friday night with preaching by Rev. J. H. Milam. During Saturday and Sunday addresses on various subjects were made by Bro. Elder, Bro. Milam and this writer. Congregations were rather small Saturday, but the house was well filled Sunday with interested audiences. Doubtless much good was accomplished by the meeting. We were very cordially received and hospitably entertained in a number of homes in the community. We shall ever remember with pleasure our first visit to Enigma.

In my absence, the pulpit at Rose Hill was filled by visiting brethren from other churches in the city. Brother Charlie Beck, a member of the Rose Hill Baptist church, conducted the morning service and Bro. Spears, of the Rose Hill M. E. Church, was in charge at the evening hour. Our people enjoyed a good day.

We expect Rev. R. C. Granberry, pastor of the Second Baptist Church of this city, to conduct our prayer meeting tonight. The attendance at our mid-week services shows considerable increase since Christmas. In fact, our congregations at all services have greatly increased, or to be more specific, about 75 per cent in three months. For that reason we feel encouraged. Still our problems are many and very perplexing sometimes, but we hope to solve them one by one.

Rev. Dr. Young, of Louisville, Ky., Assistant General Supt. of the American Anti-Saloon League, was in the city last Sunday and addressed two large audiences on the Temperance question. Dr. Young profoundly impressed those who had the privilege of hearing him. He is making a tour of the state in the interest of Prohibition in Ga.

Mrs. W. J. Mann, of Roanoke, Ala., Mrs. Lankford's sister, is spending a few days in our home while undergoing treatment for her eyes. She will return home about the last of this week.

Mr. W. W. Elder is expected home tomorrow to spend Sunday with his parents.

Rev. B. F. Young failed to reach his last appointment at North Highlands on account of sickness. G. O. Lankford.

Feb. 2, 1911.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

THE USE OF MISSIONARY LITERATURE.

It is truthfully stated that an informed church in regard to missions will be a transformed one. Information is effectively and quickly communicated through the medium of missionary literature. The printed page preserves and bears its message from mind to mind. We live under the reign of printer's ink. Papers, magazines and books by the tens of thousands are scattered over the country. In this vast array of printed matter missions have not been overlooked. He who will may become thoroughly conversant with the conditions existing in our mission fields. Investigation reveals the fact that the church has not utilized missionary literature as she might. A state of lethargy and indifference exists which can only be attributed to a lack of knowledge concerning the world's great need. The church of Jesus Christ has not caught a vision of the world lying in ignorance, groping in darkness and dying without hope, as the All-loving Father saw it when prompted to give Jesus for its redemption.

The use of literature as a great educator and disseminator of knowledge is fully appreciated by the social, political and business world. A single book has wrought great changes in public sentiment. The politician freely uses literature and the result is apparent. In the commercial world the newspaper directory shows that twenty-nine publications are devoted to the iron and hardware trade, eighty to poultry raising, sixteen to lumber interests and six to the tontorial art. We venture the assertion that the best informed are the most successful. If this printed matter brings such results in social, political and business life should be the attitude of the church toward it, in her prosecution of the mightiest enterprise of the ages—the redemption of lost humanity? Shall the children of this world be wiser in their generation than the children of light?

In the past in proportion to our knowledge has been our zeal and activity in the cause of missions. The problem confronting us is, How can we secure a wider reading of missionary literature? We venture a few suggestions.

1st. Let there be found in every home, missionary magazines, books of travel, biographies of missionaries, and leaflets. Illustrated leaflets and missionary games should be there for the children.

2nd. The regular missionary society, by the very nature of its requirements, necessitates a careful reading of missionary literature in the preparation of the papers read at its meetings.

3rd. A missionary library is an indispensable requisite in every church and Sunday school. The missionary committee of the Christian Endeavor Society may assist in the circulation of this library.

4th. The missionary leaflet is a modern product. Pointed and compact it will be read by many who would not take time to read a lengthy article. A desire is created for more knowledge and thus many a one has been lead to a wider reading of missionary literature through the agency of a small tract.

5th. A small outline map showing the location of our missionaries, and pictures of our missionaries in leaflet form, placed in the hands of our people, would be appreciated and lead to investigation concerning them. ?

6th. The modern or monthly or annual missionary report is becoming of great value in arousing interest. The conference or church which publishes its minutes and scatters them among its members arouses new enthusiasm. The report of the late Missionary Conferences in printed form and scattered among our people, will be a source of information and blessing second only to being present. Many a layman and minister will be a more enthusiastic missionary worker because of having read these reports.

7th. Large outline maps showing the relative strength and countries occupied by the great religions of the world, and frequent reference to these by the pastor, S. S. teacher and Endeavor leader will create thirst for more knowledge.

8th. In some cases Woman's clubs are combining a study of missions with their other studies. Many a so-called Club might thus be redeemed and become a real factor in the elevation of humanity.

9th. Every pastor, if he but does his duty, may become a great influence in creating interest in missionary literature. By sermon and by personal direction he may mold the minds of his people into hearty favor.

10. To create interest and a greater use of our own literature, let us renew our allegiance to our own publications. The Christian Missionary is our very own. It stands beside any other publication of its kind with no cause to blush. It is brimful of just such information as our people need. No home should be without it. Missionary literature of a varied nature may be had at our mission office. The Christian Missionary and the Missionary Review should be found in all our homes, the one for denominational use and

information, the other for a knowledge of world wide missions.

We believe if these ten suggestions are carried out they will help to solve this question. We hope to see the day when our church will more fully realize her duty in regard to the cause of missions and thus more fully play her part in the evangelization of the world.

* * * * *

Send to Rev. M. T. Morrill, Dayton, O., and get a large supply of Missionary Literature for distribution. It will be furnished you free upon application. Ask him also to send you pictures of missionaries and their church buildings. Frame them and hang them up in your church. Every pastor will get enough information for several sermons from the above leaflets.

* * * * *

Memorial Christian Temple Missionary Society will study "Aliens or Americans, Which?" this coming year. This book deals with the immigrant problem. A neat little booklet containing the programs for each meeting of the year will soon be distributed.

* * * * *

Col. J. E. West, of Suffolk, Va., is an enthusiastic layman in the cause of missions and recently made an address before the above Society. He ought to be heard in all our churches.

ELON COLLEGE NOTES.

The series of protracted evangelistic services conducted in the college by Rev. McD. Howsare, of Norfolk, Virginia, closed on Tuesday evening of this week. The meeting from the first was characterized by deep interest and enthusiasm and spiritual power. The meeting continued about ten days and during that time about 50 made profession of the faith in Christ and many were reclaimed. Mr. Howsare is a preacher of power, a speaker of eloquence and a gentleman of engaging manner. He will always be welcomed cheerfully by Elon audiences.

The Spring term will be especially rich this year in lectures from distinguished men. On the 7-8-9 Dr. Martyn Summerbell, of Lakemont, N. Y., will deliver a course of lectures. On the 13-14 of this month, Dr. E. U. Hounshel, Dayton, Va., will deliver two lectures on his travels, and in March, the third or fourth week, the exact date having not yet been determined, the Rev. Franks S. Child, Fairfield, Conn., who is himself a distinguished author and minister of large reputation, will lecture one week. Later on in the spring, Dr. J. J. Summerrbell, Dayton, Ohio, will deliver a course of lectures. It is with pleasure that the college can announce such a roster of distinguished men.

On Friday evening of this week the beautiful home of Mr. and Mrs. R. J. Kernodle was opened for the reception of guests. Mesdames J. O. Atkinson and W. A. Harper assisted the hostess in receiving the guests. During the evening delightful refreshments were served and games were participated in. Those who attended are unanimous in praises of Mr. and Mrs. Kernodle as host and hostess.

W. A. Harper, Correspondent.

NOTES AND PERSONALS.

—Twenty-two united with the church at Elon College on the closing evening of the meetings Bro. Howsare had conducted for ten days. Many others will unite with the church here or elsewhere as a result of the services. No one ever more completely won the ear and heart of the student body and more thoroughly endeared himself to the people here in so short a time. His messages were plain, pointed, vital, sincere and very spiritual, such as a college community stands in need of, and appreciates.

—Letters like this are appreciated, and not a few of the kind come from those we seek to supply with Bibles and other religious books. "Dear Bro: The Bible you sent has been received, and I am highly pleased with same. It is a beautiful Bible. Enclosed find check to cover payment. Many thanks for your kindness." Many thanks to you, and to the increasing number who desire of us Bibles for the home, pulpit, Sunday-school room and family use. We try to supply the very best print and binding for the very best prices.

—Pleasant Grove church, Halifax Co., Va., has come to be one of our most active and zealous and liberal country churches. Besides its regular preaching services it has an ever-green Sunday-school and an enthusiastic Christian Endeavor Society. The C. E. works along the line mapped out by Prof. Harner, and uses the program outlines he given in The Sun from week to week. Besides these helpful organizations the church has a wide awake Ladies' Aid Society which meets from time to time not at the church, but in the home of some member thus adding a social feature that is helpful. The Sunday-school not satisfied to give one Sunday a month to the Orphanage has decided to undertake the support of an orphan this year and the birthday bank feature has been installed to aid in this. It is an intelligent, loyal, active, consecrated membership, and the Lord's blessings are abundant and manifest among them.

—Peary got within a mile and three-fifths of the pole, it is conceded.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

HOW TO TEACH.

Last week we wrote on "Getting ready to teach." This week we briefly treat the how of teaching.

And first of all we have to observe that the preacher undertakes to tell his congregation what he knows about the text he has chosen. This is instruction—one-third only of teaching. Teaching consists of instructing, testing, and drilling—preaching is only one of these and is therefore not teaching. The Sunday school teacher is not a preacher nor are his pupils a congregation.

We further observe that there are two methods of teaching—the topic method and the question method. Each of these methods has its weakness—each is strong where the other is weak. This suggests that they should both be used. And that is exactly what the skillful teacher does. The most successful teachers I have known made the question method the basis of their teaching and supplemented it with the topic method. The question method is excellent in bringing out details, but weak in giving a complete grasp of the entire subject under discussion. The topic method is strong in giving completeness of grasp, but poor in attention to details—that is why both are necessary. After the lesson has been taught by the question method, it may well be reviewed by the topic method or vice versa.

But the question method may be so used as to multiply its value. The teacher can ask questions that suggest their own answer—leading questions—which are valueless as tests. Or he may ask questions that can be answered by yes or no—direct questions—and these too are almost valueless as tests, because the tone of the voice and the manner of the teacher will almost invariably suggest whether the answer is yes or no. A good question should be clear, concise, well-worded.

Even the questions may not come up to their full value as a test, because of the order in which they are asked. Some teachers ask proper questions in every way, but ask them of everybody, of all at once—called the simultaneous question. Only one or two answer, while the others lose interest and are not tested. Still other teachers begin at a certain pupil and then ask every one consecutively a question—called the consecutive question—and then even wonder that their pupils are listless and inattentive. The ideal question method is known as the

promiscuous question—which means asking the questions now in one part of the class, now in another—always designating the one to recite after the question has been asked—this to cause all to give strict attention and so to test all equally.

The drill work in teaching is the review work. No faithful teacher can afford to neglect reviewing constantly, every Sunday. Their review Sunday will take care of itself. There will also be occasion to give incidental instruction on points where the pupils do not have the means to acquire preparation beforehand, but this should be indulged only seldom and is to be clearly distinguished from lecturing.

C. E. AND MISSIONS.

The American Christian Convention made wise provision for a Christian Endeavor Department in the Herald of Gospel Liberty and exercised wise discretion in the choice of the man to head that work, Rev. E. A. Watkins, Greenville, Ohio. The Convention also wisely provided for a growing interest in Missions on the part of our young people by the erection of reading and study mission courses to be prepared by the Secretary of Christian Endeavor. These courses, one for reading and five for study, have just been given out by Mr. Watkins and we gladly give below part of our space to them. Mr. Watkins also gives a list of leaflets on missions, which he will send gratis to all applying.

The world seems aflame with the mission spirit. And some portion of it is committed to our care and cultivation. What is the matter with us Christians? What a pitiable showing we made at the great N. C. Laymen's Missionary Convention in Greensboro in 1910! We stood at the bottom. Why? Not that we are poorer than other people—not that. Not that we are stingier than other people—not that. But because we do not know the need of missions and are therefore not aroused. We sincerely hope that many of our C. E. Societies will do as that in our First Church in Greensboro is doing—provided for Mission study in connection with the Christian Endeavor Society. Let the young people of the S. C. C. rally to mission study and provide themselves with the books of one of the courses printed below. Dr. Atkinson, of The Christian Sun, Elon College, will furnish the books.

MISSION COURSES FOR CHRISTIAN ENDEAVORERS.

By Rev. E. A. Watkins.

A Reading Circle Course.

Subject: Makers of Christian History.

1. Uganda's White Man of Work, by

Fahs. Price 50 & 35 cts.

Especially interesting to boys.

2. Under Marching Orders, by Hubbard. Price 50 & 35 cts.

The book for girls.

3. Heroes of The Cross in America, by Shelton. Price 50 & 35 cts.

Biographical.

4. Down in Porto Rico, by Fowles. Price 75 cts.

5. All about Japan, by Brain. Price \$1.00.

An interesting discussion as to what the Japanese are like, their homes, fashions, home life, and manners. You will never stop until you have finished it.

6. The Frontier, by Ward Platt. Price 50 & 35 cts.

Open possibilities of our great west.

7. The Foreign Missionary, by Arthur J. Brown. Price 60 cts.

A convincing and forceful statement of the whole Foreign Mission Problem.

Course 1.

1. New Testament Studies in Missions, by Harlan P. Beach. Price 15 cts.

(Six weeks).

2. Why and How of Foreign Missions, by Arthur J. Brown. Price 50 & 35 c.

(Ten weeks).

3. Missions and Social Progress, or "Gloria Cristi," by Anna R. B. Lindsay. Price 50 & 30 cts.

(Ten weeks).

Course II.

1. Day-break in the dark continent, by Naylor. Price 50 & 35 cts.

(Ten weeks).

2. Uplift of China, by Smith. Price 50 & 35 cts.

(Ten weeks).

3. Korea in Transition, by Gale. Price 50 & 35 cts.

(Ten weeks).

Course II.

1. South America, by Thos. B. Neely. Price 50 & 35 cts.

(Ten weeks).

2. Moslem World, by S. M. Zwemer. Price 50 & 35 cts.

(Ten weeks).

3. The Gospel in Latin Lands, by Dr. and Mrs. F. E. Clark. Price 50 & 35 cts.

(Ten weeks).

Course IV.

1. Aliens or Americans, by Grose. Price 50 & 35 cts.

2. Challenge of the City, by Strong. Price 50 & 35 cts.

3. The Upward Path, by Helm. Price 50 & 35 cts.

Course V.

1. The Call of the Home Land, by Phillips. Price 50 & 35 cts.

(Eight weeks).

2. Advance in the Antilles, by Gross. Price 50 & 35 cts.

(Ten weeks).

3. Stewardship and Missions, by Cook.
Price 50 & 35 cts.

(Six weeks).

Note The above prices do not include carriage. Add 8 cts. each for books sent by mail.

Leaflets for free distribution.

We can furnish the following for free distribution. Send for as many as you can judiciously use in your society. They will be very helpful in your devotional meetings as well as personal study.

1. Facts about our Missions, with Maps.
2. Four Things, inculcating the A. C. C. Missionary Manifesto.
Fund. Illustrated leaflet, giving short history of Our Girls Schools in Japan.
4. Monthly Prayer Calendar for 1911. Designed especially for devotional meetings, giving names of missionaries and workers and missionary points.
5. "See What You Did." An illustrated leaflet about the Ponce Church and the Sunday-school Birthday offerings.
6. Honest Methods for Earnest People. A leaflet on Tithing.
7. Financial administration of the Kingdom.
8. Prayer and Missions.
9. Money and the Kingdom.
10. A Home Mission Service. Hymns and Responsive Readings for a public meeting.

A SOUL-WINNING SOCIETY.

Urge upon the members their pledge to do whatever Christ would have them do—or at least try to do it. And do they not know that Christ would have them join His church?

Work with the pastor in his soul-winning endeavors, asking him what young people he thinks are nearest to the Kingdom, and would like to have your help in reaching.

Have a class in methods of personal work for souls, and in the use of the Bible for that purpose.

Make each committee a soul-winning committee, and to that end make sure that every committee contains at least one earnest evangelistic member.

Form a personal worker's band, meeting every other week for reports of the personal work done by each member, and for consultation and prayer.

Don't Give Up.

Societies fluctuate greatly in numbers and strength, as churches and Sunday schools do; and if your society is low down now, that is no reason why it may not be brought up on the heights to-morrow.

Even small numbers can do good work; indeed, for some kinds of work a small society is better than a large one.

A Christian Endeavor society is worth

while if it contains only two members, and they are in earnest.

C. E. TOPIC FOR FEBRUARY 19—A FEW SUGGESTIONS.

Serenity, John 14: 1, 27; 16: 33.

The Scripture: There are only three verses in our Scripture lesson—have memorized and recited either by one or three Endeavorers. Let the comment be by the President of Society and let it be confined to 3 minutes.

The Leader: The besetting sin of American life is hurry and worry. We lead the strenuous life, boost thereof, and feel proud. We concern ourselves with our several vocations not only during our regular working hours, but all the time. We even cheat ourselves of sleep in the intense anxiety with which we revolve in our minds the intricate details of our life work. Success is our goal—success at any cost—success at what a cost to us in temper, in real enjoyment, in spiritual power! We need to take time to recreate, to rest, to be holy, to meditate, to spend our youth and middle life in a mad rush after material gain and wealth only to find ourselves unable in life's sunset time to enjoy the fruits of our endeavor and sacrifice! We need to be less concerned about success, less troubled about material matters, more consecrated in heart, more serene in our outlook on life and the future. Some such message as this the leader will give in a five minute talk.

Questions for Meditation and Answer:

What is the chief source of worry?
What is the relation of worry to infidelity?
What is its relation to disbelief?
How does worry disqualify us physically?
Mentally? Spiritually?
What is the "peace of God?"
To whom does it pass all understanding?
How comes this peace?
How does peace differ from inactivity?
Show how this peace helped Christ. (To several).

Paul?

David?

Peter?

How does it help me? (To several).

Verses for Memory and Sentence Comment:

Peach through Christ, Rom. 5: 1.
He is our Peace, Eph. 2: 14.
Wounded for our transgressions, Acts 10: 36.
Lord of all, Acts 10: 36.
Peace through the blood, Col. 1: 20.
The Lord will bless with peace, Ps. 29: 11.
In perfect peace, Isa. 26: 3.
Passeth all understanding, Ps. 34: 13.
Seek peace, Ps. 34: 14



Absolutely Pure

**The only baking powder
made from Royal Grape
Cream of Tartar**

NO ALUM, NO LIME PHOSPHATE

Make peace with me,	Isa. 27:5.
Let God's peace rule,	Col. 3:15
Let him seek peace,	1 Pet. 3:11.
Blessed peace makers,	Matt. 5:9.
Peace is joy,	Prov. 12:20.
Things nothing for peace,	Rom. 14:19.
Live peaceably with all men,	Rom. 12:18.
Follow peace with all men,	Heb. 12:14
Peaceable,	Jas. 3:17.
Bridle the whole body,	Jas. 3:2.
To temperance patience,	2 Pet. 1:6.
Reville not,	1 Pet. 2:23.
When religion is vain,	Jas. 1:26.

Written Work:—Have a three minute essay on "The Movement for Universal Peace;" or "The Possibilities of Mr. Carnegie's \$10,000,000 gift for peace;" or "The influence of the Gospel in the present world-wide peace movement."

Daily Readings for Next week:

Missions in the South.

M., Feb. 20. Outstretched hands. Ps. 68: 31-35.
T., Feb. 21. First fruits of Ethiopia. Acts 8:26-38.
W., Feb. 22. Neglected fields. Matt. 9: 36-38.
T., Feb. 23. Blind to opportunity. Acts 10:9-17.
F., Feb. 24. Rural missions. Mark 1:35-39.
S., Feb. 25. Organized missions. Matt. 10:1-15.
Sun., Feb. 26. Topic—A Missionary Journey around the World. II. Mission in the United States (South). Isa. 55: 1-13.

THE WORKING MAN'S MONEY.

In one of our large cities a laboring man, leaving a large saloon, saw a costly carriage and pair standing in front, occupied by two ladies elegantly attired, conversing with the proprietor.

"Whose establishment is that?" he said to the saloon-keeper as the carriage rolled away.

"It is mine," replied the dealer, proudly. "It cost thirty-five hundred dollars. My wife and daughter can not do without it."

The mechanic bowed his head a moment in deep thought; then, looking up, said with the energy of a man suddenly aroused by some startling flash, "I see it! I see it!"

"See what?" queried the saloon-keeper.

"See where, for years, my wages have gone. I helped pay for that carriage, for those horses and gold-mounted harness, and for the silks and laces for your family. The money that I have earned, that I should have given my wife and children a home of our own, and good clothing, I have spent at your ban. My wages, and the wages of others like me, have gone to support you and your family in luxury. Hereafter my wife and children shall have the benefit of my wages; and, by the help of God, I will never spend another dime for drink."

THE BUSINESS SIDE OF THE PASTOR'S BUSINESS.

By Charles A. Hines.

Article, II. The Pastor and The Church.

The time is coming when none of our churches will call a man to be its pastor who is unwilling to live in the community of which he is, by virtue of his position, the spiritual leader. I cannot say just how soon this will be—but the sooner the better. I do not know just how the plan will be worked out—whether it will be by a gradual development of the financial strength of all of our churches until each can employ a pastor for all of his time, or by combining two or more churches near each other into one charge and the elimination of the weaker ones in communities that have other churches. It will probably be a combination of the two ideas. The church that has a pastor living from 10 to 100 miles away, who comes for a day or so once or twice a month into the community, and who does not see his people the other 26 or 28 days in the month, cannot accomplish the work it should do or be the efficient religious organization it has the opportunity of being.

I am also looking forward to the time when our churches will have services every Sunday, and this, too, will come soon.

I do not hope or expect that any church will accomplish either of these things at one bound. It must be a gradual evolution, and will be brought about only by the laymen setting up this ideal and striving toward it. My suggestion will not mean that it will be immediately done, but I sincerely trust it may cause laymen of some church to begin thinking. It can be done, if we will.

I am anxious to see one of our good country churches provide a parsonage and call a pastor for all of his time. Who will be first? A comfortable house and a few acres of land could be provided and paid for in a few years. If this were done, the minister's salary would be partly paid by his use of the building and land until these could be paid for by the church. The average salary of ministers in the denomination is apparently not far from \$400. Could not a church of two hundred members raise this amount? Four cents a week—the price of two postage stamps—from each member will do it. I believe it could be made five cents a week and this would pay the pastor's salary and interest on what the land and parsonage would cost. A trial would result, I think, in finding that the more services you have in a church the more interest the members will feel in it and they will pay more readily. If this cannot be done, combine with a neighboring church. I believe that two churches could work together in harmony and select one pastor without falling out. In an article on systematic giving, I shall try to point out a method of raising money, that I believe will result in greatly increased collections.

I have referred to this matter for the reason that I do not believe that any church can do as good work with services once a month and a pastor living far away as it can if the pastor is among his members thirty days in the month and meets with them in a service and Sunday school each Sabbath.

The church is an institution, not a charity; a business, and not a makeshift. It is not a place for entertainment once a month, but it is an organization the mission of which is to educate, to develop, to mold and to influence the lives of men and women. How can it attain these ends if the head of the organization spends one or two days in a month with it and is away the rest of the time? Our church cannot grow rapidly, and does not deserve to, under such a system.

I believe our people give less per capita to the church than those of almost any other denomination. I know of many country churches of the Presbyterian faith that give from three to ten times as much a member as Christians do, and

the members are not more wealthy than ours. Shall it continue?

Both the pastors and the laymen are responsible for these conditions—the laymen largely, because there are more of them. The correction must be made by the laymen. At the same time the pastor should give his influence in an endeavor to educate our people by giving them a larger vision of the Master's work, and what can be accomplished by using system and energy.

The pastor must cultivate an acquaintance with his people; he must understand them—appreciate them. On the other hand they should hold up his hands and do the work he asks them to do. By all means the laymen should shoulder the financial burden and not expect the pastor to bear this. The pastor should not be expected to help raise money; this is not his part of the work.

DO ORGANIZED DEPARTMENTS PAY?

In answer to the above question I want to give a few figures taken from the superintendent, that of the Memorial Christian Temple, Norfolk.

The report shows that during the first quarter of 1910 the Department was being organized, thus the report only covers 9 months, or the 2nd, 3rd, and 4th quarters as follows:

Number of members enrolled	65
Withdrawn to join main school	1
Withdrawn for removals, etc.	5
Present number of members	59
Offering for the year	\$21.62
Department expenses for year	\$8.00
Excess of offering over expenses	\$13.62
Number serving as visitors	5
Number of members studying every lesson during year, after organized	5
Whole number of lessons studied	309
Number of visits paid by the visitors to members	225

Honor roll members: Mr. and Mrs. S. A. Etheredge, Mr. and Mrs. T. E. Brickhouse, Mrs. L. W. Stagg.

Bro. Superintendent, if for a moment now, after reading these figures, you hesitate to answer the question in favor of the Department, let me suggest a help for you:

First. Go to your closet and there consult God. See if you can, after this has been done, see whether it pays to reach out into the homes and have those who cannot attend the school realize that they are a part of the school through this plan of organization.

Second. Quietly consult your pastor on the questions, tell him that as superintendent of the school you want to see God's word taught in the homes, and that

you want the homes brought in closer relation to the Sunday-school. I am sure all will agree that all plan pays whenever they are made with an eye single to God, to extend His Kingdom in this world. We seem to know how to plan for the work. But what we need is a determination to "Work."

I. H. Blanchard.

LIFE OF REV. JAMES OKELLY.

Dear Bro. Atkinson:

I have read the Life of Rev. James O'Kelly and The Early History of the Christian Church by W. E. McClenny with a great deal of pleasure and profit. It shows a great deal of hard work done by O'Kelly and his colony to establish a cause they had espoused and was very dear to them. They were mistreated and ill-spoken of and charged with holding obnoxious views which were untrue, as they were evangelical all the time. Every member and friend of the Christian Church ought to read the book and have a copy for future use and the rising generation to read. I am proud of the book. I noticed in the book a mention of Spring Hill Church in Sussex Co. and the Holloway family was not mentioned. I have known that church for over three quarters of a century and the Holloway family included some of the charter members. Thomas Holloway, Sr., I knew from my earliest recollection, as he wore knee pants and how graceful he looked. I recall some of the children. Lazarus and Zachariah were preachers and Lazarus died in early life with consumption, leaving a wife and two children. Zachariah moved to Mississippi. They fell in with the Disciples and connected himself with them. Thomas, Jr., lived with his father at the old homestead. Joseph Thomas (The White Pilgrim) preached at Spring Hill and spent much time with the Holloway family. One Sunday morning he and some of the young people mounted their steeds and started to an appointment of The White Pilgrim's and in crossing over the head of a mill pond one of the young ladies' horses became frightened and became unmanageable and backed off into the pond where the water was very deep. The horse came up, leaving the young lady buried in the bottom of the pond. Joseph Thomas threw off his coat and went in search of the young lady and brought her to the surface. After hours of work life was restored and she fully recovered. She was married twice and I knew her well while living with her second husband, a Mr. Clay.

J. W. Wellons.

BABY OR BOTTLE—WHICH?

A commercial traveler who had been accustomed to drink quite freely with his comrades, astonished them by saying, when the bottle was passed in the smoking car one day, "No; I won't drink with you today, boys. The fact is, boys, I have sworn off." He was greeted with shouts of laughter by the jolly crowd around him. They put the bottle under his nose, and indulged in many jokes at his expense; but he refused to drink, and was rather serious about it.

"What's the matter with you, old boy?" sang out one. "If you've quit drinking, something's up; tell us what it is."

"Well, boys, I will, though I know you will laugh at me; but I'll tell you all the same. I have been a drinking man all my life, and have kept it up since I was married, as you all know. I love whiskey; it's as sweet in my mouth as sugar, and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I am done. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawn-shop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five, wearing threadbare clothes, and looking as hard as if he had not seen a sober day for a month, came in with a little package in his hand. Tremblingly he unwrapped it, and handed the article to the pawnbroker, saying: "Give me ten cents." And, boys, what do you suppose it was? A pair of baby's shoes; little things, with the buttons only a trifle soiled, as if they had been worn once or twice.

"Where did you get these?" asked the pawnbroker.

"Got 'em at home," replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. "My wife bought 'em for our baby. Give me ten cents for 'em; I want a drink."

"You had better take those back to your wife, the baby will need them," said the pawnbroker.

"No, she won't; because she's dead. She's lying at home, now; died last night." As he said this, the poor fellow broke down, bowed his head on the show-case, and cried like a child.

"Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and by the help of God I'll never drink another drop."

Then he got up and went into another car. His companions glanced at each other through dim eyes and silence. It

did not seem to be funny to anybody. No one laughed; but somehow the bottle disappeared, and soon each was sitting in a seat by himself, pretending to read a newspaper.—Ex.

MARRIED.

Pearce-Speight.

Mr. Raleigh Pearce and Miss Beulah Speight were quietly married at the home of the bride near Corapeake, N. C., on Dec. 28th, 1910. The groom is a successful merchant of Corapeake, and the bride is the accomplished daughter of Bro. Jno. Speight.

May their union be long and happy.

J. M. Roberts.

Parker-Howell.

At the home of Bro. Nathan Cullens, on the 4th Sunday in Jan., Mr. Cleopas Parker and Miss Lizzie Howell were united in matrimony. A host of friends and relatives witnessed the ceremony. May the Lord bless them and give them joy all the way.

J. M. Roberts.

TEACHERS WANTED:—We need several teachers, men and women, for immediate vacancies in Graded, Rural, High Schools and Colleges in several Southern States. Write for particulars. We charge School nothing for information about teachers.

THE SOUTHERN EDUCATIONAL BUREAU.

Raleigh, N. C.

Dec. 12, 1910,

**Takes the Place
of All Other
Remedies**



Is what one enthusiastic head of a family wrote us after TWO YEAR'S use of

VICK'S Croup and PNEUMONIA SALVE

He says they rely solely on it now to cure Croup, Coughs, Bad Colds, etc.

One trial will prove its merits to anyone. Always have a liberal supply on hand. If your druggist hasn't Vick's, have him order it, or send to us.

25c 50c \$1.00

It's economical to buy the dollar size.

VICK'S FAMILY REMEDIES CO., Greensboro, N. C.

Dr. J. H. Brooks.

DENTAL SURGEON

Office Over Foster's Shoe Store

BURLINGTON, - - - - - N. C.

For HEADACHE—Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it, 10c., 25c. and 50c. at drug stores.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,

Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amonunt brought forward \$121.35

Dues.

Dwight Lankford40

Annie Neville10

Grace Neville10

Hubert Neville10

George Earl Rodgers20

Esther W. Johnson 1.34

Wm. Gay Johnson 1.33

Willard Johnson 1.33

Monthly S. S. Offering

Oak Level, N. C.75

Burlington, N. C. 11.08

Wakefield, Va. 1.11

Virgilina, Va.50

Greensboro, N. C. 3.02

Henderson, N. C. 3.00

Special Offering

Chas. D. Johnston, 5.00

Mrs. Amanda Parott 4.00

(support of children.)

Union Ridge, N. C. 1.00

Pleasant Ridge, N. C. 1.26

Amount 3rd week \$35.62

Total \$156.97

Elon College, N. C.,

Feb. 1, 1911.

My Dear Children and Friends:

Report not so large this time but very good since we are just starting out for 1911. Andrew Corling and Walter Mitchell are on double duty now, they have nice fresh cows to milk and a playful calf each to attend to; but William Brown says calves are not in the class of Harriet's 8 nice berkshire pigs, nor Eva's family of four. (William helps Uncle John attend to hogs and horses.) Boys generally are interested in their stock. His is always ahead of the other fellow's. We have about 2 acres of new ground ready for the plow, and 4 acres old field; and have about 6 acres of stubble land turned (with 2 horse plow.) We shall try for a larger crop this year, if we can get our horse-power properly arranged. We are planning for better classified work, and more thorough cultivation; looking to the end of putting up food products. While we are at work here at the Orphanage will you not kindly help us by taking "Monthly Sunday-school offerings" at your school—it will help your school and bless us. Try it?

The following donations have been received:

Mrs. O. B. Barnes, Elon College, N. C., 1 package of collars. Windsor, Va., Christian church, nice package of clothing, shoes, stockings, candy etc.

We are grateful for all gifts and earnestly request the hearty co-operation of all friends.

Truly yours,

Uncle Jim.

Columbus, Ga.,

Jan. 26, 1911.

Dear Uncle Jim:

Mother carried me visiting Christmas and I caught whooping cough, but it is not hurting me very much, but am having to stay at home for fear I might take cold and get worse.

Am sending forty cents along with my love for the little orphans.

Your little nephew,

Dwight Lankford.

Well, little man, hope you will pull through O. K. Hope our little ones will not get the "whoop" any time soon.

Chapel Hill, N. C.,

Jan. 26, 1911.

Dear Uncle Jim:

This is the first month in 1911. We hope to be more prompt in writing this year. We are going to school and it keeps us very busy. Santa remembered us Christmas. I hope he brought the cousins lots of nice things. Enclose find thirty cents.

Yours truly,

Annie Neville,

Grace Neville,

Hubert Neville.

So glad you have begun for the new year, children. I know you will write your nice letters and give us your dime every month. Are there not others you could get to join you?

R. F. D. 1 Suffolk, Va.,

Jan. 25, 1911.

Dear Uncle Jim:

I will send my dime for Dec. and Jan. I hope you and all had a merry Christmas. I had a nice time and had so many presents from my brothers and friends.

I would love to visit the Orphanage and see you and all the little orphans. I so often have your picture to look at and say I know Uncle Jim is such a good man to care for all those orphans so nicely. Wishing you all a happy and successful new year.

George Earl Rodgers.

Yes indeed, George, we all had a merry time and the remembrance of it still lingers with our boys and girls.

Gilmerton, Va.,

Jan. 23, 1911.

Dear Uncle Jim:

Enclosed please find money order for \$4.00 our dues for 1911.

Hope every one of the cousins had a pleasant Christmas and that the new year may be the brightest, is our sincere wish.

With love,

Esther V. Johnson,

Wm. Gay Johnson,

Willard S. Johnson.

Thank you, dear children, glad to enroll you with all dues paid. We know you must be interested in our Home.

DIED.

Harrison.

On Thursday night Jan. 17, 1911, about nine o'clock the death angel visited our home and took from us our dear sister Clyde Harrison. Age eighteen years, ten months and twenty-five days. She was laid to rest on Thursday afternoon in Amelia Cemetery. She leaves a devoted mother and father, three sisters and one brother and a host of relatives and friends to mourn their loss. May our loss be her eternal gain. By the grace of God we may all meet her in the sweet by and by.

A Sister.

Bennett.

Clyde Leroy Bennett, the only child of Berry M. and Mamie E. Bennett, aged one month and twenty-two days, was found, by the mother, dead in bed on the morning of the 25th of Jan., 1911.

Little Clyde was a bright and interesting little fellow, and was the joy of the father and mother. He was too sweet and pure for this world, and God called him home to heaven.

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." May the parents' hearts be drawn closer to God, and live to meet the dear little one in heaven. Funeral services were conducted by the writer, from Bethlehem Christian church, and the body of the dear babe laid to rest in the cemetery at that place.

May God comfort the heart-broken parents.

L. I. Cox.

Morrow.

At the home of Mr. William Walters, near Burlington, N. C., Jan. 21, '11, Miss Margaret Jane Morrow, aged 76 years and 6 months. She was sister to Mrs. William Walters, and had made her home with her sister for a number of years. Miss Morrow confessed Christ in early life but did not unite with the church.

She was one of earth's quiet personalities and moved very silently along the journey of life, and when the end came she simply fell asleep. The writer conducted the funeral services at the home, and the interment was made at New Providence, Graham, N. C. A number of relatives and friends were present and the beautiful flowers placed upon her grave told of love and hope.

P. H. Fleming.

Underwood.

Mrs. Lama Catherine Underwood, the beloved wife of our former pastor, Rev. G. R. Underwood, died at her home in

Sanford, N. C., October 27, 1910. She was born January 26, 1867.—At an early age she embraced religion and through life she continued to be a sincere and devout Christian. She was indeed a helpmate to her husband in his pastoral labors, and in her death he is sorely bereaved, as are Daisy and Earl, their living children.

She was a charter member of Sanford Christian church and a teacher in the Sunday-school. For several years she was a great sufferer, but she bore it all with Christian fortitude and gentle resignation. Therefore be it resolved, 1st. That our Sunday-school has lost a faithful and earnest member and teacher and we deep-

ly sympathize with her class. The husband has lost a faithful companion, the children a loving mother, her neighbors an obliging friend.

2nd. That we commend her Christian character and faithfulness to every duty and follow Christ as she followed Him.

3rd. That these resolutions be spread on our minutes and a copy be sent to the family and to the Christian Sun and the Sanford Express for publication.

J. D. Gunter,

Miss Emma Hart,

Mrs. C. S. Gunter.

Committee.

Culbertson.

Whereas in the wise providence of our heavenly Father death has entered our ranks and claimed Brother Alvin M. Culbertson, an honored deacon of the Durham Christian Church, therefore, be it resolved:

1st, That in his death the church loses a faithful and conscientious member, and while we regret the loss yet we bow in humble submission to the will of Him who doeth all things well.

2nd, That the church extend its heartfelt sympathy to the bereaved family, and pray that the sustaining grace of our Father in heaven may comfort and console their sorrowing hearts.

3rd, That a copy of these resolutions be spread upon our minutes, a copy sent to the bereaved family, and also to The Christian Sun for publication.

C. C. Mulholland,

W. P. Perry,

W. H. Honeycutt,

W. A. Dickerson,

Committee.

Powell.

Mrs. Margaret Ann Powell died Jan. 5, 1911. She is survived by her husband, Bro. E. T. Powell, one of the charter members of Oak Grove Church, and also the treasurer of the church. Sister Powell was at one time a member of the Baptist Church. She was a great sufferer, and was confined to her bed about two years; but she patiently bore it all, and waited for the angel to come and take her home. She was a good woman, and we have reason to believe she is at rest.

She was the mother of a large family of children.

May the Lord bless all of the relatives and friends and may they all so live that they may be prepared to meet mother in that better land.

J. M. Roberts.

Burgess.

Little Mary Kathleen, daughter of Walter and Victoria Burgess, was born June

BEST Non-Sectarian Sunday-School

S U P P L I E S

We Furnish
Anything
You May Need

Read this List

BIBLE CLASS QUARTERLY—For teachers, Advance Scholars and Home Department Use. Contains 48 pages and cover. Five or more copies, three months, 4c each; six months, 7½c each; 12 months, 11c each. Single subscriptions, 16c per year.

INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 3c each; six months, 5½c each; 12 months, 11c each. Single subscriptions, 12c per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. 1c per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 5½c each; per year, 10c each; single subscriptions 11c per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 4½c each; per year, 9c each; single subscriptions, 10c per year.

SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards, 2½ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 26 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75c; per year, \$3.00.

JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year.

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26, 1907 and, died Jan. 20, 1911. The funeral was conducted at the Ramseur Christian Church by the writer and the remains buried in the church cemetery.

She was the joy of her father and mother; always sweet, exceedingly bright, and had already learned to love to go to church. It was the saddest day in the lives of her parents when the gate swung open and their darling passed out for the last time. She finished her task in life, binding hearts to her own; in death, bringing heaven nearer by entering there and causing all to look upward and Godward. May the loving Father comfort the grief-stricken parents and keep them looking upward till they shall join the company of their child.

T. E. White.

CHILDISH MEN.

Jesus charged the men of his generation with childishness. Great changes have taken place since that charge was made. The race has laid aside some of its childish ways. It has not, however, entirely outgrown its childishness. Perhaps all of us must plead guilty to the charge. At least there have been times in our lives when we have behaved in a childish manner. We have been childish in our thought, in our speech, in our character. Paul says, "When I became a man I put away childish things." Would that we all might say so with equal truth.

Some men are childish in their littleness. A child is a little creature both in body and mind. It is small in understanding. It has no intellectual grasp or strength. It cannot solve hard problems, nor wrestle successfully with difficult business conditions. The desires and aspirations of children are as small as their mental powers. They do not desire great things. They would not know what use to make of them if they had them. They are content with tin horns, tin horses, tin soldiers, marbles, tops and kites. These are more to them than arms or banks.

There are many little men. They are full-grown in body, but what about their thought life? It moves in a very narrow circle. There are big things to be done, but they cannot do them. There are great things to be won, but they cannot win them. They do not even desire to possess them. They seek after farms and money and other things that perish with the using, but they have no desire to possess the Kingdom of God and His righteousness. They would not know what use they could make of these divine treasures. They think they would be a hindrance and an embarrassment to them rather than a help. They are like children.

Many are childish in heedlessness. Children are heedless. They hear many warnings, but pay little attention. They hear valuable instructions, but they do not learn. They require line upon line, line upon line, here a little and there a little before they will take heed. Some men are like that. Danger signals are displayed on the road to drunkenness, on the road to the penitentiary, on the road to disgrace, but many pay no attention. They pass on and are punished.

Some men are childish in their whims. Children are whimsical. It was to this feature of child life that Jesus referred when He said concerning the men of His generation: "They are like children playing in the market." The men of that generation heard John, and rejected him. They said he was too austere. His raiment was camel's hair and his meat locusts and wild honey. They said, He is no prophet. Then came Jesus, eating and drinking and dressing as other people, and they said He was no prophet because he was too much like a winebibber.

It is so still. Let your religion be sober and solemn and many will despise it. Let it be cheerful and happy and they will reject it. One preacher is too solemn for them. He talks too much about the grave and the judgment and eternity. They cannot hear him. He makes them nervous. Another preacher wakes the people up with witty speeches and they say he indulges in levity. Nothing suits them. The only religion they can endure is no religion at all. They do not like the Methodists because they are too noisy, because they are too quiet. The Congregationalists do not suit them because they are too scholarly. The Episcopalians cannot please them because they require too much millinery. The Baptists will not do because they require too much water. They are fruitful in objections. They do not know that their objections are all whims and their way is childish.

Some men are childish in their fighting propensity. Account for it as we will, it is true that children are prone to fight. Children in one house will pick a quarrel with the children living next door. Boys in one end of the town will fight the boys from the other end. Boys in the city quarrel with country boys. Sometimes children in the same family will fight each other. They are children. It is the way of the child. They say, "You cannot put old heads on young shoulders." True, but may we not expect mature heads on old shoulders? This is what we do not always see. When a man is fourscore years old and begins to manifest a little weakness in his reasoning powers people say he is childish. It may be so, but there seem to be many men

not half so old who are childish also, working men and employers. Is there any good reason for it? What comes from it? Is there not a better way to settle differences? Men used to think the manly way to settle a quarrel or to get satisfaction in case one's honor had been touched was to fight a duel. Now we all know that it was not manly at all, but childish.

Think of the age-long quarrels between different religious denominations. Those who waged those unseemly wars thought they were acting the manly part. We now know that they were childish. Are wars between nations any better? If we could stand on some distant star and look down on the feuds and wars and causes of wars; if we could hear from that distant region the discussions in Congress, in Parliament and in Cabinets which result in war, and then behold all the horrible result, would we not be impressed with the childishness of it all?

Let us pray for larger minds, larger lives. Let us seek diligently to grow up into Christ our Living Head in all things until we shall come to the fullness of the stature of men in Christ Jesus. Then shall we go forth showing to the world a character like unto the manliest of all men, the only perfect man, the Man of Nazareth, the Man of Galilee, the man of Calvary.—N. Y. Advocate.

It Doth Not Appear.—The electric stethoscope is a wonder. It magnifies human heart beats sixty times so that the sound thereof can be heard over the telephone hundreds of miles away. The world of electricity reveals its wonders more and more, and it doth not yet appear what that world will show itself to be. In the Police Headquarters of New York is a dictograph, a machine which records the conversation occurring in the room and faithfully reproduces it elsewhere.

The speech of man, and the heart of man, the utterance and the purpose, are those which the gospel has tried to keep clean and to magnify through the centuries. With speech utterance is made of all that the heart of man imagines and meditates upon.

Henry Watterson fought on the Confederate side in the Civil War. But he can now say, and does say, in a paper on "Twenty Presidents of the United States," which appears in *The Youth's Companion* of February 16th, that "no man can read the documentary history of Abraham Lincoln's administration, especially his letters and state papers, and doubt that he was among the really few great men who have lived in the world."

NEWS ITEMS.

—The debt of Virginia at the time West Virginia, was organized was \$33,000,000. Virginia claims that West Virginia should pay one third of the debt, and the matter is before the Supreme Court.

—The dangerous and deadly cigarette is gradually falling under the ban. The great Santa Fe railroad system recently announced that hereafter it would employ no person who smokes cigarettes. The moral effect of a decision like that will be far-reaching.

—Saturday's dispatches told that on the day before ex-President Roosevelt ate a 15 cent lunch in a New York restaurant the day before. The editor of this paper takes one about that size every time he goes to town, but never thought there was anything big in that.

—The House of the N. C. Legislature has passed a bill, well nigh unanimous, prohibiting the sale of near-beer and its kith and kin in this good State after June 1, 1911. Score another in North Carolina's progress. The commonwealth goes forward.

—Facts have come to light which show that the cold storage business has been overdone in the endeavor to force and maintain high prices, and that products of dairy and poultry yard in particular have been kept now, some for as long a period as five years. Millions of pounds of butter, eggs, cheese, poultry held now and for a long time on cold storage are to be dumped on the market before May 1,—and prices are likely to tumble accordingly.

—While a cargo of dynamite was being carried from a freight car to a steamer moored at a pier in Jersey City, N. J., Feb. 1, there was a sudden explosion of the cargo which killed 32 people, hurt 300 others and destroyed \$750,000 worth of property. It was all in the "twinkling of an eye" and without warning.

—Rear Admiral Sperry who piloted the United States fleet around the world in 1908-09, died in Washington, D. C., Feb. 1 of pneumonia.

—Southern Good Roads has entered its third volume. Editor Varner is certainly doing a great work for good roads in the South and we wish him all success and prosperity in his undertaking. Southern Good Roads is really a handsome magazine carrying every month the best that is to be had on the subject of good roads, and is a credit not only to its editor and the city of Lexington, N. C., but to the South as well. It deserves, as it is receiving, wide circulation and a large patronage.

—On February 9th, this year it will

have been fifty years since Jefferson Davis was elected president, and Alexander Stephens vice-president of the Confederate States. Since then, yes, since then what changes: A mighty nation has been torn and sundered and severed and, in all human probability, has been reunited in bonds that will never again be broken. How deep the wound. How complete the cure. And yet fifty years are but a day in the long scroll, and a hand's breadth in the cycles that roll. Fifty years. But, ah me! what wonders have been wrought, what unbreakable changes made.

—During the next three months, the billboards of the United States will display 20,000 educational posters on tuberculosis, according to an announcement made today by the National Association for the Study and prevention of Tuberculosis.

This will conclude the campaign begun a year ago, when the National Billposters Association donated free space to the tuberculosis cause, the Poster Printers Association offered free printing, and nine paper manufacturers gave the paper for the posters. The combined value of these several donations for this three-month campaign is nearly \$100,000.

The posters are in six different designs and are all printed in three colors. They are seven feet wide and 9 feet high. Already nearly 2,500 of these posters have been hung on the billboards of 46 different cities, and it is planned to distribute 20,000 more before April 1st in over 400 towns and cities. Any anti-tuberculosis society in the United States may receive free of charge, except for transportation, as many of these posters as can be hung on the boards in its territory. The National Association with the Tuberculosis Committee of the National Bill posters and Distributors are conducting the campaign.

The posters show in graphic form how fresh air, good food, and rest cure tuberculosis; how bad air, overwork, and closed windows lead to consumption; and how the careless consumptive menaces the health of his family by spitting on the floor.

If you will read the Charlotte papers—The Chronicle, The Observer, The News, et als—you will decide that that town has the best men and fairest women to be found in North Carolina. We wonder how much per the citizens of Charlotte, including men and women and children, do pay their papers to say all those good things about them 365 days in the year.

—Greensboro, N. C., by popular vote adopts the commission form of government.

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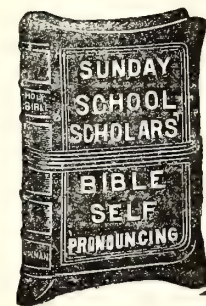
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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willi Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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by saying that his recollection of An-
drew Jackson is shadowy, but he recalls
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after his retirement to the Hermitage,
and being dandled in his arms. These

and other incidents in the lives of the
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per which Mr. Watterson contributes to
The Youth's Companion of February
16th.

The Christian Sun.

VOLUME LXIII.]

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

[No. 7.]

J. O. Atkinson, Editor.

GREENSBORO, N. C., FEBRUARY 15, 1911

Price. \$1.50 a Year.

HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

It is a peculiar and anxious sensation to be very hungry, and only those who experience it can tell of its great desire for food and nourishment. When you have been very thirsty and breathing fast for cool water, you understand what it was to want water, and as you quench your thirst at the sparkling fountain you know what it was to be satisfied. Many to-day, all over the world, are really hungering and thirsting for righteousness; for a deeper and better development in the divine life. Sick and tired feeding on the husks of conventionality and formality, they need and want the helpful, healthy and healing power of religious experience. They deserve to get more and still more from the ever flowing fountain of Jesus, and to take the bread of life as broken to them in His word. Historical information is all right and must have its place when needed, but what the people need, most of all, is spiritual food to make spiritual growth, to grow in grace and knowledge of God. They greatly need the joy of His salvation to give the proper tune and tone to their worship. Without this kind of devotion preacher and people will leave their places of worship without the joyous blessings they need. They not only need them but must have them in order to enjoy the Christian religion, and be prepared to enter into the kingdom of God. Too many worldly condiments are often put in the food intended to be spiritual, and it is found that they will not mix, it will not digest in the poor starving soul. It is a great pity and an eternal loss for so many perishing ones. This self prepared food is indigestible and gives no nourishment whatever. Let the hungry eat that which is good, then their souls will delight themselves with fatness.

I have known some to eat largely of unhealthy, imperfectly prepared food and they were lean, lank and languishing while trying to subsist on it. That which was eaten did not assimilate, was not changed into brawn, blood, bone, brain, flesh and fat. Take others, for illustration, who do not eat near so much, but they assimilate what is eaten, and it shows for itself in the appearance, for they look so, and are

healthy with plenty of push, pull and power, because they use to the very best advantage all they eat. This comparison may be applied to professing Christians. Some are strong, worshiping God with power and zeal, others are weak starving for the Spirit which would quicken them into a pure and happy life. This difference is clearly seen, felt, and fully realized by them who look in the light of nature and revelation. This is an awful state to exist in, but it does and the cause ought to be removed. It is time for all destitute, decaying, dying members to get right with their fellow men, to get right with themselves, and to get right with God. They will die unless spiritual life is given to them. Two questions are very important to ask, shall they live? or shall they die?

Every minister who has any spiritual life feels at once the chill of a cold church when he enters the pulpit and begins to feel the pulse of the members. You have been inside of a church building sometime, perhaps, when the stones were not in heating order, and you felt cold and unpleasant. Some such feelings as these come over a man of God as he takes the hand looks into the face of a formal, cold, dying church member. A few pulse may be normal and throb with regularity but many beat very slowly, showing a great lack of spiritual vitality.

Is there really a hungering and thirsting for a righteous life? To many there is such a desire, a long felt need for more spiritual power, an anxious longing to draw nigh to God; a yearning for a consecrated life; and for the abiding presence of Jesus. All of them may have their spiritual needs supplied and their requests granted. Yes, they can, and if they seek earnestly they will find Him who is willing to supply them with abundant blessings. A deep felt need is in many hearts for more divine power; for a life full of joy and for the abiding presence of Jesus. They can have their requests granted and their needs supplied if they ask earnestly and seek right things.

You must not only be valiant but you must be violent; for the Word says, The kingdom of heaven suffereth violence, and the violent take it by force. The kingdom

must be entered by force and taken.—Force your way over every opposing influence. What is it you must force out of your way so as to enter the kingdom? See, here are some of the things. They are the works of the flesh in all their sinful forms, lust, pride, hatred, variance, and every evil inclination. Take them by force, by violence and put them out of the kingdom, put them out of the way. The kingdom of heaven is here for heaven begins here and leads to the city of God. And hell also begins here and leads to the lake which burns. Do not sing and talk and pray so much about the future heaven, but seek for and find heaven here. If you are in the kingdom of Christ you surely are enjoying a foretaste of the complete glory which shall be revealed. Many prospering ones never feel the glow and flame of heavenly love in their souls, because they are not taking the kingdom of heaven by force and pressing their way onward and upward. When I get home, to my Father's house in the beautiful mansion prepared for me then I shall be happy forever. But if you are not saved and made happy in the kingdom of heaven on earth you will not be prepared, nor be qualified to live with God and the holy angels in the final home.

No use to hunger and thirst after righteousness all the time and way, and never be filled. Use the means of grace and salvation and be full now. Why not now, yes even now, for "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

J. T. Kitchen.

To love the right and do it
Is to my heart so sweet;
It makes the path of duty
A shining golden street.
Give me thy strength, O Father,
To choose this path each day!
Then heaven within, about me,
Shall compass all my way.

—Charles Smith.

—Dr. Summerbell this week is severe; but as we see it the facts more than merit it, and the Doctor is pointed, practical and powerful, as usual.

EDITORIAL.

GAINING STRENGTH.

(They that wait upon the Lord shall renew their strength. Isa. 40:31. Golden text for Sunday, Feb. 19.)

In youth one can do much out of the abundance of strength of which one is naturally possessed. It is easy then to say yes, or no. One is strong, strong of body, active of mind, alert of aim and of purpose. That is the time of youth. That is in the exercise of one's native and inherent strength. And, reader, did you know that very few young men, in the full bloom of their inherent strength and vigor, ruin themselves? If you wish to see the world at its darkest, sin at its foulest, you will find it not among youths and a young manhood. Not by any means. You will find the world at its worst with what may be called middle-age. Men as a rule have passed out of their teens, more often beyond their twenties, before they come to their worst and wickedest. Why? Because in middle age, native strength, of mind and body, with which one is equipped has largely waned and now the time of renewing has come. One's strength of plan, purpose, aim and desire must be renewed. Now those who wait upon the Lord have their strength renewed for righteousness, peace, triumph, conquest. Those who refuse to do so wait upon wine, indulgence, greed, gain, dishonest possessions, unholy pursuits. They seek to renew their strength at the wrong source. Responsibility, or the lack of it, success or the want of it, press them, and they seek renewal in wicked and worldly pursuits. And instead of strength they get weakness, instead of purity they take poison, instead of renewed life they get a new lease on death.

Most of your bank wrecks and robberies occur, not with young men, but with men in middle life—at that period when the first ebb of strength has set in and the first tide of life begins to be felt to run backwards. They want a renewal and need it; but they go to the wrong source for it. The cruel crimes are committed, not by young men, as a rule, but by men in middle life. Step by step in sin and shame has been taken. Now the native strength begins to wane. There must be a renewal. And a great crime caps the climax of petty ones. One's strength of resistance had been exhausted in the lesser crimes. The larger one tells the tragedy of one who needed strength, but waited not upon the Lord to get it.

The greatest responsibilities press upon one, not in the teens and twenties, when

one is just beginning. Then everybody is hopeful of one and many are willing to help. But in middle life, when the first flush of hope has passed, and one is in the business world elbowing against others, pushing his way, seeking and demanding his rights, his positions, his part of things and events; then is when the leaden hand of responsibility falls. Then is when one is put to one's wit. And then is when one needs, and must have from some source, a renewal of strength, for the first and native strength has largely disappeared.

Elijah had spent his strength. He had done his best. He had reached his uttermost. Henceforth—What? He waits upon the Lord. And the Lord leads him to new strength and to yet newer and stronger and greater conquests. Wait more upon the Lord: in Him is all-sufficient strength and help.

OUR DESTINY.

I believe, at least, in this much of destiny, or even of predestination if you will, to wit; That God never made a man but that He appointed him to some particular sphere, some peculiar work. I shall never be able to fill your sphere, do your work; nor you mine. God ordained that you should do your task in a way and in a manner that no one else will, might or can. This is why He made no two of us alike.

Emerson, the sage of Concord, wrote once, and very truly, "Nature arms each man with some faculty which enables him to do easily some feat impossible to any other." That is it. Your easiest task is beyond any other, though that other try with never such effort. In all of God's good universe there are no two souls alike.

A writer commenting on this thought recently said "How this thought ought to put an end at once to all the envy of life—grieving at another's good (for that is envy.) His good is not my good. It was never meant to be. I could not gain it if I tried. On the other hand, What I can do my neighbor cannot. Why, then, should either of us be jealous or imagine that we conflict? Each human soul can say, I am unique. In all the worlds and worlds in all the ages and ages there has never been any one like me, and in all time there shall never be again. I have no double."

Herein appears the wisdom and goodness of God. He made you to do and to be somewhat on your own account, in your own name, and no mortal man can hinder. The people of Bedford thought to hinder when they locked poor John Bunyan in jail. They were not. They were only shutting out the world that this great soul might possess itself, and give its big-

ness and fulness to the world in Pilgrim's Progress.

Nature itself seemed to hinder, misfortune and calamity did, when the eye-sight of John Milton was taken. But the blind bard's natural eyes were taken that his earth vision might be cut off and his heavenly vision gain the greater power and ascendancy.

To each is assigned his task. And to each is a task assigned. Happy indeed is he, and the happier and better the world, when one finds the task and gives himself to it, without envy or malice or jealousy in his heart, for which vices there is no place in the world. "To thine own self be true. And it must follow as the night the day, Thou canst not then be false to any man."

BEWAILING A BAD HABIT.

What a bad habit many of us have, of wanting something for nothing. One would think that this habit only pertained to those who were worldly minded and in the pursuit of only worldly means and measures. But such is not the case. There are hundreds and hundreds of men in the Christian Church today who ought to be taking The Christian Sun but are not doing so because they say it is too high. And yet these dear deluded friends cannot find anybody from 1844 to the present who has made a fortune, nay verily, who has been paid even a fair and living profit for his labor and his output on the paper. Fact is these brethren would have the paper sent to them for less than it costs to produce it; and if they could realize that they were doing this they would feel glad and be happy. There are just thousands of us who have cultivated the unenviable disposition of desiring what we get at less than the actual cost—something for nothing.

But this is not the worst phase of this unenviable habit. Bro. Bivins who edits The Stanley Enterprise, one of the best weeklies in this State, wrote thus of another phase of the habit recently:

"There is no law which compels a man to take a paper for which he has not subscribed, nor one for a longer term than it has been paid. But the law is explicit as regards the person who continues to take a paper from the office or allows it to be taken out by some one else. The newspaper man cannot carry on his mind the accounts of the several hundred persons who take his paper, but each one of his subscribers owes him the duty of giving notice of any change of address or desire to discontinue. It is a sorry thing for a subscriber to knowingly let a paper run a year or more overtime and refuse to pay simply because of a condition entirely beyond the publisher's control. A subscriber is ne-

garded such until notice is given to the contrary, and The Enterprise hopes it does not have many subscribers who will occasion it losses through their carelessness or negligence."

The North Carolina Christian Advocate has had experience along this line and adds to the above:

The Advocate has lost enough on an average to pay the editor's salary and all the clerical expenses of the office for the last ten years on negligent saints who insist that they are under no obligation to pay for a paper continued to them after the time paid for has expired. Right recently, in our effort to be a little more careful to accommodate this class of subscribers and not being able to discriminate in every case, we have given mortal offense to some who happened to fall under the scimitar and they have written us "huffy" letters, saying we are afraid to trust them for a little while. So what is a poor mortal to do? And these are all good church folks at that."

It is a proposition indeed, and wonderful too, that many good folks want their church paper, if they can get it for nothing, at less than cost, or at the labor and expense of some one else.

We not infrequently get a card saying "Please stop my paper." And turning to the account of such an one there is a charge against him for a whole year, maybe as much as two years. Something for nothing.

WASHINGTON'S BIRTHDAY.

Next Tuesday, Feb. 22, hundreds of thousands of school children and grown folks too, will celebrate the birthday anniversary of the Father of his Country. So far as we know no statesman of any age or country has had his birthday so long and so elaborately celebrated.

Nor did the people wait till Washington was dead to begin to celebrate in his honor. His birthday was celebrated before he became president, and then after he came to the presidency it was celebrated in place of the king's birthday, an event which had been honored by the colonists before Washington.

And no other holiday in honor of a man's birth is so universally celebrated as Washington's. The American people have ever felt that with all of its great men, many who rank with the world's few great and good, none surpass, if any equal, our first President in well rounded, finished and stalwart statesmanship and manhood. Washington was recognized in his own day as a great man, and succeeding ages have not detracted from, but they rather added to his laurels and his luster. He was a good man, as well as great, and the coun-

try does well to teach, honor, inculcate his virtue by celebrating his birthday.

NOTE AND COMMENT.

—Are not all worthy inventions mines of mercy and majesty? Some are at any rate. This for instance; the other day a physician on one ship prescribed for and cured a patient on another ship eight hundred miles away, conveying prescription and directions for the patient by wireless telegraphy. Put it down that every useful achievement and conquest adds to the good of man and the benefits to the race in more directions than one, or even than was ever anticipated. All true service has rumors going into many and unexpected paths.

—The government expert appointed to examine Commander Peary's observations has given it out definitely that Peary got within a mile and three-fifths of the north pole. So if a miss is as good as a mile and a mile is as bad as many, the pole, like the fountain of youth, has not been found yet. But what difference does it make, for Peary himself could not again find or point out the spot to which he did go.

—Life itself does not wait on creeds and formulas and beliefs. It proceeds to live and to pocket whatever comes its way for its own pleasure and profit regardless. This is written of that strong current of life that ebbs and flows and fills in the mind and heart of youth. How many young people stopped last Tuesday—St. Valentine's day—to enquire whether they should or should not venerate saints or give reverence, on the lack of it, to St. Valentine, whoever he was? Not many we fancy. Cards, and happy and agreeable, maybe ludicrous, greetings were sent or received, and the day enjoyed, with never a thought, in the minds of many as to whether there ever had been a St. Valentine. Life leaps the limits of all our cherished creeds, and flings consistency to the bottom of the sea, or into the high skies. What was it Emerson said about consistency being the narrow confines that every little soul placed about itself?

—Among the items that Canada proposes to admit without ad valorem, under reciprocity agreements now pending between that country and the United States are cotton seed-oil, fresh vegetables and fruits, oysters, peanuts and farm wagons. This may seem a small matter to the casual reader, but it amounts to several hundred thousand in revenue to the Canadian government and a consequent saving to the shippers in this country. For instance Canada collected last year in duties \$195,000 on the cotton-seed oil which was exported thither from the United States;

and \$500,000 in duties on fresh vegetables and fruits shipped from this country; and \$177,000 in duties on oysters imported from us. If the items named are now to be admitted to Canada free the producer here should receive the benefit of it in correspondingly increased price. On the other hand Canada demands, and will receive under the treaty, that products she ships into this country shall enter free, covering as much in revenue, supposedly, as will be lost to her in duties remitted to us on products named and others. The time will come, we have no doubt, when there will be amicable trade relations, and reciprocity agreements between all the nations so that God's bounty in any particular place shall not be cornered by the few, nor its enjoyments kept from the many.

—The Young People's Missionary Movement of the United States and Canada will hold seven conferences this summer for education and training. The conferences will be held by the Movement in behalf of Home and Foreign Mission Boards of the two countries. The conferences aim to train missionary leaders, so that in every department of the church there may be those who are qualified to arouse the church to adequate efforts in the evangelization of the world. The conferences this summer will provide institutes and classes to prepare missionary leaders in the Sunday-school as well as in all other forms of church work. One of the conferences will be held at Asheville, N. C., June 30-July 9—the only one to be held in the South.

These conferences, on an enormous scale both as to inspiration and in practical benefits are another evidence of the awakening matter of world-wide evangelization.

—Archbishop Ryan of Philadelphia, a noted man, and distinguished prelate in the Catholic Church died at his home in Philadelphia in his 80th year Feb. 11.

—Rev. T. W. Stroud, though returned to his home, Chapel Hill, N. C., and able to work some, is still under physician's treatment but hopeful of recovery. He was able to preach at Bethel 1st Sunday—the first time since November.

—"I have received the Child's Pictorial Bible which you advertise in The Sun and which I ordered of you for \$1.00 and am well pleased with it." So writes a good brother who is one of many taking advantage of the excellent Bible we are now offering in the advertising columns of the paper, and at an exceedingly low price.

—Miss Clara Barton has pneumonia, but is improving. Her life has been worth much to the world.

THE BUSINESS SIDE OF THE MASTER'S BUSINESS.

By Charles A. Hines.

III. Systematic Giving.

Many of our churches have managed to get along and have done good work without a finance committee, but this does not prove that a finance committee is not a valuable adjunct to any church organization. On the other hand, I make the assertion that any church will be able to accomplish more if it has a good board of finance. This committee should be composed of not less than five and not more than twelve. The chairman should be the best business man and most energetic worker in the congregation. The other members ought to be people who will do what they are assigned; not people who will look wise and do nothing.

At the beginning of the conference year the entire membership should be divided among the committee, and each member personally waited upon. Do not "assess" any one; just let the member write on a card how much he will give each week or month. Do not let any one pledge a lump sum for the year; let it be so much a week if you have services weekly; if you have services monthly, let it be so much a month. The member of the finance committee ought to know the individual and his ability to give and see that he makes a pledge that it is not too small or too large. I have seen people of both kinds—those who will pledge more than they can pay and because it is too great pay nothing, and I have seen those who will pledge 5 cents a week when they ought to pay 20. If any member is approached in the right spirit he will pledge willingly and as a result by giving monthly on weekly his contribution will be doubled or trebled and he will not miss it. When every member has been seen, the finance committee should meet again and estimate their budget and compare it with the subscriptions. If enough has not been subscribed, the cards should be gone over and the committee pick out those that they feel can and should give more. These details can be worked out according to the conditions in the local church.

Then the finance committee should see that the subscriptions are paid promptly. It is necessary that this be done, and it is good business method. The church obligations should be paid on time. If a member is falling behind with his payments the committeemen who has that member's name on his list should see the individual and ascertain the reason. Let the member know that his failure to meet his payments promptly causes a falling behind on the part of the church in meeting its obligations.

The finance committee should collect

a conference moneys, pastor's salary and incidentals. The missionary committee should have the duty of collecting only for foreign missions, and this committee should also adopt the weekly or monthly plan of giving. The duplex envelope is fast coming into use, and something will be said about this in a later article. If any man does not want to make weekly or monthly payments, but prefers paying less often, let him pay annually or quarterly, but tell him it must be paid in advance quarterly or annually.

The pastor's salary should be paid monthly. There is no excuse for its not being done. Very few of our churches follow this method, but the custom of waiting until the end of the year to pay his salary has outlived the necessity for it. There is no need for the pastor's fasting when his members are carrying his salary in their pockets. If the pastor's salary is \$150, the finance committee should see that he gets \$12.50 each month.

I believe if the plan of regular systematic giving should be adopted in our churches the contributions for all purposes would be doubled, and no giver would miss it. About one half of our members now give nothing; one half of the other half do not give "as the Lord has prospered" them. The time is ripe for a more adequate business system in our churches, and it is up to the laymen to begin the work.

GIVING.

There are few of God's children but what need to cultivate the grace of liberality. None of us give too much to the Lord's cause. Many pray for more faith and for more love while but few that they may be made more willing to give and that their liberality might be increased. Many a child of the King has not learned the lesson of giving in the right spirit and thus fails in obtaining one of life's choicest blessings. Our Father in heaven, the absolute owner of all things, has given to us possessions that we might have the opportunity of being God-like in giving back to Him something of our inheritance.

No where can we use our means to better advantage than in the cause of missions. The man of large means is learning that his offerings to the Lord count for most in the mission field. Steadily but slowly the eyes of men are being opened to the great opportunity of financing this the greatest enterprise of the ages—the evangelization of the world. We grow impatient at times but he who studies the onward march of Christ's kingdom in the world sees a vision of hope.

The thought of stewardship and the relation of money to the kingdom are subjects that have a larger place in our minds than ever before and fruitage must result.

When the idea of stewardship with all that it implies has fully taken possession of us we will give more largely and will be actuated by the principle. Not how much I give, but how little need I retain for working efficiency.

Money cannot of itself redeem men's souls but in the economy of salvation it costs money to bring the Gospel into vital touch with mankind. Other things being equal, the more money we have at our disposal the more quickly can we give to men every where an opportunity to be saved. Dr. Bishop says, "Your salvation and mine, as well as the converted heathen's, is in part some person's money transmuted into life, life here and now and the blessed hope of eternal life by and by."

He who hordes up miserly his possession fails to remember that the hope of increase lies not in what we keep but in what we give out. A farmer has ten bushels of wheat in his granary. He may have a little pleasure in the thought possessing it. But his hope of increase lies in giving it out to be scattered over the fertile fields. What an abundant harvest follows. In the same way we may have money and hide it away but our hope of blessing lies in using it to the glory of God. By so doing it is transmuted into the currency of heaven and we shall find it many days hence as treasures laid up in heaven.

That child of God is wisest who is living in the simplest manner here and now and is striving to put all the money possible into the extension of Christ's kingdom on earth.

"Good measure, pressed down, running over,
Give for God's cause, and so shall be given;
Good measure, pressed down running over,
Thus will you lay up your treasure in heaven."

PROTESTANT PAPACY.

Theological intolerance repeats itself.

The pope of the Disciple sect, in an article entitled, "Curiosities of Kentucky Baptists," attacking the Baptist denomination, published in the Christian Standard of Dec. 24th, 1910, uses the following language:

"I observe that Baptists preachers—at least those in Kentucky—have not yet learned better than to leave many of their converts unbaptized. In the report of their Board of Missions I find this statement: 'Our evangelists, missionaries and colporters report 3,685 conversions and 2,873 baptisms.'"

"This shows that they left 812 of their converts, or more than one fourth of them, unbaptized. When will these 'evangelists, missionaries and colporters' learn

what the commission is under which they claim to labor, and to comply with it as the apostles did? How many of their converts did Peter and Paul leave unbaptized?"

To answer the Disciple pope's last question first, we may let Paul speak for himself, by quoting his words recorded in 1 Corinthians 1: 14-17:

"I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel."

This language of Paul proves that he was not a Campbellite: for no one ever heard a Campbellite missionary talk so disrespectfully of baptism.

Peter spoke of baptism properly always; but he did not have the spirit of Alexander Campbell about it: for I find that he is only mentioned in the Bible as having spoken of baptism on four occasions, recorded in Acts 2nd chapter, Acts 10 chapter, Acts 11th chapter, and 1st Peter 3rd chapter. And one whole book of Peter does not even mention baptism. The Campbellite pope would not have written a whole book on the subjects that Peter treated, without mentioning baptism. That fact shows that the Disciples have not the spirit of the Bible writers, and of the Bible preachers.

Let not a word that I have said be construed as implying that I do not believe in water baptism. I do believe in it. I believe that Jesus intended it to be a continuing ordinance. But Jesus did not intend it to be a flood between Christians; so that a whole denomination should be condemned because some of its evangelists did not baptize all their converts. Protestant infallibility is as odious as Roman infallibility.

It is a blessed thing that there are only two protestant denominations that claim infallibility for themselves.

J. J. Summerbell.

OUR WESTERN LETTER.

There is joy among many of our people because the missionary debt is so nearly paid off. True, there remains about \$2,500 yet to be raised, but the sum is so small now, compared with what it was last October, that we are all feeling good and hoping for the very best—that it may all be paid before we are ready for the March offering for Foreign Missions. That would bring great rejoicing to the brotherhood generally. We can do it if we will. Let us get together and do it. It is not a hard task, if we may only get to work, all pulling together.

Another thing that brings us great joy and hope for our work in the comparatively new State of Wyoming—the cause is two-fold in this case, viz.: President Flammer has found much encouragement in his efforts to raise money for Jireh College, and while the pressing need has not been fully met, great hope has been given that it will be, and the work, so well begun, will go bravely on, if it may please the Lord. And the second part of the cause for joy is the fact that the Board of Education has decided to call upon the churches generally throughout the entire denomination to observe Feb. 19, as "Jireh College Day." The reason for the call on all of our churches to observe that day is the fact that Jireh College is a great Home Mission enterprise of the whole denomination. The people of the Wyoming Colony have done a great deal in planting the Christian Church in that great State, in building a town and locating a college at Jireh, and what is more, they have not only located it, but they have put up the first building and got the college work started, and this they have done without calling upon the church at large for gifts to the work, but now they have come to a point when the enterprise has grown too large for the colony to manage it by their own means altogether, and hence the call to help them. It would be a calamity to the whole church to have the Jireh College work fail, and to save the work from any such danger, the whole church is called on to help give them assistance just now when they so much need it. Already the Wyoming Colony and the Jireh College faculty have a number of our strongest men in the movement, and we must not leave them to themselves. We must give them help, and we are hoping that our churches in the South will join in this effort to help Jireh College by observing this Feb. 19, as Jireh College Day. Money thus collected for Jireh College may be sent to Rev. J. F. Burnett, D. D., Secretary of the American Christian Convention, Dayton, Ohio, but be sure to tell him the money sent is for Jireh College. This call is not sent out with any command that it must be answered by our churches in the South, but it is sent in the hope that they will generously answer out of a desire to see our work in Wyoming succeed. We hope every church will make an offering, but if this is done, the pastor must bring the matter before the church and explain the need for the help and what the outlook for our cause in Wyoming is, and how this will help to establish the Christian Church in that great and growing State. If you cannot observe Feb. 19, as Jireh College Day, then take the appointment which comes nearest to that day and

use it for the same purpose. Thank you, brethren!

We are having some great revivals through the west. At Argos, Indiana, a meeting recently closed in which there were 79 additions to the church membership. At Huntington, Ind., they have just had 52 additions to the membership. At Fidelity, Ohio, they also had a good meeting with quite a number of additions. At Franklin, Ohio, the Protestant churches of the town united in a revival service, and there were more than 400 confessions. Rev. H. J. Rhodes, pastor of the Franklin Christian church, told me today that he had 119 names for membership in the Christian church. The Franklin revival was a sweeping power for good, as we trust. Over in Illinois they are having many great meetings and the good work is spreading, and so it is, more or less, in many directions in many states.

Rev. D. A. Long reports a good work out at Rifle, Colorado. He is enjoying the work as supply for Rev. Horace Mann, while he serves a term in the legislature. Bro. Long is as busy as a bee, preaching, doing pastoral work, holding prayer meetings and delivering addresses on education every school day.

Sisson Hall, Defiance College, is to be opened February 17—the whole Christian Church is invited, but of course all cannot go. President McReynolds is leading in a great work in building up that institution. It is now the strongest institution we have, financially, and I suspect it has the largest number of students in attendance. The growth of Defiance College has been remarkable. President McReynolds is a great financier, and he knows what to do with a college work.

There is yet great demand for more pastors. There are several churches which have been without a pastor for several months. They are most anxious, but they find it hard to find one to meet their needs. It may be that some of our churches are too choice in the matter of a pastor from some stand points, and not choice enough in other respects. Sam Jones once declared that many a church in asking for a pastor lays down its own limitations by saying, we want a pastor who is popular with the people, or with other denominations, or with the world, or with the young people, but the great Evangelist declared he had never known a church to apply for a pastor who is popular with Almighty God. We suspect if some of our needy churches would ask the Lord to send them a pastor who is popular with Him, it might work out better and show good results much sooner. God help our churches to seek

pastors who are popular with the Lord, and may God help our preachers to look for fields which are chosen for them of the Lord, for when that is done, their labors will be much more abundant and much more successful.

The other day I received a letter from the South, saying it is reported there that I have given up my views on the great question of sanctification, and desiring to know if it is true. I wrote at once saying: I have not changed my views at all on that question. I believe in the great work of sanctification by the Spirit, according to the Scriptures. I cannot, and God helping me, I will not deny it while I live, and I am quite sure I shall have no cause to deny it after I go hence to live with Jesus. Of course, there are many extreme views on that question, which I not only do not approve, but never did approve but the genuine work of the Spirit in the heart of a believer for a larger service and a holy life—this I believe is the privilege of the people of God, and for the lack of it, in many cases, the Church is today suffering great losses.

God help us all not to be afraid of the truth because some extremists have distorted its proper portions. The conservative element in the Church needs to rescue and preserve these precious truths from the wreck of extremists.

I must stop as my letter is getting too long.

J. P. Barrett.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

A WELL TAUGHT LESSON.

(1) A well taught Sunday-school lesson is one that exhibits the same general characteristics as the one taught by the same teacher the week before, but yet has a distinction all its own. The fundamental principles, the necessary characteristics, of a properly taught Sunday-school lesson are ever the same, but the application of them differs. If the lesson is always taught in the same way, even tho it is sound as to the pedagogical principles underlying it, it is not properly taught. There must be variety from week to week. The consecrated teacher knows this and wisely governs himself accordingly.

But what are these fundamental principles of a well taught lesson? They are eight as follows:

Review:—No teacher who hopes to succeed permanently will fail to review his pupils from time to time on what they have previously studied. In this way alone will our pupils retain what they have pass-

ed over. In this way also the quarterly review will become the most interesting lesson of the quarter, as every harvest ought to be.

Connecting Links:—In some way we should bring to our pupils' attention what transpires between last Sunday's lesson and to-day's. This will give them systematic knowledge and incite their enthusiasm for Bible study.

Incidental Instruction:—In almost every lesson there are matters—geographical, historical, ritualistic, antiquarian, textual—which the average pupil will not have the opportunity to unravel for himself. The teacher may wisely give this information by way of incidental instruction, but will invent other ways also of getting it before them through assignments for home study. This is not to be confounded with the inexcusable lecturing which some teachers regard as a substitute for teaching.

Deduction of Truths:—Every lesson will have its guiding principles for life—its fundamental principles teaching conduct and right-living. By various methods the skillful teacher will develop these and get them clearly fixed in his pupils' minds. Unless this is done, we might just as well study Shakespeare as the Bible in our Sunday-schools.

Application of Truths:—But the value of the lesson is only half attained, if the deduction of the truths is the end of the teaching process. In order to full and complete results, these truths should be applied to modern day Christian life. This too may be done in various ways. It is the real test of the teacher's power. The teacher who succeeds here becomes the shepherd leading his pupils to Christ.

Bringing out the Facts:—The facts of the lesson must be elicited by the question or topic method or both. Do not fall into the bad habit of telling these facts to your class. Have them tell them to you. Insist on having your questions answered and the lessons prepared.

Assignments for Home Study:—In order to insure the home-study of the lesson, an excellent plan is to cultivate the habit by assigning to those who are lax in this regard topics to be studied specially and reported on next Sunday in the class. This will work like a charm, but only a working teacher, one who keeps at least a week ahead of his class, can use it successfully. Try it.

A Method of Approach:—The aim here is to connect the lesson directly with some well-known fact in experience to-day—something to fix attention and engage interest. For relatively immature pupils, an excellent method of approach is through a story. For adults, an often used method

is to suggest a comparison between the lesson and some incident, person, or character of the modern world, or a contrast.

It must not be supposed that these items are to be taken up in the order given above. I have had no such intention in the order of their treatment. Vary the manner of attaining these and the order of their attainment. Thus will you secure variety and larger success.

A Commendable Variation.

Prof. Lawrence, superintendent of the Elon College Sunday-school, has introduced a variation in the Sunday-school here recently that bids fair to yield results. So we give it to our readers. Instead of the talk on the lesson which is the inherited right of the superintendent, the previous Sunday's lesson is to be reviewed by classes, each of the thirteen classes taking its turn. The classes vary the manner of the review to suit their individual taste. We congratulate Prof. Lawrence and commend the variation to our other superintendents, with the suggestion that they try it, but change to something else before it loses its charm of novelty and so its power to interest more than some other method would.

WE WISH MORE WOULD.

Not long since Rev. G. O. Lankford delivered an address by invitation before the Epworth League of the M. E. Church of Columbus, Ga., on Character Building. On going to his home, Brother Lankford reduced his remarks on that occasion to writing and has given them a larger audience by sending them to us for the Young People's Department. We wish more of our friends would do as Brother Lankford has done. We will gladly yield part of our space to contributions from the interested friends of our department in the local congregations. Be sure to read Brother Lankford's article.

SOUTHERN MISSIONS NOTES.

The great Southern problem of the negroes is a great Northern problem also, as the great Northern problem of the immigrants is a Southern problem also; each should help the other in the solution.

Education is the great solution of the negro problem,—an education suited to the negro's needs, which are chiefly at present moral and industrial. But the higher education is necessary to teach the negro teachers and preachers, as only through them can the leaven work faster than the advancing population.

A Southern editor wrote wisely: "The negro is here to stay, and we shall have to make the best of him. We believe the way to do this is to help make the best of himself, and obtain an education if he can."

Temperance means much for the South, and the splendid Southern stand for temperance means much for the entire country. The South is leading the way in the greatest modern reform.

The vast increase in Southern industries will turn immigration toward the South and increase the Southern problems enormously. The more need of settling as fast as possible the problems the South has already on its hands.

In forty-five years the negroes have increased from four to ten millions. They are a young, strong race, which we must train for good Americanism if only in self-defence.

At the end of the war the negroes were penniless; now 400,000 of them own their own houses, and many of them are far advanced beyond the primitive one-room cabin.

There are now 750,000 negro farmers, owning 23,383 square miles of land,—a space larger than Holland and Belgium combined.

There are in the South some towns inhabited solely by negroes, where the race has proved its capacity for government.

More than 45 banks in the country are owned and operated solely by negroes.

The assessed value of negro property in the United States is more than \$500,000,000.

In the one city of Jacksonville, Fla., more than 300 business enterprises are carried on by negroes.

In 1860 the negroes were entirely illiterate. Now in the public schools of the South more than 30,000 negro teachers are instructing more than 2,000,000 children.

The negroes own more than 35,000 church buildings, and raise every year for the support of the church the goodly sum of \$7,500,000.—Amos R. Wells.

BROTHER BUTLER OF THE YOUNG PEOPLE'S WORKER HAS A WORD.

The young people's column in the Christian Sun, edited by Prof. W. A. Harper, Elon College N. C., has somewhat to say, complimentary, suggestive, and timely about the Young People's Worker. We do not fail to appreciate all he says and we not only accept his suggestions relative to making it the organ of the Young People's convention of our Southern church, but we have several weeks ago asked the chairman of that convention's executive board to submit such a proposition to his board. Such a course would make it none the less the mouthpiece and organ of our Sunday school conventions and Endeavor Societies.

The writer asks the question: "Does it advocate Teacher Training and organized classes in every Sunday-school; Christian Endeavor in every church? Is this

its motto, its watchword? If so why not so print on its title page?" etc.

Replying we wish to say that on our title page we "print" "Devoted to the interest of the Young People and Sunday-school work of the Christian Church." Then again on same page we "print" as our motto: "Better organization, more efficient service, greater loyalty to the work, deeper spiritual life." Now the Young People's convention stands for all of that, and all of that is in harmony with the announced and expressed views of the convention. Relative to organized class work, Christian Endeavor, Teacher Training, etc., we have been carrying such departments in the Worker and "Editorially" advocating each and all of these departments.

The editor of the modest little publication takes to and regards Prof. Harper's suggestions kindly, and favorably. With the editor and publisher both, the work has been a labor of love and we have naturally expected a better support and co-operation. As before stated elsewhere, the publication occupies a field not occupied by any other publication of our church and has received favorable endorsements. We have frequently called attention editorially to the Young People's Department in the Christian Sun and commended Prof. Harper's work there to our young people. We shall be delighted to see (if we see it) many of our people respond to Brother Harper's suggestion that they send their ideas touching the subject to him. We desire to see the enterprise reach a larger number of our people. We thank you, Bro. Harper, speak out again.

LIFE-BUILDING.

By Rev. G. O. Lankford.

We often hear it said that life is a "race," a "journey," a "warfare," all of which is true and there is value in those terms when applied to the Christian's life with serious thought and holy meditation. But there are other terms that might be helpful to some Christian, and I should like to mention a few thoughts in reference to life as a building—a spiritual structure.

The first thing to be done towards the erection of a building, is the selection of a plan. It would be the part of folly and foolishness for one to purchase material, employ laborers and give orders for work to begin, without having decided first on some definite plan. That would be putting the "cart before the horse." The wise builder first selects his plan, then buys material to suit the plan, before beginning the work. A railroad company proposing to build a road, first surveys the country through which the road is to pass. The gardener decides on the distance between his rows before the time for spring plant-

ing. The dress-maker selects her pattern before using the scissors on the goods purchased. In the building of a life, the moulding of a character, the shaping of a destiny, one needs first of all an ideal, a pattern, a plan.

The plan I suggest is a simple one and in reach of all. That plan is Christ.

Now, an individual's life consists of what that individual is and does. And man must ever be before he can do—must possess Christian character before he can do efficient religious work. The well must contain water before any can be drawn out, the fountain must be full before it can overflow. The bosom of the mountain must hold some hidden stream before the sparkling spring bursts forth from some foot-hill. If the life speak with praise there must be gratitude in the heart. Indeed one must be in order for one to do. For one's being and doing, the Immaculate Christ is an all-sufficient plan. He is the world's supreme example in character and work. He is the perfect standard, teaching men how to live and how to labor. Upon His character no stain was ever seen and with His life no fault could at any time be found.

Another important item to be considered in building a house is the kind of material. If the structure is to be of wood, the builder wants lumber that has been kept sound and dry and straight. If brick is to be used, they must be thoroughly burnt in order to stand. If a stone edifice is to be erected, the builder wants granite. But to the material for a life-building. How can one select material for such a structure? Is it possible? Let us see. True, life is largely the product of environment, but it is one's privilege to make, in a large degree, his own environment. He can certainly select some of the things that affect his life in no small way. In all probability the most potent factors in the young person's life, are the reading one does, the work one performs, the associates one has, and the pleasures one engages in. Such things each individual can select for himself. By all means this should be well done. For it is not everything published that is worth reading; not every kind of work is honorable; not every man a gentleman, not every amusement safe. Read the best literature; choose some honorable work; select companions who have in their natures "oak and iron as well as vine and flowers;" engage in no kind of questionable amusements, even if the crowd is against you.

Again, it is worthwhile to give the foundation due consideration. Nothing but careful, pains-taking effort and labor will do here. The soil must be removed

Continued on page 14.

SUFFOLK LETTER.

Rev. Martin Summerbell, D. D., LL. D., President of Starky Seminary—Palmer Institute, Lakemont, N. Y., came to Suffolk February 4th and left for Elon College, N. C., February 7th. He was the guest, while in Suffolk, of Col. E. E. Holland, a Virginia state Senator, who was elected to Congress from the 2nd district in November.

Dr. Summerbell preached for us on Sunday morning, February 5th, delivered an address in the afternoon at the celebration of "Christian Endeavor Day," and spoke at night on "Martin Luther, His Times and Training." He lectured again on Monday night on Luther's "Duel with the Papacy." The audience on Monday night was small on account of the rain-storm which struck Suffolk.

These addresses were all masterpieces and greatly enjoyed. His clearness, his simplicity, his profoundness, his wealth of learning and his earnestness, combine to put him in a class by himself as a speaker. He seems to enter the very heart of the Reformation and view the scenes of those stirring and epoch-making years with the eye of the historian, the philosopher, and the artist. His English is choice, his interpretation is lucid, and his conclusions sound. He puts the picture of the times and the characters on the stage of action before his audience with the skill of an actor and the spirit of a great preacher. His visit and his addresses will long be remembered with pleasure and profit in Suffolk.

On Monday we went to the preacher's meeting in Norfolk where ten Christian preachers were trying to master chapter 8 in "Preparing the Teacher" written by the learned and accurate author, Rev. J. J. Summerbell, D. D., of Dayton, Ohio, who, by the way, is cousin to Dr. Martin Summerbell. The preachers of the Eastern Va., Christian Conference have studied many books and many subjects with profit within the last five or six years. We used to meet monthly but we now meet bi-monthly. We select a portion of a good book for a lesson, choose a teacher from our own number, and when we meet we form a class and go over that lesson under our teacher. It keeps us in touch with one another as men, as ministers, and as pastors. It tends toward uniformity in work in thought, and interest. It converts some of our faults, adds to our stock of knowledge, whets our intellectual blades, and heightens our respect for one another.

Dr. Summerbell by request made a charming little address to our meeting which the preachers all enjoyed.

Then Dr. Summerbell, Rev. N. G. Newman, Rev. I. W. Johnson and I went to see Col. A. Savage. The Colonel is now in a

very feeble state, very tender, deeply pained at the death of dear Captain Gaskins, who made him weekly visits, but interested in the men and work of the church and especially in dear Berea where he holds his membership. That church for many years has been like one large family, not only working together in harmony but loving one another and helping one another in all the troubles and necessities of life. Our stay with Col. Savage was brief, his dear wife brightens his room and his heart by her cheerful countenance and heart. Dr. Summerbell led in a sweet prayer and we bade the old soldier good-bye.

W. W. Staley.

AMONG THE CHURCHES.**Ramseur.**

I am endeavoring to serve six churches this year: Ramseur, Shiloh, Antioch (R), Union Grove, Spoon's Chapel, and Pleasant Ridge. I have met nearly all of the members of the churches, and have had good congregations present at every service. I am fully persuaded that I have an appreciative people to serve and a great opportunity to keep busy in the Master's service; that I shall never suffer hunger, nor freeze for want of fuel so long as I remain with them and do my duty; and that they love God and their church and are loyal to all our enterprises. The change from Porto Rico to Randolph county is a great one, change in climate, water, food people—nearly everything is a change. But the greatest change is found in the people because for generations in Randolph county the gospel has been preached, whereas in Porto Rico only a beginning has been made. Christianity blesses a community and makes it a delightful place in which to dwell.

All of the churches in my field are country churches with the exception of Ramseur, and all are enjoying prosperity. The improved methods in farming, the rural free delivery of mail, and the advantage and convenience of the telephone make life in the country attractive and enjoyable. That part of the county where my work is found has made improvement, I can talk to possibly a majority of the members of the different churches by telephone. They need better roads, and the Pleasant Ridge community needs a larger and better church edifice to keep pace with other steps of progress. I believe one of the best ways for our millionaires to dispose of some of their wealth would be to help some of the country districts to build a road so the preachers and people could go to church without getting covered with mud, and the teacher and pupils could get to school with dry feet.

I know of no one in a community who would not be directly helped by a good road. As I see it it would help civilization, education, and evangelization. At each of the churches a good Sunday-school is kept up; the churches are held in high esteem by the people, are well located so that there is no overlapping and friction with other churches and denominations; and are surrounded by honest, industrious, and up-to-date farmers. I trust each church may have delegates at our next conference, and that they will be banner churches. This will mean a sacrifice to two of the churches, but if they will do it, they will be all the happier in the end and be fully repaid. I am expecting, therefore, every church to do its duty, which will mean that all our apportionments will be paid in full. But beyond and above all this, I trust we may have a growth in grace and many new-born souls added to the churches.

T. E. White.

Raleigh.

Our work for the new year starts with promise and encouragement. All departments are alive and active. We have organized a Senior Christian Endeavor Society which is doing splendid work under the leadership of Mr. S. M. Burritt. The society gave a mid-winter seven social Tuesday night which was a pronounced success. The spiritual life of the Society is very good. We had our best meeting last Sunday night, with about twenty persons present.

Our Sunday-school has reached the highest average in the history of the school. We had a hundred even count last Sabbath. Brother Stephenson is a good Sunday-school man. He expects a larger school yet, and will have it. He is progressive, and believes in a progressive Sunday-school. Our school starts on time and closes on time. A new motto for our school, it works well.

Our Aid Society is ever faithful. They know how to succeed with anything they undertake. We cannot speak too highly of our faithful women. They are loyal aid to the church in many ways.

We are expecting a great revival in our church this spring. We have engaged Mr. Chas. Butler and his wife who are expert singers. Also Evangelist R. V. Miller who has met with great success in revivals in quite a number of the states. He has just closed a great meeting in Athens Ga. The meeting will begin the last Sunday in April and will continue as long as interest may demand.

Our building fund is growing gradually. We are hopeful of better things. Watch us, encourage us, help us.

L. F. Johnson, pastor.

Alabama Letter.

The District Meeting of the Alabama Conference was called to order at 11 a. m. 5th Saturday in Jan., at McGuire's Chapel Church. This writer conducted the services of the forenoon. After preaching we repaired to the grove where a sumptuous dinner was spread, and every body enjoyed the repast. At 1:30 p. m. the meeting was called to order, and Rev. J. D. Dollar was made temporary chairman and J. J. Carter temporary secretary. Revs. C. W. Carter, J. D. Dollar and G. D. Hunt, and Licentiate B. H. Veazey were the ministers present. Delegates were enrolled from Beulah, Christiana, New Hope, Pleasant Grove, Rock Springs and Rock Stand.

The temporary officers were made permanent. The attendance was not large but we held a good and I trust a profitable meeting. The program as printed in the Christian Sun, was adopted and nearly all the subjects were discussed. Some very helpful, speeches were made. The meeting on Sunday was in progress when I arrived. Rev. J. D. Dollar preached the sermon on Sunday. It was decided to hold the Missionary Rally the 5th Sunday in April, which takes the place of the District Meeting. This meeting will be held with Beulah Church. We look forward to this meeting as being one of great importance to the Christian church in Alabama.

Our Sunday-school Convention will meet with the church at Rock Stand 4th Sunday in March and Saturday before. We trust that we may have a good meeting of our Sunday-school Convention. Let every school prepare to be represented, and also to present correct statistics. Our denomination is suffering to day for lack of carefulness upon our part in giving out statistics. Brother do you have a Sunday-school? If so will you not see that it is represented? If not, will you not organize one and let us know at the convention how you are moving along on this line of Christian work. The program will appear in due time. Let us work and pray to that end.

Yours in earnest,

G. D. Hunt.

Wadley, Ala., R. D. 3.

A Surprise.

Recently while on my way to Raleigh, N. C., I assisted two ladies at Cavy from the car in which we were riding, and, on my return, I observed a gentleman sitting in the rear end of the car whom I recognized and whom I had not seen in many years. I went to him and found him in conversation with another gentleman. We spoke and there was at once mutual recognition and a most cordial hand-shake.

This friend then told me that while he

had not seen me for nearly thirty years yet he knew me when I arose to leave the car, and that he was, at the time I approached him, telling his friend about a whipping I gave him when he was nearly grown, and while he was in school forty years ago. He then said that he determined at the time of the flogging that he would give me a good whipping when he became a man, but said that it was not long before a change came over his mind and he felt ashamed of his conduct, and wanted to apologize for his bad behaviour on that occasion. He then asked me where I was going. He then gave me \$5.00 and directed me to get the best hat in Raleigh and wear it in remembrance of him and the event mentioned above. I thanked him and forgave him and have the hat. His name is Daniel M. Andrews, his address Roxboro, N. C. There some others now in different parts of this great republic who have had similar experience from whom I would be pleased to hear in a similar manner.

W. S. Long.

Chapel Hill, N. C.

WAR ON TUBERCULOSIS.

Simultaneously with the announcement of its next annual meeting in Denver, June 20 and 21, the National Association for the Study and Prevention of Tuberculosis presents statistics in a bulletin issued to-day, which shows the results of the crusade against consumption in the United States for the last ten years.

The seventh annual meeting of the National Association in Denver will be held just before the annual meeting of the American Medical Association in Los Angeles. The tuberculosis workers' convention will be divided into three sections under the direction of Dr. William H.

Welch of Baltimore, president. Dr. William Charles White of Pittsburg will be chairman of the Advisory Council of the association, which will meet at the same time. The three sections are, the Sociological, with Alexander M. Wilson of Philadelphia as chairman; the Clinical, with Dr. Charles L. Greene of St. Paul as chairman; and the Pathological, with Dr. William Ophuels of San Francisco as chairman. The report of the Executive Secretary, Dr. Livingston Farrand, will be incorporated in a statement of the results of the crusade against tuberculosis in the United States for the last 10 years, which will be transmitted to the International Congress on Tuberculosis in Rome, next September.

Dr. Farrand's report will show that 10 years ago there was only one organization in the United States for the education of the public about tuberculosis, the Pennsylvania Society for the Prevention of Tuberculosis. By September, 1911, the National Association says there will be over 500 such bodies. Ten years ago there were but five special dispensaries or clinics for the examination and instruction of needy tuberculosis patients, three of these being in New York City, one in Boston, and one in Providence. By September, 1911, the United States report will be able to list nearly 400 such institutions. In 1900 there were less than 100 hospitals, wards, and pavilions where tuberculosis patients could be treated, with not more than 6,500 beds all told. The National Association hopes to report by September at least 450 hospitals and sanatoria with an aggregate capacity of at least 30,000 beds.

Commenting on these possibilities, Dr. Farrand says that the educational campaign is directly responsible not only for

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the great growth in institutional provision but that it will also result in the next ten years in a striking fall in the death rate from tuberculosis. He adds, "What we need most at the moment is more hospitals, more dispensaries, and more visiting nurses. We are working for these definite ends, and the next ten years will show results even more marked than those of the decade just passed."

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

SILVER ANNIVERSARY AND MEMORIAL FUND.

\$2,500.00 for School Building in Japan.

October, 1911, will mark the twenty-fifth anniversary of the organization of the Woman's Board for Foreign Missions of the Christian Church. To fitly commemorate this anniversary the women of the Christian Church are asked to give, as a Silver Anniversary Thank-Offering, the sum of \$2,500, with which to erect a building for our Utsunomiya Christian Girls' School in Japan. This fund and the school building are to be a memorial for Mrs. Achsah E. Weston the first president of the Woman's Board for Foreign Missions. A school building in Japan in memory of Mrs. Weston is doubly appropriate; for while she was one of the pioneers in our foreign mission work, she was also an educator of no small ability and note.

Our Girls' School is helping to supply Japan's greatest need—Christian womanhood. It has been running since April, 1907, under direction of Mrs. Susie V. Fry. The presence of Miss Alice True and Mrs. Mina Kitamura, and the generous offer of money by a layman at the quadrennial convention at Huntington, Ind., 1906, opened the way for the School, which was planned for the session of the Mission Board following the Convention. The Japan Mission took the matter up, decided to locate at Utsunomiya, and asked Mrs. Fry to direct the School, which opened its first session with five pupils. The year past Mrs. Fry had the assistance of six Japanese lady teachers, one of them trained in America, and thirty-one students have been enrolled. The first building was a thatched roof Japanese house, small and poor, but the best possible under the circumstances. Now the School occupies a building partly foreign and partly Japanese. Mrs. Fry already has the applications of nine girls who desire to enter next April, for whom there is no room. The curriculum provides for the training

of Bible women as well as for the regular course. This is the only Christian school in a province of nearly a million people, the government schools being anything but Christian in their influence.

An offering from every woman in the Christian Church is our aim.

ELON COLLEGE NOTES.

Dr. Martyn Summerbell, President of the Palmer Institute, Lakemont, N. Y., and also Chairman of the Asbury Palmer Board of New York City, and sometime President of the Christian Biblical Institute, Stanfordville, N. Y., has captivated the college community this week by a course of three lectures, concerned with the period of Church History known as the Reformation. Last year, Dr. Summerbell, delivered three lectures dealing with Martin Luther and the Reformation in Germany. This year, he has undertaken to continue his study of the Reformation in Switzerland and France. The subject of Reformation in Switzerland, and the second and third lectures, the Rise of the Huguenots in France. These lectures are most scholarly, evidencing the almost complete familiarity with the history of this time, and show that Dr. Summerbell has a firm grasp on the fundamental principles of life and conduct influencing the men who were the chieftains in this great conflict for religious freedom and liberty of conscience. Dr. Summerbell attended chapel on Thursday morning and made an address to the student body which will not soon be forgotten. He said that he congratulated the students on two things: First, that they had had judgment enough to select a small college rather than a large one, as the place of their education. And secondly that they had been pious enough to select a religious college, rather than one that was non-religious or anti-religious. The scholarly manner in which he enlarged upon these two causes of congratulation made a lasting impression upon all who heard him. He left for his home in New York on Friday morning. It is the hope that he will be able to return next year as lecturer on Church History.

A most enjoyable social function, which has become a custom, is the reception given to the Senior Class by the Junior Class. The reception takes place in West Dormitory and is one of the most enjoyable occasions of the college year. This year the reception will be given on the evening of Feb. 11th. An elaborate program has been prepared, and refreshments will be served. Both Senior and Junior classes are anticipating this event with pleasure.

The exact date for the State Christian Endeavor Convention, to be held at Bur-

lington, N. C., with the Christian Church of that place, of which Rev. P. H. Fleming is pastor, has been definitely set for March 31 to April 2nd. Dr. C. H. Hubble, Field Secretary of the M. P. Young Peoples' movement in the U. S., and also president of the Michigan State C. E. of Adrian, Mich., is to conduct a ten days pre-convention campaign on behalf of C. E., and will attend the sessions of the convention as an expert in Young People's work.

The program of the Clio Literary Society entertainment, which is annually held on the night of the 22nd of February, is being thoroughly prepared for. The debate is on the question of increase of the navy. The Affirmative is to be represented by Messrs. G. G. Holland, of Holland, Va., and C. W. Roundtree, of Cypress Chapel, Va. The Negative is represented by Messrs. W. R. Roberson, Washington, N. C., and F. F. Myrick, Boaz, N. C., and also music will be given at this time by Messrs. O. B. Barnes in a vocal solo, and R. A. Campbell in a cornet solo. An oration by Mr. G. C. Cobb, of Savannah, Ga., and Snapshots at students, by Mr. J. A. Dickey.

Dr. Newman occupied the College pulpit Sunday morning and preached a very appropriate sermon, making his message a follow-up one with reference to the series of meetings just closed. Twenty-two of the converts during this meeting have joined the local church.

Mr. Henry Lawrence, who was reported sick in these columns last week, continues to improve and will soon be able to go back to the East Dormitory. He was removed at the beginning of his sickness to Prof. Harpen's residence.

Mr. R. W. Tate, Norfolk, Va., is at the bedside of his parents, Mr. and Mrs. W. S. Tate. Mr. Tate is doing very well at this writing. Mrs. Tate has a severe attack of the grippe. Many of our citizens are suffering of the same trouble—none of them are seriously sick, however. It would be hard to find a more healthful spot than Elon.

Prof. W. P. Lawrence occupied the pulpit of the Walker Avenue Christian Church, Greensboro, N. C., Sunday, the occasion being a rally day for the Laymen's Missionary Movement.

The Sunday school has decided on a new plan for appropriating its funds. All motions on resolutions carrying with them appropriations are to be referred to a standing finance committee, which is to report on the same a week later with suggestions as to what action the body should take. This committee consists of Prof. A. L. Lincoln, chairman, Mr. W. S. Noah, and Mrs. R. J. Kernodle.

President Moffitt accompanied pastor

Wicker to the Hines Chapel Church Sunday and put in a strong plea for the Special Fund of \$50,000. The kind words recently of Rev. M. W. Butler in the Young People's Worker and of Rev. W. G. Sargent in the Herald of Gospel Liberty relative to the President's effort on behalf of this fund are heartily appreciated here.

"X."

NOTES AND PERSONALS.

—Rev. M. L. Bryant of the Main St. church, Berkley, Va., used these topics last Sunday morning, "Every Man In His Place," evening, "Glad Disciples." Bro. Hanson of Park Place is to lecture for Bro. Bryan's people, this, Wednesday evening in the topic "Around the Northwest Corner."

—Rev. C. H. Rowland, Franklin, Va., either too modest or too busy, on both to write to The Sun of the work in his field, was to begin a series of six sermons to young men at the Franklin Christian Church. The topic of the first sermon was "The Young Men's Vision." Now Bro. Rowland ought to be made to furnish those sermons for that large company of young people who read The Sun; but he will not do it.

—We were pleased to show our readers last week the fine features, the open and manly face of our good brother, Rev. J. T. Kitchen, Windsor, Va., whose pen, within these last months, has been busy and faithful in carrying, almost every week, a message of hope, comfort and good cheer to thousands of Sun readers. His message last week was sweet, fragrant, edifying, inspirational and was read with profit by that constantly increasing number who enjoy so much all he writes.

Chewing Gum.—No, beloved, this is not a lecture on chewing gum, the morality or the immorality, the manners or the ill-manners of chewing it. Chew if you wish, so far as we are concerned.

But chewing gum. I was meditating on the quantity of it, and the number of us. Chewing gum has come to be somewhat. Yes, just a penny—one little brownie—a stick. But there are so many sticks. Listen: A nine-million dollar chewing gum trust was found in Chicago recently, the papers say. Nine million dollars put up, at hand invested, to make that which is to be sold out in dribbles—a penny a stick. How will that trust ever get its money back—pay interest and profits and dividends?

If you will go by "Millionaire Row" up on Fifth Avenue, New York, and enquire who live there in those massive mansions your guide will tell you that in this house a chewing gum magnate lives, in that, a soap dealer—five cents a cake—

in another a spool cotton master, in yet another "the great five and ten cents store man."

The great majority of people who have become rich by their own endeavor are those who have handled, and handled well, managed and managed well, an infinite number of little things. Think of the infinite number of sticks of chewing gum a nine-million dollar trust must make, manage, manipulate.

So is character made. So is one's life made and wrought out. Not the big things of a week or a month or moment make a good and sound and solid character. But ever and always the infinite number of little things—little deeds, little words, little acts make a man life and name and character. The infinite value and validity of small things.

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Elon College, N. C.,
Feb. 8, 1911.

My Dear Children and Friends:

It looks a little like old-times to see so many letters from the children this week. Uncle Jim wishes he might have 25 little letters each week. Who will join and thus increase the number? Rain, rain, rain, how wet the land, and the roads are in fearful condition. All our farm work is cut off for the present, except feeding and getting wood. We are glad to enroll the Baracea and Philathea classes from Pleasant Hill Church, N. C., in the monthly S. S. roll; we trust that there may be many new classes, schools and friends who will feed and clothe an orphan child for 1911.

We appreciate the many kind words and offerings coming from friends as they send in their thanksgiving or Christmas offering. Ne now put all under the head of Special.

We are grateful to Bro. S. C. Hobby of Raleigh, N. C., for his liberal check.

For quite a number of years he has been sending a check to help us along. We have 2 vacant Sundays per month, 4th and 1st. Now if any school or church should desire the Supt. to come and tell them about the Orphanage and children and work etc., and then give him a liberal subscription confer with him and make a date. Now let children and friends join in for a full year's work for 1911. Give us a full Corner each week.

Yours for the work,

Uncle Jim.

Windsor, Va.,

Feb. 1st, 1911.

Dear Uncle Jim:

I am going to school now and I enjoy drawing best of all.

I hope some day to be an artist.

I had a birthday last week and six of my schoolmates spent the night with me. I hope you and the cousins are well.

Enclose please find five cents to help.

Your niece,

Junie Maie Davis.

Now I know you had a fine time Junie. Guess those girls wish you'd have another birthday soon.

Windsor, Va.,

Feb. 1, 1911.

Dear Uncle Jim:

Christmas has passed and is almost here again. I had a fine time. Santa visited me, and brought me several things.

I guess the cousins had a fine time too.

We had a W. C. T. U. entertainment, in which they have 3 silver medals. Miss Dollie Spivey, Mr. Thomas Norfleet, and I received them, they were very pretty.

I had such a fine time Christmas I hated to start back to school, but after I got settled down and the snow came, and we had such jovial times skating and snow balling I forgot my Christmas good times.

Well as my letter is getting long, I will enclose five cents for the orphans.

Sincerely,

Hettie Davis.

Glad you were one of the winners Hettie. Glad you are interested in the W. C. T. U. work for one cannot be too zealous along this line.

Windsor, Va., Feb. 1st 1911

Dear Uncle Jim:

It has been a long time since I wrote to the corner. I went to school one day in October but the teacher said I was too young to go yet.

Glad you and the cousins had a good time Christmas we had a nice time. Sister Ruby came home to spend the holidays, and we were glad, so we four sisters were together again.

I think it is time to hear from William Staley Cheatham again. I love to hear mama read all the letters in our corner. I can hear little birdies sing every day now, I guess they feel spring is most here. We have blue violets and smilax in bloom and they are so sweet.

Find five cents to help.

Your little girl,

Violet Davis.

Every nickel helps Violet and be sure not to fail in sending yours. Have missed your long delayed letter.

Wade, N. C.,

Feb. 3, 1911.

My Dear Uncle Jim:

May I join the band of cousins? I feel so interested in the little orphans and enjoy reading the letters from the cousins.

I am ten years old. I go to school and take music.

You will find 25 cents for the Orphanage.

With much love to you all.

Fondly,

Claudia Maynard.

Welcome Claudia. Your letters will be of much interest to our corner so do not fail to send one every month.

Sanford, N. C.,

Feb. 2, 1911.

Dear Uncle Jim:

I will write and send my dime for Feb. I am a great big boy now I can walk and talk.

I like to visit Grandma, I tell mama to rejoice when we see her house. I will close with much love to you and the cousins.

Your nephew,

Carlyn Schobey.

We all love our grand mother little man. Fortunate you are to have such a good one.

Sanford, N. C.,

Feb. 2, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for February. I am going to school and learning as fast as I can.

I close for this time.

Your niece,

Annie Pearl Way.

You are improving nicely in your writing too Annie Pearl. Glad you are fond of school for you will learn much faster.

Note of Thanks.

Dear Brother Editor:

We wish, through the columns of your worthy paper, to express our heartfelt appreciation for the nice box sent us by the good people of Whisler's Chapel. The

box was filled with the best of good things to eat, which was collected and sent by Sister Sarah Ritenour. It is with deepest gratitude we acknowledge this way of remembering us.

We also wish to thank Mrs. John Spitzer, Mrs. W. J. Estep, and Mrs. Zora Mozingo for special gifts for our table.

May God richly bless every one of the givers.

Rev. and Mrs. W. T. Walters.

"Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,

By some great law unseen and still,
Not as I will."

MARRIED.

Vanpelt-Liskey.

At the home of the bride on Jan. 26, 1911 I united in the holy bonds of wedlock, Mr. William H. Vanpelt and Miss Effie May Liskey.

These are popular young people of the community of New Hope Church. Both are active and useful members of the church there. After a brief visit to friends and relatives elsewhere they will make

their home in the neighborhood there where the groom is a prosperous young farmer. They have a host of friends who wish them much happiness in their married life. May this union be blessed to God's glory.

A. W. Andes.

DIED.

Hinton.

Deacon William Anderson Hinton, departed this life, after a lingering illness of several weeks, on January 26, 1911 at the age of 59 years, 9 months and 3 days. Deacon Hinton was a faithful member of Lebanon Christian Church, an excellent member of the Masonic fraternity, a good father, a loving husband, a neighborly citizen, and faithful friend. He will be greatly missed in the church and community because he was ever faithful to his trust and ready to sympathize with the distressed and help those in need. While he is gone to his reward, his life, influence and example will live after him to bless the church and community in which he lived.

Funeral services were conducted at the church and his remains were laid away to await the resurrection morn. Peace be to his ashes and may the comforting influence of the Christian religion console the bereaved ones until they shall meet again in the sweet by-and-by.

W. C. Wicker.

Hughes.

Daisy Inez Hughes, daughter of Robert and Laura Hughes, was born July 27, 1899 and died Feb. 5, 1911, aged 11 years, 6 months, and 8 days. Daisy was a good girl, a faithful member of Berea Sunday-school. She always had a smile and a kind word for all, and bore her affliction patiently. Daisy will be missed not only in the home, but in the Sunday-school and community. She has just gone on before to her reward. Funeral by the writer, conducted from Bethlehem church, Feb. 6, 1911. May the Lord by his Spirit comfort the bereaved ones.

L. I. Cox.

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• Begun on page 7

and solid earth, or a rock, must be found or which to lay the foundation stones. Much depends on this part of the structure. Upon the foundation the weight of the entire building rests. And if the foundation be insecurely laid, the whole building will be unsafe. Many structures have fallen because the foundation was not broad and strong enough to support the weight of the building. Many are the lives that have been wrecked because of an improper beginning. If a building stands, the foundation must be properly laid. If a life is to be one of honor and usefulness the beginning must be right. "Whatsoever a man soweth, that shall he also reap."

But the foundation is not the whole building and if left alone serves no purpose. The super-structure must go up. In this also great care is necessary. It is not enough for the builder to have the plan—he must study what the plan calls for. Each corner of the house must be according to the square and plumb-line and every arch must be part of a circle. Work carelessly done lessens the value of a building. Habits carelessly formed will certainly mar a life. Anything that is worth doing is worth doing well. Work wisely done will stand long after a thing done in a slip shod manner has been forgotten. The life that counts for most is the one copied after Christ, our perfect plan.

Just as the house is not built for itself, but for service, so man is not to live for himself alone. If a house serves no purpose, it were better that house had never been built, for time, labor and money have been spent in vain. If one is not a blessing unto some one else, one lives in vain. The selfish life is a serviceless life,—empty, vacant, barren, useless. It is one's privilege, however, to live in a way so that one's life shall be a blessing unto others, each day doing some good. Christ has left us an example that we should follow in His steps.

C. E. TOPIC FOR FEB. 26—A FEW SUGGESTIONS.

Missions in the South—Isa. 55:1-13.

The Missionary Committee should lead. Have one member of the Committee lead the opening prayer, another read the Scripture, a third give the comment, a fourth announce the hymns, and the chairman make the leader's remarks.

The Leader:—The peculiar problems of the South—such problems as the world never seen before—call for statesmanship of a rare type in arriving at their solution. No other land has ever had such a problem as our negro problem, to mention only one of our problems. These negroes, only one generation removed from slavery,

are making commendable progress, but they have a long way to go yet, and in their upward journey their Anglo-Saxon brothers must point the way. How to lead this inferior race to attain its best will require much thought, meditation, prayer, and consecrated effort. This does not call for social equality or manhood suffrage, but for industrial efficiency and spiritual devotion. We should strive to do our part in this uplift of a race.

Written Work:—Have essays or talks of not more than five minutes on, "Franklinton Christian College;" "The Christian church in the South among the negroes;" "The mountain whites of the South;" "Prohibition and the Southern churches;" "The church and the Battle against disease in the South;" "Home Mission churches of the Southern Christian Convention;" "The Financing of our Home Mission Work."

Questions for Answer in the Meeting:

What is the great commission?

What is the greatest need of the South?

Who are our Southern Home Mission Pastors?

Whence comes the money to support our Home Mission enterprises?

What did our recent Southern Christian Convention do in regard to the Laymen's Missionary Movement?

What are our Sunday-schools doing for Home Missions?

What should our C. E. Societies undertake to do?

What is Franklin Christian College doing for the negroes of our Southern Church?

What is the negro's greatest need?

What elements must a comprehensive solution of the negro problem include? (To several.)

Who is the Southern negro's best friend?

Tell of the negro's progress during the past generation.

What are the peculiar problems of the Mountain whites of the South?

What means are being used for their solution?

How is Home Mission work affected by the Saloon?

How does disease affect Home Mission work in the South?

What can our Society definitely undertake in the way of Home Mission work? (To the President or the Pastor.)

For Next Week:—Ask each member to read the life of Moses as it is recorded in Exodus and from it select a favorable verse or truth for the consecration service.

Daily Reading:—**Lessons from Moses Life.**
M., In God's School. Acts 7:20-30.
T., The Call. Ex. 3:1-10.
W., Divine Strength. Ex. 3:11-20.
T., Great Renunciation. Heb. 11:24-37.

F., Great Leadership. Deut. 34:1-7.
S., Great Reward. Heb. 11:25.
Sun.,—Lessons from Moses' Life. Ex. 3:1-14.

Norfolk Letter.

The friends of Mrs. Hanson were glad to see her in her usual place in the Sunday-school and church, Sunday.

Bro. Twiddy continues to improve.

We were glad to have at the morning service, Mr. and Mrs. Kinney and Mrs. Howsare.

Bro. Hanson preached a good sermon on the subject of Foreign Missions at 11 o'clock. At night his sermon was strong and forceful on the subject of the judgment. Mrs. Fentress added to the evening service by a soprano solo.

Mrs. Minne Dixon and little son leave this morning for their home in Warren, Pa.

J. W. Manning.

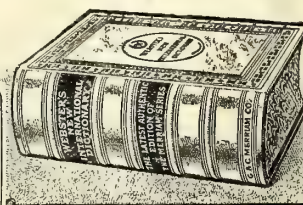
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A PECULIAR MEMORIAL.

The Lord's Supper is a memorial of His death. Its observance is to always be in memory of the sacrifice which He made in behalf of the redemption of sinful people. He suffered death for the sake of saving people from their spiritual death. He gave His life, that many might receive eternal life. No one could have such life without Christ's death. And when believers properly partake of the Supper they remember that truth. At each supper they have a fresh remembrance of the fact that their present life is owing to Christ's sacrifice of his life for them. They are not only to remember his death as a fact, but also its relation to themselves. The memorial feast is a reminder of what Christians owe to Christ. They are to remember anew that they would not be Christians if Christ had not died for them; nor would they be Christians if they had not accepted the salvation which comes through that death. It is not befitting that unsaved people should partake of the memorial Supper. It is for only those who have accepted the Lord who died for sinners. Unsaved ones cannot commemorate a thing which they have refused to accept. It is true that Christ died for them, but they have not acknowledged the relation of that death to themselves, and hence they have not united themselves to Christ. The Supper is to keep its observers in renewed memory of the death which made possible their own deliverance from death, and the reception of life in its place. This memorial is distinctly different from all other memorials. The late Dr. H. E. Weston, of Crozer Theological Seminary, said: "As Christianity is unique, so are its ordinances. What human society, in any age, ever instituted a feast to commemorate the death of its founder? Then celebrate with festivity and rejoicing the birth of their heroes their accession to power, the date of discoveries by which they enrich the world. Sometimes, indeed, the death is observed, but always as an occasion of sorrow, oftentimes with wrath, never with gladness." But Christians observe the memorial of Christ's death with gladness and holy praise.

C. H. Wetherbe.

WHAT IS YOUR LIFE?

Life is a gift from the hand of God. That is an old-fashioned philosophy, but no reasoning or argument of man has been able to supersede it. Life can have no meaning unless that be true. Driven as we are to seek a rational purpose and motive to our human existence, we find it, if we find it at all, there. We may have difficulty, staggering difficulty, in reconciling some of the facts of our life

with our doctrine of it, but unless we hold to our doctrine the whole fabric of our life falls into meaningless confusion.

And if it gives meaning, does not this fact also give dignity and worth to our human life? If we would live the days and weeks and months of this new year in even a dim consciousness of this fact, would we not thereby lift up the actions and purposes and ideals of our life into a new and holier atmosphere? It might be that to the outward seeming our life would not greatly change; for, after all, it is probable that most of us are in the place in life that God would have us fill, and that the commonplace things that we are doing are in his plan for us. But there would come into our common days a new light and glory, just because those days were put in close relation to him. It is that light from the hills of God that alone can lighten and flood every way of life; it is only because man is God's child that anything he does or is may be worth while.

If we could live our life in the consciousness of these facts, it might be that life would have just that added something that often we have dimly longed and sighed for. Honest work faithfully done; the conscientious fulfillment of the common duties and obligations of life; unselfish planning and toil for those whose lives are linked to ours—we are so constituted that all these things give us very real satisfaction and pleasure, but we may have all these and still want something of God and the divine in our life, and until we get that want filled life will be sadly unsatisfactory and incomplete.

A wise man soon learns that the effort to avoid suffering and obtain happiness in life by aloofness, by refusing to mingle with the throng, to take our place in the marching and the fighting, the fearing and the suffering that seem the common lot of our common humanity, is of all possible efforts in life the most foolish and the most hopeless. The weariness of toil and struggle and conflict is soon seen to be as nothing compared with the ache that comes to the heart and life that shuts itself up to the numbing, chilling influences of selfishness and fear. But even the wise man oftentimes learns slowly that the best, the only true, life is that one in which everything stands in definite, clear, positive relation to God; that life in which, in everything that is thought and said and done, man looks up through the earthly and the commonplace clear into the face of God.—Christian Guardian.

THE NORTH DURING THE CIVIL WAR.

The present generation has an idea that while the Civil War was raging all

other activities of the country were either suspended or greatly reduced. It imagines that what happened in the South must have taken place in the North to a greater or less extent. That this view is wholly erroneous is shown by Professor Emerson David Fite, of Yale University, in his *Social and Industrial Conditions During the Civil War*. This is an important contribution to the history of that period, and is almost unique. We have had any amount of military histories and biographies, but little concerning the ordinary events while the young men were away fighting. The fact is that the North made extraordinary strides in every direction while the war was in progress. Although, first and last, nearly two millions of men went from the North to the armed camps, it was only near the close that a million were actually in the field at any one time. Most of these young men enlisted when they were twenty-two years old or less, and the number of those more than twenty-seven was very small, relatively speaking. Thus, although many boys and young men were withdrawn from activities, the older ones remained, and conducted business and the farms on an elaborate scale. The harvests throughout the war were unusually good, and the foreign demand was heavy. The invention of mowers and reapers made the loss of younger men on the farms less notable. Manufacturing was stimulated by the war itself and by the heavy foreign trade.

Education also flourished, for many colleges were founded in this period, and the gifts were unusually heavy to those of older standing. On the whole, the chief trouble in the North seems to have been anxiety over the issue of the conflict, and grief for the dead, rather than for a loss of commercial and industrial activities. It is true that many soldiers left dependent families behind, but to a large extent these were cared for by friends; so that at the close of the conflict the North, with its new potentialities in all directions, was really stronger than ever before, while the South lay industrially prostrate. The book is primarily for the student of economics, but it will be interesting to any one who wants to get a good historical perspective.—Book News.

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ditions confronting the church—whether
he unconsciously excuses his own inactiv-
ity by calling them 'problems,' or whether
he assumes the militant attitude and recog-
nizes the difficulties of opportunities.
Paul was not blind to the difficulties which
confronted him. 'A great door and ef-

fectual is opened unto me,' he declared,
'and there are many adversaries.' The
adversaries only stimulated him to win
greater victories. The pastor who holds
so vital a relation to the coming of the
kingdom must see three great opportuni-
ties, and avail himself of them.—Bates.

The Christian Sun.

VOLUME LXIII.]

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

[No. 8.

J. O. Atkinson, Editor.

GREENSBORO, N. C., FEBRUARY 22, 1911

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GOD THE ULTIMATE AUTHORITY.

Rev. Carlyle Summerbell, A. M.

Mark 1: 21-22: "And straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his teachings: for he taught them as having authority, and not as the scribes."

Men consciously or unconsciously are seeking authority, and endeavoring to conform themselves thereto. The progress of the race depends upon what it takes for its authority, and how much it lives up to that which it acknowledges to be just and true.

In the development of our beloved country, the beginnings of its life as a separate nation, had to do with the authority of our British cousins, to tax us without our leave or license. "No taxation without representation," was the sign of the conflict of the authority of the state across the water, with the authority of the individuals in the colonies. The basal difference was not the amount of the tax, so much as the rightful authority of its imposition. The right of the people as weighed with the right of the crown, was the old question of who had the higher authority, which was finally settled by the arbitration of arms.

And in our Civil War, slavery was only the immediate irritant, the question preeminently concerned States rights, the authority of the state to withdraw from the United States, or the authority of the people of all the states, to dictate to the people of one or more states. The phrase, "We the people of the United States, in order to form a more perfect union," proved itself true by the compulsory and barbaric way of ending a conflict which we call war, the science of barbarous argument, the authority of the sword.

Those of you who have been studying the Sunday school lessons for this quarter may remember that the beginnings of the divided kingdom was because a young and foolish king listened not to the voice of the old men who advised him to be a servant to the people, but hearkened to the voice of the young men, making his own authority superior to the authority of the people. "If thou wilt be a servant unto this people, * * * they will be thy servants," said the old men. Increase the authority of the king by increasing the burdens, said the young men.

In the history of our own times one can see this conflict of authority, and the cause or authority of the common people growing. Our fathers chose electors to elect the President of the United States, but this has practically been taken out of their hands, so that they simply transmit the vote of the people, just as some states now practically elect senators, allowing the members of the legislature to record the popular vote. This power of government is that it may change its very life, not by appealing to arms, and bloodshed, and destruction, but by the peaceful revolution of the ballot, and an appeal to the conscience of the individual. That is, our republican form of government responds readily to the desires and wishes of the individual voter, for in him ultimately rests its authority.

And this did not come suddenly since our country declared its independence and became a nation among the nations of the world, but only at the end of a long and strenuous struggle mankind has made. Being the heirs of the ages, we inherit our wealth of sociological knowledge from the preceding generations, and our formulas of living are worked out for us, so that we need but to apply ourselves and enter into the kingdom prepared for us from the foundations of the world.

Not only in the government but in the world of art one can see how much what men consider to be authoritative transforms and changes aesthetics: the authority of the beautiful had its own peaceful revolutions and its own established laws. The Greeks developed the beautiful for itself alone, and the stately columns, smooth and flowing lines, have an authority all of their own, probably the highest at least for the present of that style of architecture, with the pointed columns and arches, the suggestion of mystery and the aspiration of man to higher things than the present earth, and these all had an authority of their own, their own excuse for being. The authority of the Greek and the authority of the Goth both appeal to him who would seek the highest and best architecture.

Man is always seeking the authority of what may be called natural laws. Why the apple fell down to the earth instead of away from it, may have suggested to Newton the law of gravitation, but the law of gravitation was in existence long

before Newton was heard of, and did not depend upon his discovery in order to work. Natural things are under the authority of natural laws. Gravitation has no control over your thoughts, but it does have an influence over the earthen vessel that contains the thoughts. It is fixed, immutable, beneficent, as are all the laws of God.

Now our understanding of natural laws changes, we explore more and more into the realm of the unknown, but the laws themselves do not change with our understanding of them, but we ourselves must change in order to understand them. Such is the march of humanity; by service we become kings, and by coming under authority, we ourselves become authority.

In the development of religion and theological truths, man ever keeps pace with the truth and the religion he acquires, his progress being ever from the lower to the higher. Paul in writing to the Corinthians says: "The first man is of the earth earthy: the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The great Teacher said, "Behold, the kingdom of God is within you." Bearing the image of the heavenly you are a part of the kingdom, and God reigns in you.

And Paul writes to the Corinthians, 2:4-7: "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." And then he goes on in that psalm of victory describing the endless conflict between the lower and higher:

"We are pressed on every side, yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed."

Surely this is an epitome of the history of mankind upon the earth. He is pressed on every side, he is pursued, he is smitten down, but some power, call it what you please, keeps him from despair, and does not forsake him, nor leave him. And with a hope that ennobles and faith that makes divine, he calls the power, "That which was, and is, and is to come," "The Lord of Hosts, the King of Glory," and last and most precious of all "Our Heavenly Father."

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EDITORIAL.

COVETOUSNESS.

(Take heed, and beware of covetousness.—Luke, 12:15 Golden text for Sunday Feb. 26.)

No wonder the Bible gives that injunction. It could not do otherwise and be complete. To have left this out would have meant a great lack so far as human virtues and vices are concerned.

It is doubtful if any single sin or vice has led to more desperate and deadly wickedness, tragedy and crime than this of covetousness—the great desire to possess that which belongs to another. The Sunday-school lesson today carries one of its horrible crimes. Here was a king, shrewd, rich, powerful. He had broad possessions, unlimited lands, magnificent estates, an ivory palace. Riches and luxury and splendor surrounded him. But here is a single field possessed, as a legacy, by a sturdy farmer, a good citizen. Strange that the king could not be contented with all his broad possessions. But all of these availed him nothing as long as there was adjoining him a piece of land that his covetous heart desired.

So much did this king want this piece of land that he would not even eat.

How strange we weak mortals are. We forget what we have in a mad desire to get what we have not. Naboth's vineyard seemed more attractive, more inviting, more desirable to Ahab than all the vast belongings that Ahab already possessed.

This is not infrequently the case. A poor man has that which rightfully belongs to him. A rich man begins to desire it. Now this poor man's meager possession looms up larger to the rich man than all the rich man's belongings beside. And the rich man is miserable, with all his belongings, till he has bought out, driven out, or crushed out that poor man.

There is no sort of dishonesty, duplicity or deceit a man will not resort to, that men in all time have resorted to, in order to carry out a covetous desire, once that desire has possessed one. A thousand criminals are in our prisons today, and a thousand others deserve to be there from crimes committed because of a covetous heart, desire, disposition. One would better live in poverty the rest of one's days than to develop in one's heart, or allow to grow there, the desire to covet.

The most of this world's misery and unhappiness come from a desire to possess that which does not rightfully belong to us, to get that which is another's and should be another's. If we will think

over what we have, and reckon our blessings and benefits, we may remain fairly contented and happy. But when one begins to brood over what one hasn't pine over possessions that belong to another, enlarge upon another's and discredit one's own, there is unhappiness, and there is danger ahead. It is right for one to desire, to toil and to purchase honestly and honorably. But to desire with lust and longing that which rightfully belongs to another and that which another has a right to and does not desire to part with, that is wrong, evil, wicked—and leads to ruin. Thou shalt not covet.

A SUBLIME SENTIMENT.

Pity indeed it is that our Christian churches cannot act as well as enact, accomplish as well as adopt, and solve as well as resolve. We are long on resolutions, beautiful plans, noble sentiments.

Some of the sublimest sentiments we have heard anywhere we caught at our Conferences and Conventions. One of them is before us now. It was born of a high and holy impulse, and the mind that conceived it was charged with heavenly energy at the time. It is a Missionary Manifesto. On October 25, 1910 the American Convention at Troy, Ohio, adopted it. Read it line for line, word for word and catch a vision of what our churches have before them: it is a noble, a sublime sentiment.

"Filled with a profound sense of the goodness of Almighty God to us severally and collectively, and possessed by a profound sense of our responsibility to God and man on account of His multiplied blessings and abounding grace in Jesus Christ our Lord, we, the members of the American Christian Convention, representatives of the Christian denomination gathered in quadrennial session at Troy, Ohio, humbly and reverently acknowledge His goodness and cheerfully shoulder our responsibilities. We unequivocally declare our undying loyalty to Jesus Christ our Lord and His teachings, believing Him and them a sufficient power in the hearts and minds of devoted Christian disciples to transform the world. We emphatically assert our belief in the world-wide mission of Christianity, and in the world-embracing missionary enterprise, declaring our determination to bear an honorable part in both, and in the burning zeal of four fathers for gospel proclamation, to continue which we dedicate ourselves.

And we severally and individually challenge every brother and sister in our whole denomination to emulate the zeal of the Apostles and early heralds of the Cross, and untiring missionaries of all Christian centuries, and our fathers of the

nineteenth century, in proclaiming the Gospel and winning men and women to Christ; we challenge them to regard their possessions and their own lives as a stewardship from God to be sacredly used for Christian ends; to adopt in public worship and in private life systematic and proportionate giving for all legitimate church and benevolent work, including Home and Foreign Missions. We furthermore challenge our brethren to repeat again this manifesto and challenge until it shall be burned into every hearer's mind and shall reach the remotest member of the most sequestered church in the whole brotherhood.

All this we do with the full determination to make every declaration and summons foregoing effective in our own lives, and with all our brethren to fulfill the Lord's will, to the intent that the whole world may come under the loving sway of God and His Anointed One."

We submit that the sentiment there is noble, sublime, and tastes of heaven.

What are we going to do with this manifesto, this challenge, brethren? It is before us, adopted, resolved, enacted. Shall we, or shall we not, make it effectual in our lives, in our churches, in our giving?

It is certainly a sentiment worth while, and worthy of acting upon, living up to. God help us of the Christian Church to wake up as touching this very vital question of giving for Missions. We are not awake. We are only dreaming. The day dawns, and the hour of arising has come. Oh! my brethren, shall these noble sentiments we love so much to hear die in the hearing, and pass with the echo? God forbid.

THE FAITHFUL SUNDAY-SCHOOL SUPERINTENDENT.

For our part we take very little stock in what many know-alls get off about the slow, dull, indifferent, Sunday-school superintendent. We do not know a class of people any where who work with more concern and diligence, the year around, for the advancement of Christ's kingdom, without any reward, than do these superintendents. In this issue of The Sun one is told of whose school has run nine years, with the exception of a very few Sundays, and he missed only two Sundays out of all that long period. Think what that means. For these nine years that Superintendent has made it his thought and deep care, Sunday after Sunday, cold weather and warm, when feeling good or indisposed, to leave his home at an appointed hour and go to the place of his school. He has never been paid a penny; he has never expected a penny for

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✓ **CHARLES UNDERWOOD BUTLER.**

Greensboro.

We are pleased to present to Sun readers the face of Charles Underwood Butler, a man who is winning hundreds to Christ and the better life with his marvelous power in song. One of the most noted evangelistic singers in the United States. The following from Pastor L. E. Smith of our Greensboro church explains:

We have been most fortunate in securing the services of the noted singers Mr. and Mrs. Charles Underwood Butler. Mr. Butler is an evangelical singer of national reputation, having sung for Dr. A. Torrey, Rev. Billie Sunday and others. Alexander dubbed him "The man with an orange blossom in his voice." Mrs. Butler is one of the star singers in the Christian Church choir, Springfield,

Ill. The meetings begin Feb. 23 and last through March 5. We are hoping, praying for and expecting, a gracious revival and a wonderful ingathering of souls. This is one of the greatest undertakings, of this nature, ever assumed by any one church of Greensboro. And we trust that we may have the earnest prayers of every one whom the Sun reaches for the success of this undertaking. E

—According to the Bureau of Agriculture, the average price of horses Jan. 1, 1911 was \$111.67 and of mules \$125.62; the average on Jan. 1, 1910 was, for horses, \$108.19, for mules \$119.84; on Jan. 1, 1909 the average price of horses was \$95.64, of mules \$107.84. And they still keep going higher.

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his service. He simply did his work for Jesus' sake. He knew there was no glory in it; no worldly honor; no preferment. He did his work as best he could, and in all this world he expects no reward.

We submit that this kind of a man is worth somewhat, and is not to be discarded when it comes to a reckoning of real men and their influence whom you have known.

Often these men have had little to encourage them. They go to their schools whether the teachers come or not. Maybe at the opening of school half the teachers are absent, and teachers must be secured. Maybe the secretary is absent and a record must be made. Maybe the chorister is absent and songs must be led, the organist is away and some one must play. The superintendent has such problems to face almost every Sunday. No wonder discouragement overwhelms him some times; but he keeps on keeping on.

These superintendents may not know all there is in the books. Many of them may not have time to prepare the lessons well. They are not the most learned, nor the most cultured. Still they know the work is to be done. And they undertake it because they see it to be their duty, and because they want to do God's will and their work. I reckon them among the bravest, best, truest men I know. I wish a word in the Sun might encourage them; for they deserve it. God guides them and their faces are firmly fixed on their duty—and on Heaven. They are fighting a good fight. God bless all our faithful Sunday-school superintendents. This world will never compensate them for the great work they have done. Heaven alone will do that.

A CERTAINTY.

Thus muses the esteemed Virginian-Pilot of Norfolk: "The will of a New York man is apologetic in tone because the testator could not have more for the benefit of his heirs. Even at that, it is a safe bet that he did not take anything with him." Need not bet anything about it, contemporary. That is fixed. "We brought nothing into this world, and it is certain we can carry nothing out." And if it were not fixed in holy writ it would be determined in reason. For if prepared to go, all the wealth of this world would be poverty in comparison with what we shall possess beyond the grave. If not prepared, property and possessions could avail nothing where the fire is not quenched and the worm dieth not. No, we need have no betting about that. It is irrevocably and eternally fixed, fixed, neighbor, fixed.

Begun on page 1.

Instinctively at his best man is even searching and seeking for the will of God, feeling that his will is the final authority, and his paths, the ways of peace. Where then can we find the word of God? When will he speak to our hearts? How can we know him when we see him? Are his representatives upon earth? It is the despair and hope of mankind; the plaintive cry of humanity is the quest for the Absolute.

Our Roman Catholic brethren tell us that the church is the representative authority of God upon the earth, that when Jesus Christ, who was God incarnate, went away, he gave the keys and authority to Peter who was the first head of the church, the first Pope, and it was passed on, so that there has been an unbroken line from that day to this. The church therefore should be heard, and when the Pope speaks from the chair of Peter, his message is infallible, for it is the truth of God and has his authority.

But when we apply our reason to this theory and study the New Testament history, we see that Peter was very human, in many ways. Paul withstood him to his face, and while he was a great force for the propagation of Christianity, he was also subject to the mistakes and errors and shortcomings of common humanity. And the character of Peter has been largely the character of the church. Its popes have always been men, its councils often governed by politicians, its development retarded by its ignorance and arrogance. In fact it is a human institution, because built by men and women who are fallible. Does it have the authority of God? The question cannot be answered by Yes or No. It must be answered by Yes and No. It possesses both truth and error. The truth is always authority, and so far as it conforms to that truth and lives in it, it is worthy of our honor and our homage. But it containing error, has this error crop out. One pope says one thing, another pope says the opposite, then which pope has the whole truth? The Roman church like every human institution makes its mistakes, the most glaring of which, is probably the inquisition. May God grant that the Latin church, for its own sake, and the sake of the world, may never have its authority supreme in the state, for its authority and the authority of God are not the same.

Where then shall we find the authority of God? Many of our Protestant ancestors believed it could be found in the Bible, and there alone. The Bible, they confidently affirm, is the word of God. He has there left his will and his message to the world. The word of God is the Bible and the Bible is the word of God. Now when we apply reason to this proposition,

we cannot make a sweeping affirmative or a sweeping negative, but must also say "Yes and No." The Bible is full of glorious truths of the higher, the heavenly life. In no book will you find such great authority of God as the Bible. The highest aspirations of a people who developed in monotheism, until they produced Jesus, the Savior, are here recorded by many authors, and the gleanings of a thousand years, shine with all their beauty upon the seacher for truth who reads the Bible. But in this thousand years, the men changed, and their appreciation of truth changed, and the emphasis changed, and greater and more thorough truths were taught toward the end than at the beginnings. But the precious truths were enfolded in earthen vessels. And in modern times when men began to recognize that part of this wonderful structure, was of the earth, earthy, this too often caused them to deny or ignore the heavenly part. "All or None" has been the cry of the theologian as well as the scientist. It is the philosophy of a fool, when it is applied to the Bible. It sets credulity above faith, or develops iconoclasts, who when they destroy idols, have nothing to give in return. There are parts of the Bible that transport us to the holy of holies of the sincere souls, there are other parts which describe the latest styles of ecclesiastical clothes made and worn by the priest Aaron and his sons. Some of the Psalms are apples of gold in pictures of silver, others portray a vengeful spirit and plead for the horrible death of the children of enemies. As a great library it contains the smug pessimism of the cultured writer of the book of Ecclesiastes, but it also embraces sermons of Jesus, the greatest poems ever written.

And as we come to the greatest revelation of God, found in the Son of man, we find here the voice nearest the Absolute, the grace of whose life and the charm of whose thoughts yet entrance us as when he entered the synagogue in old Capernaum and astonished the people by his teachings, for he taught as having authority and not as the scribes. This ever the difference between the priestly and the prophetic function. The priest teaches with the authority of the church, as the scribes with the authority of the sacred writings, but Jesus taught with the authority of one who knows truth at first hand.

With the birth of Jesus came the beginnings of a new heaven and a new earth, the prince of peace had arrived, and henceforth a new light shone in the hearts of the children of men.

It is true he set aside, directly or indirectly, the needless accessories of the ancient law, but he gave great ideas in their places, and made the appeal, not to the

pride of the race, but to the innate ideas of justice and kindness which God plants in the human hearts. He insisted that his fellow Jews should make his Father's house a house of prayer, and not a den of thieves, and it commended itself to the people. His was the voice of authority, because it was the voice of truth.

He suggested by his work and word that the Sabbath was for mankind, and not mankind for the Sabbath, and yet we think his thoughts and hear his words, because they were authoritative. It appeals to our reason as well as our feelings, this grander, braver view of life.

He preached the gospel, yes, and lived it, that it is more blessed to give than to receive. And men looked upon him and said, Truly a God has come down to us, and the Creator has become the creature.

It was because of his nearness to the divine mind, and his closeness to his Father, that the glory of God shone in the face of Jesus the Anointed. He was blessed by a humble mother, who pondered many things in her heart, he received the education of the greatest religious race in the history of the world, and his certificate of ministry came from the tears of a woman of the town, and his anointing from a transformed life. This was his authority, the fact of his success with men, this was his coat of arms, Service to others.

Do we have here the last and ultimate authority of all religion? Is this indeed the Great God of All?

Suppose we assume for the moment that that final authority is in Jesus, that the words of the New Testament are the actual words, and turning to John, which breathes so much of spirituality that it is especially dear to all who have the gentle spirit of his life, we read:

"He that hath seen me hath seen the Father * * * * Believe thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also: greater works than these shall he do; because I go unto the Father."

And again, "If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I."

Is there not back of these, to us, familiar words the underlying thought that the Father is greater than the Son, that the Creator is more than the creature, that the Absolute is not the Christ, but the Christ is the revelation of the Absolute?

The supreme authority then is found according to the philosophy of the teach-

ings of the Master, in a Father, who in heaven, is yet upon earth here and now. Not in the past, but in the living, and in this near and living God, Jesus lived and died, and somehow this belief and work brought him nearer to us and nearer to God.

May I suggest that this personal relationship to the source of Authority, may not be so far away from the truth which Spencer felt, as expressed in his familiar words,

"But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he can neither find or conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is even in presence of an Infinite and Eternal Energy, from which all things proceed."

It would not be a scientific heresy, which of course is quickly attacked by all orthodox scientists, I would like to say that in the foregoing statement, Mr. Spencer shows himself to be a High Priest of science, but only priest, not a prophet. That is, he is a student of the laws of the universe, he reverences these laws of the universe, he reverences these laws, he tabulates as a clerk, he studies as a pupil, he synthesizes, and then says, that he is in the presence of an Infinite and Eternal Energy. But he can not appreciate anything further than the energy which he says is Infinite and Eternal. This energy produced a Spencer, a Shakespeare, a Christ, and it is urging mankind upward and onward, not by brute force, but in a way, that without destroying man's free will, accomplishes its own ends. What a wonderful energy!

Would it not seem reasonable to believe that this Infinite and Eternal Energy, which acts so that results are on the whole beneficent to mankind, is a personality, whose laws which the scientist study, reveal the will? of what we call the "Supreme Being?" Our human notions may be, as Mr. Spencer says, "irrelevant to the Supreme Reality." So may also our present hypothesis of the qualities of matter. But if these are the best working hypothesis, why not use them until we can have something better?

The need of our modern life is to get nearer the source of authority and have some authority of our own, when we preach our gospel. We need to discover more of God, quicken our minds, enlarge our hearts, consider God the cause, not a single group of phenomena but of all phenomena and the relations thereto. We are sadly in need of coming in direct touch with the Ultimate Reality. The men who did so, gave us our religion, and with this borrowed source of power, and second

hand theology, we have been doing good, but in this transmission of power friction uses much of the energy, so that our last efforts are a polite optimism that smiles through our tears.

When the old prophet said, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God," have we moderns gone beyond that today? When Peter said, "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him," has our study of comparative religion gone much beyond that? When Jesus gave the name of Father to Jehovah, have we gone an inch beyond that concept today?

Let us make use of the church, the Bible the great Christ spirit, but let us also go beyond these authorities, to the authority for them all, God.

First the natural, then the spiritual. Our age has developed the natural to a marvelous extent, is it not time to pay serious attention to the spiritual? We are in dead earnest in business, men sacrifice themselves constantly on this altar, but our religion seems a luxury and superfluity rather than our life.

The orthodox small efforts seem like jokes about heaven and hell, the liberal admires himself in the glass, and loses sight of his debt to all men. Whereas if either were thoroughly awake, greater things would be done for mankind.

The greatest privilege God gives us in this life, is to know Him. And somehow we are missing it. The books of an author may be delightful and interesting, charming our imagination, and lifting our spirits to the stars of hope and aspiration. Yet to know the author who produced the book is more, because the author's best is not in the book but in himself. So, to know this book of the Universe is wonderful, to scan the pages of the earth, where they lie at our feet, page upon page, and line over line, to take a peep at the heavens through the telescope, to consider the lilies of the field, and the life in the deep sea, to judge man, and his history, would be enough for us, if we were only astronomers or scientists, or historians, but we are more than that we are men, and we will never be satisfied, or happy, or content, until we shall know the author of this wonderful book, which for a better name we call "The Universe." And when we see this author we will find the authority, the unknowable becoming known, the Ultimate Reality becoming real to us.

As a little child develops in this life, by being a child and guided by the superior authority which it cannot understand

but learns to appreciate, so we, becoming as little children in the kingdom of God, will become capable of exercising and being authority, by the same sweet humility and teachableness of the child. And gradually the veil shall be lifted from our eyes, and we shall no longer see through a glass darkly.

500 Pine St., Fall River, Mass.

CHRISTIAN CONDUCT.

I believe a true Christian will greet another with a smile and pleasantness. It does not make any difference what church we belong to, if we are a true Christian we will love one another.

I thank God for His love towards us. He loves us with an everlasting love.

He said he would be with us forever.

We ought to come to gether as bands of brethren and sisters in Christ Jesus.

Let us think of the home that God has prepared for us, a place of rest for all who love and serve Him.

We read in Revelation 21:4. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away."

How sweet this scripture is to a pure Christian to think that God will wipe away the tears from their eyes.

When I hear the old song, "How firm a foundation," I feel that if we shall build on the sure foundation I am sure we will never fall. Jesus is our foundation and we can have no other and be safe. We should strive daily to build on Him, trust Him as our refuge and our stay.

Tom Deas.

Richland, Ga.

TEACHER TRAINING BOOK. II.

I have read with interest the Manual of Training of the Sunday-school Teacher, Part II prepared under the editorship of Prof. Harper. Its scope is indicated by its title, and offers a well selected and well wrought out body of counsel in the practical work of teaching and training methods, as well as a compound of information on matters biblical, historical and archaeological, which are important to the teacher, and which he will find it difficult to secure elsewhere in as compact a form. The very moderate price of the book puts it within the reach of the average teacher in all our schools, and it will aid the progressive superintendent who sees to it that his teachers are supplied with the work and that they work in mastering its contents.

Martyn Summerbell.

Lakemont, N. Y.

NOTES AND PERSONALS.

—In international marriages (so called) did you ever hear of one in which the bride was a rich foreigner? Or, in which the bride, though American, was aught else than rich, and an heiress? On the other hand the millions that go abroad each year for foreign titles (and later for divorce proceedings), if computed would be astounding.

—The following is from the Christian Endeavor World of Boston and is about our late lamented and venerable brother Coe. "One of the famous men of the American Christian Convention, Rev. Isaac H. Coe, died in New Bedford, Mass., on January 18, at the age of 92. He was an active politician, and had held many public offices, and was also president of the denominational convention for twelve years."

—Parenthood carries its anxieties all through life, and the older the parent the deeper becomes the solicitude. A New Jersey father celebrated his one hundred and first birthday recently, and when congratulated on his long life and good health, said that the only thing that troubled him was the poor health of his seventy-six year old son. But, without anxiety and solicitude comes little happiness in this life.

—Possibly the most observed and closely scrutinized women in the United States are those three who are members of Colorado legislature.

A distinguished physician who has been studying the situation for years, and collected sufficient data, says that in a family of "an only child" only one in eight is thoroughly healthy. Whereas in those of large families two out of three are healthy. He attributes the poor health of "the only child in the family" to overmuch petting and pampering and solicitude.

—Bro. C. A. Hines of Greensboro is certainly getting at the heart of the matter on church finances in the excellent papers now appearing in The Sun under "The Financial Side of the King's Business." One pastor says the pity of it all is that those who read these articles most are the ones who will not take The Sun, their church paper. This pastor thinks the articles ought to be put in pamphlet form and distributed broadcast. They are certainly readable articles on vital topics.

—Mrs. William Hodges Mann, wife of Governor Mann of Virginia has been speaking out in meeting to the delight of the temperance folks of the Old Dominion. A dispatch from Richmond thus quotes her who is to hold sway in the Executive Mansion for at least three years yet. "As

long as I am in the Executive Mansion there shall be no intoxicants. My entertainments are fully as well enjoyed without them as when they were served during former administrations. People who visit my home will not touch the wine cup."

—Consumptives in Syria are treated much like lepers were 2,000 years ago. If a member of a family is known to have the disease he is cast out and compelled to die of exposure and want. It is a recent disease among Arabs and Syrians and the natives have great terror and dread of it. Christianity makes life more tolerable for the diseased and dying as well as for the whole and healthy.

—Rev. H. H. Butler, Suffolk, Va., writes "I have read with much pleasure and profit the book gotten up by W. E. McCleny on The Life and Labors of Rev. James O'Kelly. This is a true history of the Christian Church, South; and I take pleasure in commending it to our people. I hope that it may find its way into every home (in our church)." If any Sun reader wishes a copy of this book now being profitably read in so many Christian homes and so highly commended on all sides, send us \$1.50 and the book will be mailed at once. We do not believe any lover of facts and fair play will ever regret his money.

—Rev. W. T. Walters, from Winchester, Va., Feb. 13, writes: "We placed the order for the furnishings and windows of our church building yesterday." Bro. Walters is very hopeful of the work at Winchester and the new building is nearing completion. Bro. Walters, following the example of Bro. Elder at Columbus, and of other successful builders is waiting to complete his house before he perfects an organization of his forces, and like Bro. Elder, Bro. Walters may be depended upon to do the wise and the successful thing.

—We learn with deep regret that Rev. J. W. Dofflemire, Elkton, Va., whose declining health had compelled him to give up some of his work, suffered a stroke of paralysis Feb. 7th. Bro. Dofflemire has been a faithful servant and a good soldier in a great cause.

—We have at hand a copy of "The Sendai (Japan) Christian Orphanage, a neat booklet with many illuminating views, sent out from Sendai Japan telling of the Christian Orphanage of that place. This orphanage, quite a large one, with a superintendent and seventeen assistants, cares for about 200 children. In this instance the name does not indicate a denomination, but a number of denominations working together for the support of this Christian Orphanage. The superintendent is of the Methodist Episcopal church, the treasurer is Rev. C. P.

Garman of our American Christian Convention, the chairman of the board of trustees is of the Reformed Church of America, and on the board of trustees is a member from each of the evangelical denominations in this country, Baptist, Reformed, Presbyterian, Church of Christ, Episcopal, and so on. Which signifies that the denominations are working together to support that which is rightly called The Sendai Christian Orphanage.

—The following is of deep interest and significance to all who are following the Sunday-school lesson now; "there is reported from Berlin an archaeological discovery of prime importance for all Bible students and Christians. Professor Reissner, who has been making excavations on the site of the ancient city of Samaria, has discovered one hundred clay tablets covered with inscriptions. These tablets are believed to be a part of the archives of King Ahab, the contemporary of Elijah, about whom we are studying in the current Sunday-school lessons. The inscriptions are not cut into the clay tablets, but are written in old Hebrew characters with the intensely black ink found on the Egyptian papyri between one thousand and two thousand years before Christ. One of them is a letter to Ahab from the King of Assyria, probably either Assurbanipal or his son, Shalmaneser II. Another tablet contains a detailed inventory of the furniture in the royal palace. Undoubtedly this find is the most remarkable ever made in Palestinian excavation."

—Our friend D. R. Fonville who graduated from Elon College a few years since, and the University of Virginia Law School later is practicing law and making a name for himself in Charlotte. Our "De Roy" visited Wake Forest college recently to make an address before the Y. M. C. A. there and the papers next morning contained the following:

"The young men of the Y. M. C. A. were fortunate in having with them D. R. Fonville, a prominent lawyer of Charlotte, N. C., who delivered one of the most scholarly and most common sense addresses that has been presented before that organization. Mr. Fonville's subject was "The College Man and the Bible." He emphasized a systematic study of the Bible. He said that men do not go to college to learn how to make money or to lord it over their fellow men, if so they should not be there or anywhere else; but they go to college to fit themselves for better living. "The supreme purpose is to live a life."

"He enumerated some of the world's greatest men—notably among whom are Shakespeare, Milton, Dante, Wordsworth and Tennyson, whose achievements and literary attainments were attributed di-

rectly to the Bible. He said that 65,000 students in the Y. M. C. A. work are to-day studying the Bible, and asked if it looked as though it had spent all its force and was ready to be placed upon the shelf to accumulate the dust of time. "It is not unmanly to study the Bible, as some young fellows, just beginning to test their manhood, would have one believe, but on the other hand it is the most manly thing a young man can engage in."

—It would seem that Rev. J. D. McAlister, Sec. of the Anti-Saloon League of Virginia has been talking straight from the shoulder to his friends across the line, and judging from the amount of liquor that is reported to be coming into this State from Virginia there is room for talk. One day last week *The Virginian*—Pilot in its Berkley correspondence had this: "Rev. J. D. McAlister, secretary of the Virginia Anti-Saloon League, last night at Main Street Christian church charged the church members of the State with being responsible for the sale of intoxicants in the State, and until they change their minds, he said, licensed saloons will continue. He said these people will stand around a pauperized home, brought so on account of strong drink, and spend their last cent to help them; they will rush to the home of the orphans whose mother and father have been slain as the result of a fevered and crazed brain on account of strong drink and weep their eyes out, and yet either vote a wet ticket on fail to qualify themselves with the right of citizenship and not vote at all."

"These are the conditions with which we as the Anti-Saloon League of Virginia have to deal," he said, "and not the white apron man behind the counter or the men who drink."

"You may wear your eyes out and spend the balance of your days in service, but unless you vote right and send men to your legislative halls as North Carolina and eight other States of the Union have done, you will not correct these conditions that exist."

He declared that he was quite sure that the Anti-Saloon League in its annual session at Newport News this year would declare for State-wide prohibition.

—Lacy Shepherd a bright and lovable lad of thirteen years, a boy much esteemed in our village, and in our public school, had his left leg crushed off by a shifting freight train Sunday night last, from the effects of which he died at St. Leo's hospital, Greensboro, about 5 o'clock Monday, A. M. Lacy professed faith in Christ and united with the Elon College Christian Church during the revival here some three weeks ago. He was a faithful attendant at Sunday school and Christian Endeavor services. He was the eldest son of Robert Shepherd and

wife of Elon College who with two younger brothers grieve sorely that this great sorrow has befallen them. May God comfort them and all who mourn. The funeral was at Friedon's Lutheran Church in Guilford County, four miles distant from Elon Tuesday Feb. 21. Six school mates acted as pall-bearers and many from school and village attended the sad services. The floral offerings from his school mates and friends were beautiful

AMONG THE CHURCHES.

Columbus, Ga., Letter.

Rev. B. F. Young filled his appointment at North Highlands the first Sunday and, we learn, had a good day. The conditions at this point seem more favorable, from several view points, than for sometime. The Sunday-school is holding up well under the superintendency of Bro. W. T. Beggs. The prayer-meetings, while not largely attended, are very inspiring and helpful. Cottage prayer-meetings are being held in the community in which the church is located and good results are being accomplished in this way. The fact is, such meetings always are blessed and many lives are brought into closer touch with the church by an occasional service of prayer at the family fireside. An hour spent in this way is a wise, safe and profitable investment of time.

Rev. J. H. Milam reports a profitable day with his people in Girard last Sunday. While the weather was very inclement, the congregations were good and two helpful services were enjoyed. This church contemplates a series of meetings next month. The pastor will do the preaching.

We have recently added nine members to our church roll at Rose Hill the majority of whom were received by letter, the remainder by reclamation and on profession of faith. The coming of these is great encouragement to our hearts. Their presence and labors will aid us no little in the work.

Encouraging reports from various fields in our two conferences here in the "Far South," are heard from time to time. While the work is not what we would like and what we hope to make it, there is cause for good cheer and we feel gratified to know that progress is being made. We haven't gone forward by leaps and bounds, but a steady, gradual growth has attended the earnest endeavors put forth by the men of God who have stood by the cause of the Christian Church in Ga. and Ala in the face of hardship and bitter opposition. Some of the men who have suffered for the sake of our church here, are still in the fight, and the smoke of battle yet rolls above their heads. And, for one, this humble writer

is glad to be numbered among the men who are laboring and sacrificing for a noble cause and for a God-given work. Indeed it is a sacrifice on the part of the ministry, but this sacrifice will truly be rewarded, nay, is already being rewarded.

Look at the following facts. They may be of interest to you. Twelve years ago we had only twenty-one churches, with a membership of 1605, and church property valued at \$6,950. At that time we had only one conference. Now there are two, in which there are thirty-four churches, with a total membership of 2305, and church property worth \$34,700. These figures indicate the fact that our growth has not been phenomenal. At the same time they evidence a growth of which we are proud. But the figures given do not tell the whole story. There is an increase of intelligence and a dignity of leadership that figures cannot show. A better day dawns upon us. The morning light appears. In His strength let us go forth to do a good day's work for God.

G. O. Lankford.

From Alabama.

Saturday before the third Sunday in January we met our people at Corinth. We held a good service on Saturday and received two good members by letter. Sunday was indeed a good day with us. We have an evergreen Sunday-school under the leadership of that faithful Superintendent, Brother J. C. Harris. They have held school every Sunday for nine years, with the exception of about six or seven Sundays, and he had failed to be there only two Sundays during that time. He says that he is always anxious for the time to come to meet his school every Sunday. Faithfulness means much for the church. Every church in my charge has a good Sunday-school but not all like this and in every respect. The fourth Sunday and Saturday before we met our people at Rock Stand. Here we held two good services. We have a good faithful membership here, with a good live Sunday-school, under the leadership of Brother H. O. Wallace who is faithful to his church and school. The Sunday-school at this place is older than the church.

On last Saturday and Sunday we met with our people at Forest Home. Our congregations were small on both days on account of much sickness in the community; but we held two good services here. We have a good Sunday-school under the leadership of Brother T. J. Smith.

Next Saturday and Sunday are our meeting days at Pleasant Grove, and we are hoping for a good time here.

Brethren pray for us: J. D. Dallas.

THE BUSINESS SIDE OF THE MAS- TER'S BUSINESS.

By Charles A. Hines.

Article IV. Our Financial Showing.

The Southern Christian Convention is composed of seven conferences, 176 churches and a total membership of 20,445. The total value of church property, as reported in 1910 to the several conferences, is \$426,000. If our college and orphanage be included it will bring the total up to about \$600,000. These churches gave last year for all purposes, \$71,000, of which amount \$69,000 was for home enterprises and less than \$2,000 for foreign missions.

While our church membership is 20,445 in the South, it may be said that our church serves about 50,000 people. Statistics show that less than 40 per cent of our population are church members. Taking this as a basis, we might think of the congregations of our 176 churches as a body of people greater than the population of Nansemond County, Virginia, or Alamance County, North Carolina, and nearly equal to the population of the big county of Guilford, with its two cities of Greensboro and High Point. The wealth of the members of these 176 churches is probably not far from \$25,000,000; the total wealth of all the people our churches serve \$50,000,000. The income of the 20,000 communicants is more than \$4,000,000 annually; the earnings of the 50,000 our church reaches in the South are probably \$7,500,000.

Most of the contributions to the Church come from the members, and in this article we will consider only the income and ability to give of our 20,445 members. The suggestion that we have the opportunity of doubling our membership from among people already attending our churches is worth serious thought, and to the attainment of that end we should work earnestly.

Some of the money that was given for purposes was probably not reported to the conferences, so let's say that our 20,445 members gave in all a little more than \$80,000 for church purposes—or \$4.00 a member. A member's \$4 was distributed about as follows:

For pastor's salary,	\$2.00
New churches and repairs,	1.00
Sunday-school,	.20
Home Missions,	.17
Colleges, education, etc.,	.19
Miscellaneous,	.25
Foreign Missions,	.09

It will be seen from the foregoing that out of every \$4.00 we raise in the churches we spend \$3.91 in the United States—upon ourselves—and use .09 to send the gospel to the heathen.

There is no American coin small enough

to represent either the weekly or monthly offering of our members to foreign missions. One-sixth of a cent a week; three-fourths of a cent a month—this is what we are giving for the evangelization of the world; this is our response to the Biblical injunction of "Go ye into all the world."

I have estimated the annual income of our membership at \$4,000,000. This is to doubt very, very low; but suppose all of our members gave one-tenth of that (the tithe). The net sum for church purposes would be \$400,000 annually, or just five times what it is now. What if we gave just half of this one-tenth, or \$200,000? This would give \$120,000 annually more than we raise now. I would say take \$20,000 annually to train men and \$100,000 to send them to the foreign field. Or, if we chose, we could continue to spend most of the money upon ourselves.

To raise \$200,000 annually there must be average contributions of \$10 annually for each member. This can be done if we will introduce a little system into our church finances, and have people give regularly each week. It will only take 20 cents a week, less than 3 cents a day, for each individual. The Greensboro Christian Church is now giving over \$10 per capita annually for church purposes, and our members are all poor people, comparatively speaking.

My object, however, in writing these articles is not to get our Southern church to raise \$200,000 annually, but my purpose is to get our people to give more foreign missions, and give it regularly and systematically.

Last year all of our conferences gave \$1,619.63 for foreign missions. Add to this 20 per cent. of the Convention mission fund and you have a total of \$1,849.93, or the merest fraction more than 9 cents a member annually, for world evangelization.

If every member would give one cent a week for foreign missions we would have annually \$10,731.40. If each one of us would give the price of a cigar or package of chewing gum each week it would amount to more than \$53,000—or enough to support about 25 missionaries, their wives, and 50 native helpers.

—A bill has passed Congress, and now only awaits President Taft's signature to become effective, appropriating \$30,000 for a monument to be erected on the Guilford battle-ground, near Greensboro, to the memory of General Nathaniel Greene and those who fought under him in this famous battle. Here Cornwallis received the sterning blow from which he never recovered and which made Yorktown possible a little later.

THE INSTITUTIONAL HISTORY OF THE CHRISTIAN CHURCH, SOUTH.

By W. E. McClenny, Ph. B.

VII. The Children's Department and The Christian Orphanage.

Prior to 1879 there was no children's department among the Christians South. That year Rev. J. Pressley Barrett became editor of The Christian Sun, and inaugurated a new department under the control of Rev. Edwin W. Beale, and called it "The Children's Corner" to which the children wrote letters and sent money for missionary purposes. All funds so collected up to the year 1886 were used in mission work, and the churches of Howard's Chapel, Mt. Bethel, Kallam's Grove and possibly others were largely established from the funds thus raised.

In 1886 the General Convention decided to use the revenues from this source for the education of young men, called to the Christian ministry who were unable to pay their way in school. From 1886 to 1894 there had been paid in by the children \$425.00 to the educational fund of the Convention. From that no less than six young men had been helped.

The General Convention in session at Elon College, North Carolina in May, 1892, gave consideration to the Christian Orphanage. In 1894 at the session of the convention held in Norfolk, Virginia, a committee of five was appointed to consider and report plans concerning an orphanage. At the session at Burlington, North Carolina, in June, 1896, there was \$66.96 in the hands of the treasurer of the children's fund for the education of young men for the ministry. This was ordered paid to the treasurer of the convention, and in the future it was recommended that the collections from the "Children's Corner" be applied to support and maintenance of the orphans when the orphanage was established, and if an orphanage should fail to be established that the money so raised may be used for furnishing a Biblical Library at Elon College.

At the session of the General Convention at Burlington, North Carolina in 1906 Rev. J. L. Foster, secretary of the orphanage reported collected since 1897 \$8,034.01. Rev. William S. Long, D. D., Rev. J. L. Foster and Capt. W. J. Lee, the committee on orphanage reported a charter procured for the Christian Orphanage, location chosen at Elon College, North Carolina; 112.5 acres of land purchased at a cost of \$2410.05, a good two story brick building erected, 116 X 39 feet 9 inches with a wing 30 X 24 feet at a total cost of \$10,000.00. A board of seven trustees was elected and Rev. James L. Foster was elected superintendent by the board in September, 1906, and took charge October

1st, 1906. The orphanage was opened January, 1907, and Lila Mae Canada of Durham, North Carolina was the first to enter, since which time the number has been increased to thirty-six now (1910). All told the present plant is valued at \$25,000.00, all as a result of the directed time, energy, faith, and work of the children of the Christian Church South. The building is fairly well furnished, a good part of which has been donated by individuals and the churches.

The present buildings will accommodate fifty children. The farm of 114 1-2 acres is fairly well equipped with out-houses, and farming utensils, and it is supplied with a nice young orchard, hogs, cattle, etc., and in 1910 there were harvested two hundred and thirty bushels of wheat from the same, besides other crops. It also has a small endowment, and one or two others which will be received later. The children attend the Elon College Sunday-school, and the district graded school in the village.

We thus see what small things can do, and this leads us to better understand the Bible saying "Despise not the day of small things." These little mites of the children have increased from time to time, they have helped to build churches in destitute places, then they helped to educate preachers to fill those pulpits, and when this had been done, they set out to build and equip a home for the unfortunate of the church, and by putting enthusiasm into this they have enlisted the aid of the older members of the church, and today (1910) a great many churches take up a thanksgiving offering for the orphanage, while a great many of the Sunday-schools take up a regular orphanage collection once each month, and forward it for the support of the orphans, while the allwise Providence has opened the hearts and purses of many individuals who at Christmas send boxes for the benefit of those to whom no Santa Claus comes.

Taking all things into consideration the outlook for the Christian Orphanage seems very encouraging.

WEAK-MINDED ONES.

It is but very seldom that one hears any word of defense in behalf of those who are mentally weak—so weak as to be called half-witted. As a general thing such ones are made the objects of ridicule. Oftentimes they are directly laughed at, even by people who are supposed to be well bred. I am very thankful that I have no child of this type, but I have a sympathetic regard for those who have such a child, or one who is a close relative. I would have people of sound mind exhibit pity toward the weak-minded ones. Let them act toward such per-

sons as they would have people act toward a child of their own, if he were weak in mind. Many a person who makes sport of a foolish lad would detest the one who should thus treat his own boy, if he were foolish. Think of the fact that a weak-minded one is not at all responsible for his condition. Why, then, should he be ridiculed for a defect which he is not at fault for? The Sunday-school Times relates the following anecdote: "It is told of Edward Eggleston that in his boyhood he and his companions were forming a literary society. The membership, they determined, should include only the best boys and young men of the place. None who were undesirable should be admitted. There was one boy in the neighborhood who was mentally defective, who greatly desired to join the society, that he might learn to 'speak pieces,' he said. Most of the boys laughed at the suggestion that he should be admitted. But young Eggleston, with a manly earnestness, favored receiving him. 'We have no right,' he said, 'to keep all our good things to ourselves. This poor boy will do us no harm, and it will please him, and it may do him good.' He pleaded so earnestly for the boy that he was admitted. It made him very happy, and he became fairly bright." That is a good example for many in these days. Have a tender regard for the unfortunate ones. It is your power to make weak-minded ones happy. It is possible that you could improve their condition, if you should try to do so. You can at least refrain from making sport of them.

C. H. Wetherbe.

DISTRICT MEETING.

The District Meeting of the Alabama Conference at McGuire's Chapel Jan. 28 and 29 was good, notwithstanding the threatening weather and the small attendance. The sermon Saturday by Rev. G. D. Hunt, and Sunday by Rev. J. D. Dollar, were of special interest. While the topic relating to Missions was being considered, a motion prevailed. That all our churches in the Alabama Conference take a special collection to help raise the \$10,000.00 asked for at the last session of the American Christian Convention. I don't think we can be loyal to the American Christian Convention, if we do not respond to the call for help. If every church in the Southern Convention would take a special collection for foreign missions it would be encouraging to the Board, and we would all feel that we have a part in the work being done in Japan and Porto Rico.

J. J. Carter.

Wadley, Ala.

Royal Baking Powder

ABSOLUTELY PURE

The only baking powder made with Royal grape cream of tartar

No alum, no lime phosphate. These, the principal elements of the low priced baking powders, are derived from bones, rock and sulphuric acid.

CHILDREN DEDICATED TO GOD.

Why are candidates for the ministry not more numerous? Why do not more of the strongest young men offer themselves to the churches to go out and preach the gospel at home and abroad? In some religious denominations the decrease of the number of candidates for this high vocation is giving great anxiety and awakening much inquiry.

Do Christian parents dedicate their children to God from their birth, and hope and pray that He will call one or more of their sons into the ministry? In former days this was the custom among many Christian parents. Has this custom disappeared? Encouraged and inspired by a spirit of self-sacrifice in the home, many young men have been raised up to preach the gospel who otherwise might have fallen into some other pursuit.

If parents do not open the door for their children to become minister, how can it be expected that they will listen to the call of their Lord? It may be that parents instead of hoping and praying that their sons may be called of God to preach are earnestly hoping and praying that they may not be called. They have other plans, other ambitions for their children. They wish to see their sons become wealthy, or famous, and shine as stars of the first magnitude in the world.

Some parents hope that their sons will fall into their places when they become old. It is so convenient to transmit the farm or the office or the business from father to son. Some parents think they

cannot consent to have their children go far from home. They hope they will marry and settle down in the town or city where they have always lived, where they can watch over them and see them every day.

This feeling is natural. Everyone can appreciate it. But our Lord has spoken plainly. Let no Christian father come between the Lord and His servants whom He is calling. It may be a great sacrifice, but sacrifice is the way of life. No father should try to make his son a minister unless the Lord has called him. No mother should insist that her son shall preach the gospel when he is not fitted for this work. If any young man thinks he is called of God to preach, not having gifts and equipment for this vocation, he is mistaken. God makes no mistakes. When He calls men He gives them equipment necessary or the opportunity to secure it. He fits the man to the task He gives him.

But when God calls let no man interfere. It may be that He will call that son to go to Africa, or India, or China, and you will not see him for twenty years. You may never see him more. But if God is calling, pray for grace to say, "Thy will be done," remembering Him who "spared not his own Son."

There are young men who have heard the voice of the Lord and felt the touch of His Spirit, and know they ought to go out and proclaim this gospel; but they dread to let their parents know their convictions. They fear they will be disappointed and displeased. It may not be so. An eminent minister was the son of a widow, and when he felt sure that God had called him to preach, he dreaded to tell his mother, as it seemed to him it would break her heart. When he could no longer delay he made bold to tell her what was in his heart. To his surprise she said, "My son, this is what I have been praying for ever since you were born. Go, and your mother's prayers will go with you."

If it should be otherwise, if parents should be unwilling to have their children whom God has chosen for His special work go into the ministry or the missionary field, what then? "Wist ye not that I must be about my Father's business?" David Livingstone's parents were averse to his going to Africa. The young man had heard a voice calling him to the Dark Continent. It was a prodigious undertaking at that time. Not much wonder his parents doubted and feared. He went from Glasgow to the place where his father and mother lived to talk it over. They spent a night in counsel. Nothing was left unsaid. But the young man felt the hand of God upon him, and arose to go, giving his father and mother a last

loving farewell. He spent his life for Africa, and the heart of the whole world throbs in appreciation of that sacrifice as one of the noblest ever made by man. When a thousand years shall have passed away the name of David Livingstone will be as ointment poured forth throughout the length and breadth of the Dark Continent. But what if he had listened to the voices that hindered?—N. Y. Christian Advocate.

Thanks.

Mrs. White and I desire to do the very best we can to express our appreciation for a large and generous "pounding." The church at Ramseur together with many other friends come to our home on Feb. 10th and filled our table and covered the floor with sacks, bundles, packages, and cans all filled with something good to eat. This was all unexpected and an entirely new experience to us. We can find no words but are too weak to express our appreciation for such gifts and givers. We thank every one and invoke upon them the blessings of our Heavenly Father, and pray that we may be useful to them during our stay in their midst.

We also wish to thank Mrs. Ella Cox of Pleasant Ridge for the gift of a beautiful bed quilt.

T. E. White.

For Every Member of The Christian Church.

Enclosed please find check for \$1.50 for the Life of Rev. James O'Kelly. I wish to say that it is the best book I have ever read in reference to the origin of the Christian Church. Since reading the Life of James O'Kelly now understand something about the way these noble workers with James O'Kelley in the lead started their work. I want to say Bro. Editor, I love the Christian Church, much better than before reading the book. It was simply the church of my choice; now, since I have read this good book, I understand better, I know more about the church. Therefore I love the church better. I want to thank the author of the book sincerely for putting this good book within the reach of the people, and at such a small price. I regard it as worth its price to me, many times, and I do hope that many who have not yet secured a copy of The Life of James O'Kelley will do so soon. Dear reader you will like it. It will help you in many ways. Buy one. I take the Word of the Lord as my guide, but I want O'Kelly's Life to read also to tell me of how the Christian Church began and through what struggles it has come. Reader, I commend to you to send today and get a copy of the book and read it.

Yours in the Master's cause.

W. C. Beamon.

Savage, N. C.

MARRIED.

Davis-Moffitt.

At the home of the bride on Feb. 14, 1911, I united in marriage Mr. Levi E. Davis of North Dakota and Miss Ina Moffitt of the community of Shiloh Christian Church. Immediately after the ceremony was performed a sumptuous dinner was served to the newly married couple and invited guest. They will spend some time visiting relatives and friends and then go to their new home in Saskatchewan, Canada. May God's blessings follow them.

T. E. White.

ALONE WITH GOD.

Wherever you are you may find something beautiful and attractive. If you have no means, nor prestige, nor friends you may look out upon the unlimited wealth of your Father, and upon the unbounded splendor of His works, and have great joy in the thought that you are a part of them. And to realize this ought to make you more courageous and manly, imparting comfort even in adverse conditions, and these very thoughts ought to produce a willingness to do something and be something.

Alone with God studying his works and ways is necessary for all who want silent communion, sweet fellowship and friendship with Him. Then there is a better opportunity to get near and keep close to Him. This was beautifully illustrated in John while on the isle of Patmos, and as he was in the Spirit he heard the voice of God speaking to him like a trumpet. Marvelous and joyous in the fullest degree must have been his happy experience. The incomparable and superlative manifestation of the divine presence was abundantly realized, and he felt that it was good to be there and alone with Him who was such pleasant company. The world was not lonely to him, but so full of beauty, because he saw through the Spirit and was truly in the Spirit on the day of the Lord.

And you have been studying in several Sunday-school lessons, about Elijah. You first saw him alone by the brook, having been directed there by the Lord. Then you see the black winged messengers, bringing him bread and flesh in the morning, and bread and flesh in the evening, and behold his extended willing hand taking the food from the raven's bills. There he is with his brawny rugged personality, attired in a very plain way, with his face shining with the presence of God.

The prophets of Baal were many, they destroyed the altars and tried to worship their god. Elijah is the only man that stood up for the living God, he is alone, yet he hears the voice of his God telling him what and how to do. What a beautiful example of trust and obedience! There is so much to learn and gain by the study of his splendid character. His life and very eventful way have won the hearts of so many millions in so many ages, and in so many lands, and yet he is thought of today with a wonderful increasing love and great admiration. He was with the Lord and the Lord surely was with him, for in all the Bible we have never looked upon a purer, a greater nor a better man of God. You cannot help feeling better and nearer to your Lord after seeing his sublime actions and hearing his words which breathed from an honest heart and gleamed from a pure life. So if you keep in good company you will feel better, and if you stay in bad company you will feel bad, and you will look so. Let these words be continually in your mind. "Still with thee, O my God, I would desire to be." then with your retiring prayer, and waking thoughts you may trust in Him more abundantly.

It is pleasant to be in company, if it is the right kind but be careful and do not say all you think, but think well of all you say, so as not to give others and yourself any trouble. Take some part of every day and night to be alone with God. Commune with Him and tell Him all about yourself, and when His voice speaks softly to your heart you will feel like being with Him continually. Too many do not take enough time to live in the upper regions of the Christian life, and how much happiness they lose by neglecting this great privilege. You will find enough to do to employ all of your time if you are thoughtful and industrious, but it will be so much better to give some of it to the service of God, and receive the joy of His salvation. For what are you looking and waiting? To better your condition in life and to be happy. But so many say, we are not happy, and I believe it is so. Prestige, affluence, honor combined with other transient things do not give permanent happiness, they often pile up trouble and great anxiety and leave your soul poor and barren as a sandy desert. Joy, joy in your soul today is what you want, it is what we all need. Let us have victory over sin, and peace with God.

J. T. Kitchen.

Erratum.—On page 8, second column, third line from the bottom, for "sterning blow" read **stunning** blow.

SUFFOLK LETTER.

I have read much about "Fine Arts," but very little about "Coarse Arts;" though there is, no doubt, such a thing as "Coarse Arts;" that is, art applied to "coarse ends." Whenever any great subject is perverted to low use it degrades it and renders it not only useless but harmful.

I think modern business and amusement have made an improper use of female beauty and female form. Whatever may be the judgment of any age as to woman's gifts or sphere in human society, it will remain true that she embodies the modesty and refinement of mankind. The mind cannot think of woman in her true relation to the human family without thinking of purity, taste, and refinement. Any use made of her face or form that reduces her to a commercial value or reduces her influence over the fine senses of man seems to be in the line of her degradation and, therefore, the degradation of polite society.

The art of photography and the multiplication of pictures has either thoughtlessly, or designedly made a "Coarse Art" of placing female forms on almost every board and for almost every purpose. Calendars, cigarette, tobacco, and almost every kind of package on the market introduces pictures of women in almost every conceivable light. Circus bill-boards, theatre advertisements, ball games, from offices to shops you see her face and her form. This use of woman in photographic art lowers all that is best in her virtue and her influence for good. Nothing but legislation can check this vile practice, and lawmakers should enter a crusade against this shameless abuse of our hope for pure society.

If show-windows cannot be decorated and common wares cannot be advertised without the vulgar use of woman in "Coarse Art," it seems to be time for a reconstruction of our social and commercial ideas and standards. The statue of a young woman in New York City who had posed as the model was recently ordered out of a yard as a vile reproduction and a shameless piece of art. This illustrates the tendency of the times and the depths it may reach, if not checked by authority. The very atmosphere is tainted by photo-suggestions that endanger character as well as taste. Fans, candy boxes, hardware, beer, medicines, and a thousand things are surmounted with pictures of women that reduce modesty, purity, chastity, and refinement; soft drinks, perfumes, magazines, daily papers; there is hardly a place where the eye looks and the mind thinks where this modern "Coarse Art" is not eating way the vi-

tals of society. The Government spends millions to stay the ravages of the boll weevil in the southern cotton crop and we deplore the damage done by that enemy to the fleecy stable that clothes the world; and then overlook the ravages of a subtle art that is eating at the very heart of mankind. W. W. Staley.

Norfolk Letter.

A union baptismal service was held at the Memorial Temple last Wednesday night. Bro. Howsare, of the Temple, baptized two girls. Bro. Keys, of South Norfolk, baptized one young man. Bro. Hanson, of the Third Church, baptized three: Mrs. Griffin and Misses Edna White and Mary Roles.

Thursday night, the officers and teachers of the Third Church had a meeting at the home of the Superintendent, Cor. Newport and Connecticut Ave's. to discuss plans and methods for the betterment of the Sunday school.

At the school session Sunday morning Wymer W. Manning was elected Assistant Librarian for the school.

Mrs. E. L. Meyers recently went to Baltimore with the intention of possibly having an operation performed, but came home without it, and is now considered in a very critical condition.

Bro. Twiddy continues to improve and went out for a carriage ride this week.

Mr. Hanson has announced that, beginning next Sunday morning, he will preach a series of sermons, one each month for ten months, covering in a general way, the Bible from beginning to end. The subject as announced for next Sunday is "The Creation."

Rev. Jas. Foster, Supt. of the Orphanage, is to be in this vicinity next Sunday and is scheduled to preach at the Temple in the morning, at Rosemont in the afternoon and at the Third Church at night.

March 17th is the 21st Anniversary of the organization of the Memorial Christian Temple. Rev. C. J. Jones, D. D., was its first pastor. On March 19th will be held an anniversary and memorial service. Dr. J. O. Atkinson, of Elon College, will preach morning and night, and in the afternoon an eulogy of Dr. Jones will be delivered by Dr. Staley of Suffolk, at which time a marble tablet to the memory of Dr. Jones will be unveiled.

J. W. Manning.

—Seven masked men held up the Southern fast mail, No. 36, at White Sulphur Springs, near Gainesville, Ga., last Saturday morning before day, dynamited the safe in the express, secured, it is announced, about \$1,400. and made their escape.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward \$213.40
 Dues.

J. Newman Denton 10
 S. E. Denton, Jr., 10
 Joseph Rabb Denton 10
 Edward Brickhouse 60
 Nancy E. Barrett 20
 Wm. Staley Cheatham 40
 Mary Lee Foster 10
 James L. Foster Jr. 10

Monthly S. S. Offering

Suffolk Va. 17.00
 Shallaw Well, N. C. 57
 Berea, (Alamance) N. C. .. 2.38
 Berea, (Nans'd.) Va. 5.56
 Wentworth, N. C. 2.26

Special Offering.

C. A. Hughes 2.05
 Mt. Auburn Ch., N. C. 1.60
 Springfield Ch. 2.50
 (Miami, Ohio.)
 M. L. Griffin 3.50
 (In memory of Grandma
 Griffin.)

L. B. Fitch 1.00

Amount 5th week \$40.12

Total \$253.52

Elon College, N. C.,

Feb. 15, 1911.

My Dear Children and Friends:

Nice little report this week from different sources, and we thank all. Now we do earnestly solicit 25 new schools that will make a monthly offering for the orphanage, and then about 15 friends and churches who will send us \$5.00 each for the feeding and clothing of a child. We need a regular income to meet our monthly expenses so as to prevent accumulation of indebtedness during the year which takes so much of our Special Thanksgiving to pay off.

Donations to date:

Miss Rotie Hurdle, Greensboro, N. C., 1 pair shoes. Mrs. Florence T. Branch, Auburn, N. C., 1 splendid quilt, valued at \$6.00. Miss Florence Dixon, Snow Camp, N. C., 1-2 dozen pairs mittens, 3 1-4 yards flannel, 1 cap. Ladies Aid Society, Franklin, Va., 1 nice box containing, cloaks for girls, hats, handkerchiefs, hose, cloth for dresses, bleaching, overcoat, 1 quilt 1 blanket, top for quilt, and ready

made garments. This is a very valuable and useful box.

We appreciate the many nice gifts like all the above. They are just ready for service. And did you know the good women of the church have not allowed a single child to sleep cold—as the trustees accept other children, the quilts come in to keep them warm. All are well. William, Tom and Uncle John are smiling again. Black has 9 of the blackest pigs you ever saw. This gives us 21 baby pigs, some for sale and others to keep for next fall. We are going to try and make bread and meat this year.

Pray for this department of our Church work?

Yours sincerely,

Uncle Jim.

131 Lovitt Ave., Norfolk, Va.,

Feb. 6, 1911.

Dear Uncle Jim:

Enclosed you will find sixty cents, my dues for six months. With best wishes for you and the cousins, I am.

Yours truly,

Edward Brickhouse, Jr.

I believe this is your first letter Edward written by yourself. You have done nicely. Now try again.

Pine Apple, Ala.

Feb. 12, 1911.

Dear Uncle Jim:

We go bare-headed nearly all the time here, except when the sun shines too hot in mid-summer, and we have been going bare-footed lately—it has been so warm and dry.

If all the Alabama prohibitionists are trying as hard to make more prohibition voters as papa and mama we will not always have such "legislation" in Alabama as now.

Our love and dimes.

J. Newman Denton,

S. E. Denton, Jr.,

Joseph Rabb Denton.

You live in a dry climate and want a "dry" state. Well that's right little men. Hope mother and father will make three strong prohibitionists of you.

Dendron, Va.,

Feb. 9, 1911.

Dear Uncle Jim:

How are you getting along. Are the children in the Orphanage going to school today. I am in school and it keeps me busy all the time. I spent my Christmas holidays in Newport News, with my two cousins. Enclose you twenty cents.

With love to you and your cousins.

Your niece,

Nancy E. Barrett.

Yes, Nancy our boys and girls are in school now and most of them are learning nicely. Glad to get your letter and place your name for 1911.

Roxboro, N. C.,

Jan, 1911.

Dear Uncle Jim:

As I have been sick so much and fallen behind with my letters, I'll write 2 in one until the connecting links are given.

I sent one dollar instead of one dime, when I was one year old. I now send 40 cents for Sept., Oct., Nov., and Dec. None of my little friends from Franklinton came to my birthday party as cousin Junnie Joyner White was taken ill. But I had a happy time with the few friends and relatives who came from elsewhere. We behaved nicely and played games on the parlor floor. We had ice-cream, cake and candy for the larger ones and orange juice for the babies. I sat at the head of the table in the same high chair that mother and Auntie used to sit in. Grandma sat at the foot of the table. In front of me was a white cake bearing one tall white candle, lighted. We had one candle stick on the table too, because I was just 1 year old, you see. Mother held my hand and helped me serve my cake. Before dinner, we took it in the yard and had our pictures taken. I received a tiny box of powder, the finest tooth brush you ever saw, a ring and half dozen pins and a baby walker. Mother gave me some pennies for my 2nd month and so on until I was 1 year old. Can some of you tell how many pennies I received? I received some pretty cards, too—one from James and Mary-Lee and a cradle roll card from my S. S. teacher.

Now back to my first long visit or trip. When grandpa left for Washington, D. C., May 19, to attend the World's S. S. Convention, I followed him to the train and he handed us a nickel from the platform, so I could weigh on the penny-in-the-slot scales, I wrote you about. I then went up to Mr. Junie West's, where I spent a very happy week with my little sweetheart, Margaret Beale West. She is a beautiful baby and I hope will grow into a most lovely woman in every way. We went riding together and jabbered, and I pat-a-caked. They told Margaret I wouldn't want a sweetheart unless she was smart and learned some stunts. So she learned to pat-a-cake very soon.

Friday afternoon Richardson Joyner's mama entertained the ministering circle of King's daughters and I attended and was elected an honorary member.

The Sunday of the Worlds' Sunday-school Convention Margaret attended Sunday-school for the first time. We went together in her papa's automobile and

behaved nicely. She wants me to be a preacher like our grandpas. I hope I'll be good like them too.

Tuesday, May 22nd, I saw the moon in total eclipse at midnight.

I made several more calls in Suffolk and attended another Book Club meeting at the home of Mrs. Claude Dennis.

I hated to leave Margaret and her Aunts and my other Suffolk friends, but I kissed Margaret and her mama good-bye on Thursday morning and boarded the S. A. L. for Roxboro. Grandma arrived from Washington in time to kiss me good-bye. I spent a few pleasant days in Roxboro, with "daddy." I didn't meet many people here, but we called on Mrs. Noel

and Miss Sue. They lived next to grandma in Graham, and Mrs. Noel made the first white apron mama ever had.

The last Friday night in May I fell off the bed in Roxboro. The bed was diagonally across the corner and the mattress was low at head. I fell through feet foremost. It waked mother when I struck and she said it made an awful noise. She jumped up screamed and cried and thought I was killed because I was so still. She lighted the lamp and daddy pulled me out. They found no injuries, but I have been sick much of the time since then.

Fondly,

William Staley Cheatham.

Have missed your letters little man.

Now make a strong pull and get right well again and come to see us at Commencement.

THE BRAVEST BATTLE.

The bravest battle that ever was fought—
Shall I tell you where and when?

On the maps of the world you will find it
not;

'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,

With sword or nobler pen;

Nay, not with eloquent word or thought.

From mouths of wonderful men.

But deep in a welled-up woman's heart,

A woman that would not yield,

But bravely, silently bore her part—

Lo! there is the battle field.

No marshal troops, no bionic song;

No banner to gleam and wave.

But, O, these battles they last so long—

From babyhood to the grave.

Yet, faithful still as a bridge of stars,

She fights in her walled-up town—

Fights on and on in the endless wars,

Then, silent, unseen, goes down.

O ye with banners and battle shot

And soldiers to shout and praise,

I tell you the kingliest victories fought

Are fought in these silent ways:

—Zoaquin Miller.

DIED.

Perry.

Charlie Wellons, son of James and Mary Perry, died Feb. 9, 1911, aged 4 years.

Charlie was a bright little boy, full of promise, and greatly beloved by parents, brothers and sisters. He was the youngest of seven children. Friday afternoon we placed his body in the grave at Damascus, Orange Co., N. C.

W. S. Long.

Woodell.

Winnie Ann, wife of Everett E. Woodell, died Jan. 6, 1911. She leaves a devoted husband and six children, three having preceded her to the spirit world. She was for twenty years a member of the church, and at the time of her death her membership was with the Christian Church at Sanford, N. C.

For the space of 8 months she was sick and for the greater part of her time was confined to her bed. She bore her affliction with great patience and passed out from her beloved ones in much peace.

The family has the sympathy and prayers of her church and pastor.

W. S. Long.

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INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 3c each; six months, 5½c each; 12 months, 11c each. Single subscriptions, 12c per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 5½c each; per year, 10c each; single subscriptions 11c per year.

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SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards, 2½ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

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JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

COMPLETE SECRETARY—A record prepared for Sunday-schools. It contains all necessary reports. Just revised and is what every Sunday-school needs. Price, postpaid, 75 cents.

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CLASS COLLECTION ENVELOPE—It shows the class collection for each class for every week, month, quarter, and year. Blue paper, lined with cloth. 5 cents each; per dozen, 50 cents.

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ELON COLLEGE NOTES.

President Moffitt on Tuesday evening of this week read a most interesting paper, which was the outgrowth of wide research and investigation, before the Cosmopolitan Club. In this paper Dr. Moffitt undertook to give a brief resume of the history of every institution of the curricula, of the standard of work done, of the physical equipment, of the endowment, and also a suggestion of what these several institutions might be expected to accomplish in the future. Of these institutions, President Moffitt discussed in great detail as outlined above, nine, but omitted the colleges for colored people and also the high schools.

On last Saturday evening at 8 o'clock in the reception halls of the West Dormitory, occurred the reception and banquet of the Junior class in honor of the Senior Class. In the receiving line were Messrs. W. H. Anderson and J. S. Fleming, and Misses Ruby Michael and Ethel DuRant. At the banquet Mr. J. S. Fleming presided as toastmaster. There were many felicitous banquet Mr. J. S. Fleming presided as toastmaster. There were many felicitous toasts by members of the two classes, which now for the first time in college met as equals at the banquet board. The decorations consisted of college pennants and flowers of the season and bunting, the bunting being in the class colors, of the class of 1911 of black and gold.

On Tuesday evening of this week Mrs. R. J. Kernodle entertained her Sunday-school class in her home on Lebanon Ave. The evening was passed in social intercourse and conviviality, during which there was a Bible contest, in which the prize was won by Miss Jennie Willis Atkinson and a game of progressions, in which Mr. L. V. Coggins won out.

Dr. E. U. Hoenshel, the distinguished lecturer of Dayton, Va., has captivated the college community this week with two of his excellent lectures, the first of which dealt with his travels in the Holy Land, and the second with his travels in Iceland. Dr. Hoenshel also attended chapel services of Thursday morning and delighted the students with a recitation of a selection dealing with Pioneer Life by Will Carleton.

Elon College is represented in the Y. W. C. A. Convention for N. C. and Virginia which is in session at Guilford College, by Misses Mabel Farmer, Sadie Fonville, and Annie Bagwell.

Elon friends of Mr. and Mrs. L. M. Clymer, Greensboro, N. C., sympathize with them in the sickness of their daughter, Rena, who was operated on for appendicitis last week in the St. Leo's Hospital of their home city. "X."

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THE BIENNIAL CONVENTION.

A notice appears below over the signature of Prof. S. M. Smith, President of the Young People's Convention for our Southern Church, concerning the biennial session of that body at Elon College from April 15-17, or Easter Saturday, Sunday and Monday.

Two years ago this body met at Elon College just before the annual commencement and was largely attended. It was the universal verdict of the town people that its coming at that time again would put too heavy a burden on the citizens and so this year Easter was decided upon. It is true that many posters will not be able to attend on this account, but it is certainly the most available season for the Convention if it is to be held at Elon College and that seemed to be the opinion and desire of the Executive Board who had the decision of the matter in hand.

But it is settled now and make the most and best of it, we can, we must. Let every organization that is entitled to representation in the body begin at once to take steps to be represented. Every Sunday-school as a whole is entitled to representation, so is every Organized Class, every Teacher-Training Class, every Christian Endeavor Society, every Home Department and every Cradle Roll Department. All the officers of all the Young People's and Sunday-school Conventions in the various conferences are entitled to membership as are all the ordained ministers of the Southern Christian Convention actively engaged in pastoral work. With such a constituency to draw upon, the personnel of the body ought to be unsurpassed by that of any of our other representative gatherings. The secretaries of the various Young People's and Sunday-school Conventions in the several conferences will be called upon to render this department's editor assistance in many matters connected with the approaching convention and their ready co-operation is hoped for and expected.

Prof. Smith, as chairman of the program committee, is now busy with the details of that program, which he will furnish for publication as soon as it is ready. Prof. Smith knows how to plan a convention—it will be recalled that he was once general secretary of that N. C. S. S. Association and promises us his best in this instance. Every phase of Sunday-

school and Christian Endeavor work will be covered in this program.

All together for a great Convention!

HOW TO GET HOME STUDY DONE.

"I just can't get my pupils to study the lesson." How many discouraged teachers have I heard say this! Are you among that number? If so, would you not like to remedy this fundamental defect in your teaching? For you are to blame largely for the condition of which you complain.

Three things are vital in this matter. First you will need to make special assignments for home-study to be reported on the succeeding Sunday. This means that you will have to know next Sunday's lesson in broad outline before you teach today's. These assignments may take many forms, such as interesting events, geographical or biographical investigations, parallel passages, review of previous lesson, another golden text than the one given in the quarterly, etc., etc. These assignments may be written on little slips of paper, 3 by 5 inches, and you should always keep a copy of each assignment and a record of the person to whom you assigned it.

In the second place you should never fail to call for the assignment next Sunday nor to show appreciation of the fact that your request has been complied with. It will not be necessary to assign every pupil special work, but only the lax ones and not to them every Sunday. In this way you will develop the habit of home-study and so wonderfully help your class.

In the third place you will teach, not lecture. Perhaps lecturing is your fault now. If so, quit it at once. A lecturing teacher never has a home-studying class. They are mutually exclusive.

NOTICE.

By vote of the Executive Committee, the next biennial session of the Young People's Convention of the Christian Church, South, will be held at Elon College on Friday, Saturday and Sunday, April 14, 15, and 16.

Entertainment will be furnished free at the College and the people of the village to number of one hundred. This convention is held in the interest of the Young People's Work of the Christian Church, South.

Pastors, officers of Sunday Schools or People's Conventions, officers and teachers of Sunday schools, officers of Christian Endeavor or other Young People's Societies, representatives of organized adult classes and leading church workers in general are invited to attend. Pas-

to: s and Sunday school superintendents are requested to make announcement of the meeting and see that the delegates are elected who can and will attend.

All who expect to attend should notify Prof. W. A. Harper, Elon College, N. C.
Very respectfully,
S. M. Smith, Pres.

C. E. TOPIC FOR MARCH 5—A FEW SUGGESTIONS.

Lessons from Moses—Ex. 3: 1-14.
(Consecration Meeting).

The Roll-Call: Last week it was suggested that each member read the life of Moses as recorded in Exodus and from the account select a verse teaching a truth for life's guidance without reference to or select a truth for life's guidance without reference to any particular verse, the same to be given without comment. If you did this, and it is hoped you did, have the roll called at the beginning of the meeting and let these verses and teachings from Moses' life be given in response. This will give variety to the Consecration service and leave ample time besides for the prayer service to follow.

The Music: Immediately after the roll-call, as above suggested, have a song service of 4 or 5 consecration songs. Follow this with a chain of sentence prayers and then let the leader read the Scripture and comment thereon or have some one else do these acts.

Leader's Remarks: There are so many great things about this great man Moses that the leader will have no difficulty in finding a theme suitable for his five minutes. Perhaps the truth suggested by God's calling of Moses to his life's work will most appeal to him. Note that Moses was a busy man—he was attending to his father-in-law's flocks. God never calls lazy people—he always calls us in the midst of our work. Note that He gave Moses a work to do and that Moses shrank from that work. God always has a work for those whom He calls and this work will make them great, or Moses' work made him great, if we but perform it. Note that God promised to be with Moses. Our Heavenly Father never sets us to work and then leaves us alone. He is always with us, ready and anxious to help us. Let us be ready and anxious to hear His call and to do His bidding, leaving results with Him.

Questions for Answer:

How did Moses' parentage enter into his life preparation?

What lesson do we get from his rescue by Pharaoh's daughter?

How did his education help him in later life?

What truth do we get from his murder of the Egyptian?

Of what value were the forty desert years to Moses?

What is the teaching of the plagues?

What great feast did Moses inaugurate?

How do we keep it today? Why?

What is the teaching of the Red Sea episode?

Why the forty years in the wilderness? The value of it?

The lesson of the manna?

Why could Moses not lead the people into Canaan?

The lesson of the yearning for Egypt?

What is the great lesson from his life? (To several.)

What was his chief characteristic?

What influence did his laws have over the Jews?

Special Work: Have an essay or two on "Moses as a Law-giver," "Moses as a Scholar," "Moses as a Race-builder."

Scripture Verses: If the leader desires to give out Scripture verses for recitation with brief comment, let him take his concordance and find what he may desire under the words—meek, meekness, humble, humility, faith, guide, lead, and kindred themes.

Daily Bible Readings:

M., Mar. 6, Aid in Despair,

1 Kings 19: 4-8.

T., Mar. 7, An Angel Aids,

Matt. 4: 11; Heb. 1: 14.

W., Mar. 8, Aid in Prayer, Matt. 6: 13.

T., Mar. 9, Aid in Promise, Luke 10: 19.

F., Mar. 10, Aid by Resistance, Jas. 4: 7.

S., Mar. 11, Aid by Watchfulness,

1 Cor. 10: 9-13.

Sun., March 12, Topic—Overcoming Temptation, Heb. 2: 14-18.

Some Opinions of Moses.

A more difficult or intricate responsibility was never laid upon any one in the history of man than was laid upon Moses.—W. J. Townsend.

No burden was too heavy, no work too laborious, no sacrifice too vast, no suffering too acute for Moses to bear for his people.—W. G. Blaikie.

Moses, the greatest man of the ages, is shown on the Mount of Transfiguration to be only the follower and a helper in the train of Jesus Christ.—Louis Albert Banks.

No figure in ancient history stands out so grandly as Moses, because no one else is so surrounded by the splendor of a constantly recognized divine presence.—Cunningham Geikie.

Trust The Young People.

Young people will respond to appeals for heroism. They may not hold out without spurning, but how many of their elders will, either?

Young people have many capabilities as speakers and as executives that their elders do not realize. Put them into hard places, and you will continually be surprised to see how well they will fill them.

Young people like to be trusted, as their elders also do. And being trusted makes people—most people—trustworthy.

RHODE ISLAND REDS FOR SALE.

Thoroughbred fowls winter layers and keep the farmer's wife in coffee and sugar.

\$1.00 the setting of 13 hen or 15 pullet eggs, sufficient for a setting this cold weather. Send orders quick to Mrs. W. H. Folk, Suffolk, Va.

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—It seems a paradox, but facts indicate that the Church which does most for the spread of the gospel in foreign lands does most for the gospel at home. "The light which shines furthest away shines brightest close by."

THE CHRISTIAN SUN.

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3uam

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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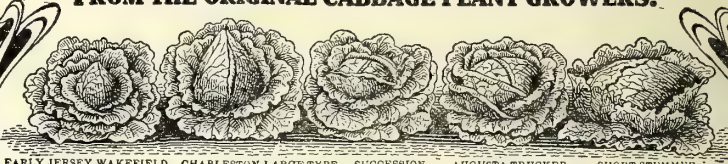
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—The following dispatch conveying some exceedingly interesting history, and carrying likewise a worthy purpose and promise, was sent out for the University of N. C., Feb. 8. At the 1911 commencement degrees will be conferred on those surviving students of the University of North Carolina who left Chapel Hill to enter the Confederate army before completing the course for the baccalaureate diploma. Of the 1,331 men who matriculated at the University from 1851 to 1880, 759 are known to have been in the Confederate army, and it is probably that there was not a single one of the 1,331, who was physically incapacitated, who did not see service. The freshman class of 1860 numbered eighty men, and every one

went into the war, one man returning for his diploma after having been discharged because of physical inability. Thirty per cent of the University men who went into the army were killed in service.

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THE SOUTHERN EDUCATIONAL BUREAU,

Raleigh, N. C.

Dec. 12, 1910,

The Christian Sun.

VOLUME LXIII.]

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

[No. 9.

J. O. Atkinson, Editor.

GREENSBORO, N. C., MARCH 1, 1911

Price, \$1.50 a Year.

WHOSE SERVANTS ARE YOU?

(Among manuscripts of N. Summerbell, unpublished, I find something like the following:)

Through all the world there are sorrow, suffering and ruin, as certainly as joy, development and success. On the one hand are churches, on the other saloons; on the one hand Sunday-schools, on the other prisons; on the one hand prayer-meetings, on the other gambling resorts; some are diligent in business, others are lazy; some are honest, others unreliable; some are sober, others are drunk; some are law-abiding, others are disorderly; some uphold religion, others cultivate unbelief and things that are carnal; some are constructive and build up the good, others are destructive and tear down the enterprises in their hands.

The effect of the works of these two classes does not always at first appear; just as the results of sowing wheat or weeds will not appear till the harvest. But the work of character is sure to bring results. Good character produces good people, church members, Sunday-school teachers, self-sustaining citizens, and a happy community. Bad character produces idleness, profanity, pauperism, sabbath-breaking, indebtedness, theft, imprisonment, sorrow and blasted lives.

The former class are laboring with God, the latter class with Satan.

True, some serve Satan grudgingly, and are not bold in sin; but their influence is on that side. And some rebels are in the camp of Jesus; but their work is for Satan, even there. They disgrace religion by their acts. And there are some who do some good things, but refuse to be servants of God, or to obey him. They disgrace religion by their acts. And there are some who do some good things, but refuse to be servants of God, or to obey Him. They are unwilling to be on God's side. Whose servants are they? Some are servants of the evil one. Jesus teaches that you are his servants to whom you yield yourselves servants to obey.

The servants of God obey him unto righteousness, whose end is life. The servants of Satan obey him by resistance to Christ; the way is sin, and the end is ruin and death. The followers of Christ walk in a narrow way, it is true, but it becomes easy to walk in: for the traveler

becomes accustomed to the straight lines of correct conduct. The servants of Satan consider themselves liberal and free, and they walk in a broad way, it is true; but its sides and margins are so distant that the traveler loses his sense of direction, truth, and is certain to walk into a morass, or over a precipice.

Whose servants are you?

Consider the masters:

Jesus represents God, the right, salvation, heaven. Satan represents evil, falsehood, crime, penalty.

Christ deals in virtue, love, peace, righteousness, happiness and truth.

Satan deals in error, falsehood, violence, injustice, remorse and destruction.

Which side are you on? Can you succeed in the wrong? If so, what then? How can you make the wrong triumph in the end? Will not a temporary victory in it simply postpone the final defeat?

Do you know that if all served Christ the world would be wholly happy; but if all served Satan there would be universal carnage and death? That men would prey on each other, even kill each other, until there would be but one man left, and he would commit suicide? Yes; the devil is blacker than he is painted and it is not certain that he ever did any good. The end of his service is sorrow, weeping and destruction: youth gone, principles gone, character gone, and opportunity gone. He asks but little at first; but he never ceases asking. He will even promise you that you may hereafter repent, if you will sin a little now; and then he gets you to sin a little more. He will tell you that this little sin is not dangerous, or that you have already done as sinfully already; and soon he will persuade you that you have gone too far to repent. He is certain to cheat you. He deceived Eve. He fooled Judas. The end of Satan's service is seen sometimes even in this life; in the debauched body, the lost reputation, the visible degradation.

Do you say that there are some bad in the churches? Well, are there none bad on your side? Are the saloon-keepers in the churches? the gamblers? the professional criminals?

There is no sense in contending that there is no Satan. You waste your time and breath. He has tempted you. His

work is seen daily in opposing the right. There is a heaven, and there is a hell. There is hell sometimes on earth. There is light, and there is darkness. There is truth, and there is error. There is sight, and there is blindness. There is health, and there is sickness. There is glory, and there is shame. There is life, and there is death.

What right have you to oppose God, whether there be a devil or not? What right have you to be a slave to sin, when Christ offers you the liberty of the gospel? If there be no devil, what right have you to make one of yourself? You may begin the service of evil, by entering among flowers; but the broad way has in it thorns, snakes, delirium tremens, thieves, disease, sorrow, shame, suffering, privation loneliness and death.

Serve God; and the end is joy and peace, life and heaven. If any man is to be happy hereafter, the servant of God is to be. And it is an eternal joy.

Whose servants are you? His servants ye are, to whom you yield yourselves servants to obey. You can easily test yourself. Do you obey God? Do you?

J. J. Summerbell.

Dayton, Ohio.

THOUGHTS BY THE WAY.

This town has had revival meetings every night and three times on Sunday since last December. Large congregations from this place, neighboring towns and from the country places have attended them. Several preachers, men and women from Waukesha, Wis. with C. L. Harvey, editor of the Burning Bush, as their leader. Messrs. Bray and Miller are the leaders at the present time. Many have professed under their preaching, and many seem to have been helped into a better and brighter spiritual life.

Instead of saying I am glad and happy, many meet you with complaining, and hasten to tell you how unwell they are and have been all the time since they last saw you. Those you meet have almost as many burdens, afflictions and troubles to take along with them as you have, and they do not want to be bothered and hindered with yours. So it would be so much better not to mention them when you meet, but just try hard to feel happy

Continued on page 4.

EDITORIAL.

GOD TOOK HIM.

(Enoch walked with God; and he was not; for God took him. Gen. 5: 24. Golden text for Sunday, March 5).

Just say that God took him, Enoch, Moses, Elijah, that will do. These were God's. By grace and by adoption they belonged to Him. And thousands of other saints do. They walk, day by day, with God. They see His mercies; they are conscious of His benefits; they are aware of His bounty; they are grateful for His blessings; and they acknowledge Him in all their walk and way. I do not doubt in the least but that there are those who walk daily in the conscious presence of their God. You can see it in their countenance; realize it in the enjoyment of their companionship; hear it in the kindness and gentleness of their conduct and bearing. Enoch walked with God and God took him. Moses walked with God and God took him. Elijah walked with God and God took him. And there are thousands of saints living today who are walking with God; and one day when His work and purposes and plans with them on earth are finished He will take them to Himself. Heavenly companionship while here on earth—that is a privilege that has been put within our reach. Elijah having enjoyed this companionship for a season was taken home.

We often see people good enough to go. They have spent years of usefulness, and of faithful and efficient service. We have heard some say they would like to go now; that their work seemed finished, and their loved ones had for the most part gone on ahead. And now they would like to go.

What if Elijah had been allowed to go when he thought his work was done, and when he made his request to go! Much of the very best work of his life would have gone undone; many of his noblest deeds would have been unrecorded. And he would have died an inglorious death, away in the wilderness.

But God had better things in store for Elijah. He had mapped out in His own mind how He would take Elijah.

This man, Elijah, stands out as one of the great, towering, monumental characters of history. Moses created a race; Elijah reclaimed a race; Jesus redeemed a race. In Moses God's word reached its climax in law; in Elijah God's Word reached its climax in prophecy; in Jesus God's word reached its climax in living. Elijah carried the prophetic art to its highest attainment—in Old Testament times.

His was a wild, rugged, fierce, fiery nature. He was a man of violence in movement, and of a tempestuous disposition. No wonder he went to heaven on a chariot of fire. It was the most suitable and the most fitting manner he could have desired to go. God even fits our going to our own tempers and dispositions.

But however good and strong a man Elijah was, the work he had begun did not die with him. Others took up the work and went forward with it. The workers die; but the work goes on. What a privilege to have a part in the great and good work of hastening His coming and His kingdom. In this work we may walk with our hand in His everyday.

RELIGIOUS LIBERTY.

The Presbyterian Standard not long since punctured the gas bag of the man who has been howling for the promotion of religious liberty by keeping the Bible out of the school about as neatly and effectually as one could desire. That paper says:

Religion cannot be taught in our public schools. If the Protestants are in charge, the Catholics and Jews would object. If the Catholics are in charge, the Protestants and Jews would object. So it goes. In order to offend nobody and to be loyal to our principles of religious liberty, our schools must be free from religious instruction. How about irreligion? May that be taught? May the Bible be scouted? O yes, there is no law against that, and no principle violated. A professor in a State College said to his class, "If you propose to study geology to any purpose, you must give up your Bible." Christians are taxed to pay salaries to such professors to teach their children that the Bible is against science, and therefore false. A great howl goes up when Christians suggest that public taxes should be used to teach children to revere the Bible and live by its precepts. This matter of religious liberty is construed to mean the liberty to make our schools not merely non-religious, but irreligious. The infidel, the atheist and scoffer have it all their own way.

Warnings to Youth.—Last Sunday night about nine o'clock this writer heard calls for help just out in front of his door. On going, it was found that a thirteen year old boy of the community, returning from the evening service at the College, had either attempted to cross the railway, just in front of a moving train, or, that which is more probable, had swung onto the train and in trying to jump, his foot slipped and the left limb was crushed and severed from the body. With the help of a colored man who had come we

carried the boy to the station, quickly prepared him for the hospital and at 9:27 the bruised and bleeding lad was aboard a train for Greensboro. The writer went to the home to comfort the mother and assure her that her boy, while badly hurt, was being cared for in the best possible manner. "Oh! my poor, dear boy! If he had only listened to my pleadings and warnings not to jump on and off moving trains." Early, this Monday morning, a long distance from the boy's father. "Bad news indeed. My boy died at 5 o'clock this A. M. See the mother and comfort her as best you can." A few moments later a mother's heart was broken and bleeding despite all that we could do or say. "Gone without a mother's being there to give a word of counsel or comfort, or even to say good-bye." There is a tragedy for you, reader, and it is written out here as it occurred with the hope that some youth who will not stop to consider will bear this warning in mind. This was not a bad boy. He was not a wayward, wicked or reckless son; by no manner of means. He loved his mother fondly, honored his father, had but a few days ago professed faith in Christ and united with the church. But the boy was full of life, active, alert, agile, and never dreamed that a slip of the hand or foot would be his taking off.

Why will young boys persist in taking risks on moving trains? They are going to untimely graves from it almost every day; still they persist. Why will not young boys hear and heed the warnings of mother and father? Tragedies everywhere tell of their persistence and of their determination to do their own will and way. Boys of the Christian Sun family, beware. Mother and father know best, and their warnings and their pleadings are for your sakes and safety. "Children obey your parents" is an ancient, but a wise command.

A Word of Cheer.—In spite of all that we can do or say, our friends are going to have enough of cloud, gloom, disappointment and tears. God has given us an example and a lesson by bringing more days of sunshine than of clouds, more hours of calm and quiet than of tempest and storm. How easily we may carry, if we will, sunshine into other lives, good cheer into other hearts, joy into a friend's home and heart. You would certainly send or carry flowers to your friend's funeral; why not some to his health and happiness?

I found a noble sentiment that Sun readers would do well to ponder, we fancy, a moment. The Pacific Christian Advocate carried it to this effect:

"Do not keep the alabaster boxes of

your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

The Far Goal.—We too often let our needs, or seeming needs, crowd out the beauty and the blessings of our belongings. What we have has a message for us, as well as that which we hope for. Not things, but the use and the beauty and the benefit of things, bring us to better aims and ends. The main point of achievement is not the multiplicity of things, but the right sort of character. Unless that which one has contributes to one's character it is of little worth. The far goal we strive for is the right sort of life, soul, conduct. David Grayson's *Adventures in Contentment* gives this bright word:

"Do you know, the more I look into life, the more things it seems to me I can successfully lack—and continue to grow happier. How many kinds of food I do not need, nor cooks to cook them; how much curious clothing, nor tailors to make it; how many books that I never read, and pictures that are not worth while! The farther I run, the more I feel like casting aside all such impedimenta—lest I fail to arrive at the far goal of my endeavor.

"I like to think of an old Japanese nobleman I once read about, who ornamented his house with a single vase at a time, living with it, absorbing its message of beauty, and when he tired of it, replacing it with another. I wonder if he had the right way, and we, with so many objects to hang on our walls, place on our shelves, drape on our chairs, and spread on our floors, have mistaken our course and placed our hearts upon the multiplicity rather than the quality of our possessions

NOTES AND PERSONALS.

—The chief engineer of the Panama Canal says that the Canal will be completed by September 1, 1913 at a total cost of \$360,000,000.

—In 1900 the known insane of New York State numbered 16,006. In 1910, the population of the State having increased 47.6 per cent, the number of insane had increased 103.9 per cent and numbered 32,658. About one insane to every 207 sane persons is the ratio in New York. Prof. Starr of Columbia University declares that "a wave of temperance over the State would be of great avail in removing one immediate cause of mental aberration."

—Among the cities of wonderful growth the past decade, Birmingham, Alabama, is to be reckoned. Its population was 38,675 in 1900 and in 1910 it was 132,865—the most phenomenal growth of any American city in that decade. And, by the way, this city had local option twelve months and then State-wide prohibition about two years. Yet there are folks in the world who will tell you that saloons make a town grow, and the abolition of them retards growth.

—Every time a great crime is enacted, or tragedy committed and the culprit escapes we read in the papers "blood-hounds have been secured and put on the trail." And that is about the last we ever hear of the blood hound, except, possibly, a statement "rain set in and the hounds could not follow the trail." It takes a superstition and a nuisance a long time to die. Witness the horse shoe over the gate or barn door, and the lightning rod up beside the chimney, and the dread of number 13.

—Of the pictorial Bible for Children, the advertisement of which now appears elsewhere in *The Sun*, Mr. L. H. Brantley of Ivor, Va., very graciously writes: "I received the Bible all right and in splendid condition. I am highly pleased with it. I think every child that is large enough to read should have one of these Bibles. It makes Bible reading so plain and interesting. It is certainly nice for children in every way. Many, many thanks for your prompt attention." We deem it a great privilege to furnish Bibles when and where desired at the very lowest possible price to the purchaser.

—Charles G. Gates, son of John W. Gates, financier of New York, hired a relay of special trains and made a dash of nearly 3,000 miles across this continent to reach New York last Sunday for special treatment for a case of blood-poisoning. The whole distance including all stops was made in 78 hours—the fastest record yet made for so long a journey. From

Toledo to Cleveland, a distance of 108 miles, was covered in 97 minutes. The trip over the New York Central lines was made including stops in exactly a mile a minute. The young millionaire offered \$5,000 for the special service—and got it.

—The editor was called by long distance Sunday evening to go to Warren County, N. C., to attend, on Monday, the funeral of Mrs. Mollie E. Kimball, mother to two of our dear and esteemed friends, Will and Jake Kimball. Several important letters and much editorial work intended for this issue of *The Sun* must go over. For duty and privilege call when and where friends, in sorrow, summons. Splendid fellows these, noble sons indeed, and worthy of a queenly, saintly mother. What a mother indeed was sister Kimball. She presided over her home with a simple dignity and a royal manner that was delightful to look upon; and a great heart, as well as a most generous hand, was hers. One of our Southern gentlewomen, of unwon'ted grace and manner, one of our most excellent Christian women, please God, who made home a haven of joy, hospitality a high art, and Christian living a daily pursuit. We have whiled away some glad hours under her generous roof, and it is a privilege, even if a sorrowful one, to go and be with the loved ones who will pay proper tribute and respect to the name and memory of this saint of God who has fallen on sleep.

—The editor of the *Sun* wants to take a day off some time, go over to Charlotte and see Col. Wade Harris work. We really think the Colonel ought to tell the rest of us how it is done. Every day—except Sunday—the editorial page of his paper *The Chronicle*, is full to running over, and that too of the liveliest kind of matter, covering the vital and vigorous topics of the times. And, furthermore, nothing seems to escape his eagle eye and voracious pen, that is written worth while, in any of the exchanges. This applies not only to the big papers, but even to the smaller and less pretentious ones as well, such for instance as *The Christian Sun*, *The Anderson Daily Mail*, *The News and Courier* and even *The Norfolk Landmark*. The wily Colonel gets on to the best that all of them are doing and tells his readers about it. And then every few days he sallies forth from his sanctum and gets in touch with practically every body in the State, even straying sometimes, though happily not often, into his neighboring State to the South and gets on to what's doing there—if anything happens to be doing. We move that President Shipman have the *Chronicle* editor read a paper before the next Press Convention on "How it is Done."

Begin on page 1.

and good as you can. Be cheerful and see how contagious the influence. Do not think of the unpleasant things so much, nor tell your neighbors and friends of them and they will be glad to see you next time when you are looking well and feeling better. It is natural to desire sympathy but it is often hard to get, and yet it is fine to have help sometimes, but when one helps himself he appreciates it more. When meeting friends if they appear to be in bad health or seem depressed do not discourage them by telling them how badly they look. If they really look so try to help them, cheer them by earnest words of encouragement. Discretion is a good thing to take with you through life. Send a thrill of joy to their hearts instead of discouraging darts.

Am writing these notes on my way to the Valley of Virginia where I expect to assist Rev. J. W. Dofflemeyer in revival services. This good brother has been feeble some time, but hope to find him better, and able to work with me. He has been a faithful servant of the Lord, and has done much good where he has been preaching the most of his ministerial life. On my way I ran over to Dendron for a little visit to friends. Stayed with Bro. Robert Spratley, who keeps the hotel. He has an interesting family, a splendid wife, two bright interesting girls and a very promising boy. I thank them very much for their kindness to me. It was special and abundant. Sunday morning I left them to meet my engagement in the Valley.

J. T. Kitchen.

THE BUSINESS SIDE OF THE MASTER'S BUSINESS.

By Charles A. Hines.

Article V. The Field is the World.

In order to get a proper understanding of the business of the church we must take into consideration God's purpose in establishing it and the mission He gave it. This has been summed by someone in these words: "To carry the whole gospel to the whole world." The early church as established by Christ was distinctly missionary, and our God is the God of all nations. We are chosen heralds of His to spread the knowledge of Him to the uttermost parts of the earth.

Many of the churches seem to work upon the idea that the mission of any church is solely to save its own members, their families and neighbors; that its work should be limited to the community in which the church is situate. What a narrow, small vision of God's church they must have, when two-thirds of the people of this sphere know not God and a large share of them have never heard His name.

I verily believe if we do not the little part we can towards reaching the unsaved of the entire world that we shall be called to account for this great sin of omission.

Read what Paul said along this line in the tenth chapter of his letter to the Romans:

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

By a series of questions Paul has placed the responsibility of world salvation upon the individual church member. He could not have placed it anywhere else. Missionaries can be obtained, if we only had the money. What will God say to us, in that great day, when we stand naked and alone in His presence, and confess to Him that we were one of those 20,000 Southern Christians who gave from six to ten cents a year for the salvation of the heathen world?

Brethren, the call is to the men of our land. Our dollars and our prayers are needed. We have insulted God long enough by giving him our pennies, and keeping the dollars for ourselves. The Laymen's Missionary Movement is the result of the outraged consciences of men who have seen how the matter of foreign missions has been handled, and they have banded themselves together as an auxiliary to the church to increase our gifts for the carrying out of "The Great Commission."

The North Carolina and Virginia Christian Conference at its last session adopted a resolution recommending Laymen's Leagues in every church, and the giving of a cent a week for each member by our churches. Prof. W. P. Lawrence, of Elon College, was elected Laymen's secretary for the conference. We can hardly expect every church to do all the first year that was asked. I hope there will be at least ten churches that will live up to the resolution. Why cannot other conferences start the work? Soon instead of giving 9 cents a year we shall have a per capita of 52 cents; and eventually it will be measured in dollars. Many denominations are now giving more than \$4.00 per capita annually to foreign missions. What are we going to do about it? Shall we continue to give less than ten cents a year for each member?

Three things are necessary to increase these contributions (a) Prayer; (b) Education in Missions; (c) Systematic Giv-

ing; and there are other things that come up incidentally that might be added. Our denomination has provided for the first by printing monthly prayer calendar. You can get it by writing to our Foreign Mission Board, Dayton, Ohio.

The missionary education must come in three ways: the pastor, the mission committee and the mission study classes.

The method of systematic giving must be provided by the missionary committee. Members should be invited to give a definite sum monthly for foreign missions just as they do to the local affairs of the church. Envelopes should be provided and the member can use these for the offerings.

As soon as the system is well under way the duplex envelope should be adopted. This is a single envelope with two compartments. One end is for contributions for pastor's salary, etc., and may be labeled "For ourselves." The other end is for missions and is labeled "For Others." If you will have these envelopes it will be one of the best educators to be found; one cannot long put money into the end "for ourselves," and nothing in the other end; the unfairness of it is too apparent.

STRENGTH AMID WEAKNESS.

In several important respects there is a large difference between physical and spiritual experiences. There are also very marked differences between natural and supernatural forces and conditions. And this accounts for the fact that people in their natural state cannot see nor appreciate supernatural things. They cannot see why it is that when a Christian feels very weak in spirit he is in a better condition to receive and appreciate spiritual power and refreshment than he is when he feels spiritually strong. And many a professor of religion does not understand this fact. It is not so in physical relations. One who feels weak in body cannot be physically strong at the same time. But this truth is experienced in personal spirituality. It is when the Christian feels unutterably weak in spirit, and lifts his soul pleadingly toward God, that the power of the Holy Spirit comes to him with relieving and exalting might. It is then that the believer appreciates the refreshing power of God as he never can appreciate it when he thinks that he is very strong in spirit, and congratulates himself on the supposed largeness of his spiritual resources. This has long been my own experience. When I felt distressingly weak, even to despair, then there soon followed the in coming of supernatural strength, accompanied by a precious joy. I never had such an experience when I felt pleasingly strong. I never had it when I was in a 'somewhat

satisfied condition. It was only when I felt miserable, weak, and greatly dissatisfied with myself that the heavenly refreshment came, melting my heart into unwonted tenderness, and causing me to respond to the Lord with praise and thanksgiving. I also felt my unworthiness to receive such precious treasure from God. How near God appeared to be! How solemn the hour! At such times, one is led to think of the words of Paul: "When I am weak, then am I strong." Amid weakness produced by the thorn in his flesh, holding him down in the valley of humility, he was made happily strong in the Lord. He was weak in himself, but strong in Christ. Henceforth he never gloried in his own strength, but he gloried in Him who gave him abundant power.

C. H. Wetherbe.

OUTPOURING OF THE SPIRIT.

The expression so often used in prayer and preaching and testimony, which represents the Holy Spirit as being poured out, has been often ridiculed by unbelievers and discredited by Christians. But it is scriptural. The prophet uses it and Peter repeats it. Why should anyone be ashamed of it? How could anything be more expressive?

President Finney, of Oberlin, used to say that the devil often pours out his spirit and revives his work. When we consider the multitude of evil spirits that infest the earth, we may readily look on them as being poured out in floods. The spirit of pride and vanity, the spirit of greed and selfishness, the spirit of lust and uncleanness, the spirit of ambition and covetousness, the spirit of riot and revelry, often come in like a flood. The devil pours out his spirit in the saloon, in the city slum, in the country slum, in the most aristocratic street and on the most costly and splendid mansions, in the market place and in the streets where trade and traffic abound. It is enough to humble us when we see the evil which sweeps like a destructive flood through the city and over the land.

But, thanks be to God, He is always pouring out His Spirit. As the sun pours down his rays in floods upon the earth, so the Lord God is pouring out His Spirit continually. We do not have to wait for an outpouring of the Spirit of God. It will never fall on the earth in richer abundance than it is falling today. We do not have to plead with God to pour out His Spirit. Many persons pray for the outpouring of the Spirit of God, and then mourn and lament that their prayers have not been answered. They have been disappointed. The Spirit has not been poured out. How blind we are. Men do not all receive the sunlight when it is poured

out. One may shut himself in a dark cellar and exclude the light. He may shut his eyes. He may put out his eyes, so that he cannot see. He may walk in darkness while the light is being poured out in floods all about him. So men may shut out the Spirit of the Lord. Multitudes do shut out this light.

Pray not for the outpouring of the Spirit, but pray for an open eye, an open mind, an open heart. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." As the king of day comes in when the doors and windows are wide open, so the King of Glory, the King of love, the King of righteousness, the King of truth, the King of peace shall come in, and cast out the darkness of sin and death.—N. Y. Christian Advocate.

ELON COLLEGE.

To the Christian Sun.

It is a pleasure to express to your readers my satisfaction in having spent a good part of the last week at Elon College, and to give witness to the continued progress of the College since it first came under my observation, and its present condition of efficiency.

A part of my duty was to lecture before the college, and also to lead in a chapel exercise, at which times it was possible to note the personnel of the student body, and their interest in religious and intellectual concern. I have no hesitation in saying that the students are alert and interested in their work, and the maintain a high grade of scholarship. In attending class exercises I found the professors earnest and imbued with the zeal and enthusiasm which creates enthusiasm in others.

Dr. Moffitt, the President, is laboring heart and soul for the upbuilding of the institution. Just now he is taking up the burden of raising \$50,000 for additional endowment, in which task he should have the lively co-operation of every well-wisher of the institution in the South.

The college has wrought an inestimable good already in unifying and establishing the churches from Virginia to Georgia, and the securing of the endowment will add much to its future capacity for maintaining our cause.

May the Lord give certain and speedy fruition to Dr. Moffitt's plans in this direction.

Martyn Summerbell.

New York City, Feb. 11, 1911.

Happy are they who shall learn from thy example not to despair, that reformation is never hopeless, nor sincere endeavors unassisted.—Dr. Johnson.

CORRECTIONS.

I notice in the Annual, in the statistical table of the N. C. and Va. Christian Conference that there is nothing reported on pastor's salary from Happy Home church, which has been paid \$125.00 in full. Salem Chapel church was credited by \$61.00 on pastor's salary, which should have been \$101.50 paid in full.

Also in the Western North Carolina Conference, Keyser should have been credited \$5.00 in full on Christian Missionary Association. I have been requested by my secretary to correct these mistakes.

S. B. Klapp, pastor.

Grennsboro, N. C., Feb. 22, 1911.

Deserved Celebration.—What is known amongst us as the Authorized, or King James' Version of the Bible, appeared in 1611—three hundred years ago. Beginning March 26th the anniversary of this eventful occurrence will be celebrated in England, and on April 23rd the celebration will begin in this country. It will be a deserved and worthy matter for further emphasis and renown. Looked at from any viewpoint it was a marked and momentous event—this of giving to the English-speaking race the King James version. English scholarship at the time was rich, ripe and dignified. There was a concentrated and combined knowledge of the classics, and of English, at that time not achieved before, and not surpassed since. In 1604, when many versions were in use and there were petty differences and disputes, King James approved the plan for a committee of translators whose rendering should be the accepted version and whose translation should be regarded as authentic. The scholarship and learning of the committee measured up to the requirements of their obligations, and for three hundred years men have wondered at and admired the beauty and the stateliness of the work the King James Committee accomplished in the seven years of arduous toil.

It is safe to say no translation of a book has ever influenced so many lives, and held such undisputed sway for so long a time and covering such a wide diversity of peoples and of opinions.

The American Revision, the English Revision, and many other Revisions are now making their way and winning place and prestige; but people yet venerate, and for decades to come, will venerate the Version that has meant so much to them, and still means so much. The celebration is most opportune and timely, as we see it, even if our inclinations now lead us to prefer the American Revised, or some other.

AMONG THE CHURCHES.

Wakefield Notes.

It has been some time since the Sun readers heard from the Wakefield pastorate. The work is about as usual and the prospect is bright for a prosperous year. We renewed our church note not long since and cut it down \$200.00, and we are trying to get all who subscribed interested so that when the note comes due, we shall be in shape to cut it down again. We have a loyal people here and they believe in doing a thing, and doing it right. Our Christian people elsewhere often think of us and send a few dollars to help cut the note. We wish to thank Prof. P. J. Kernodle for the \$1.50 he sent us on our indebtedness. We have often heard it said that it will be Sunday every day by and by. We have been saying that every week is Christmas now, because the gifts keep coming in. Brother Ollie V. Cockes sent us lots of fresh meat, Brother O. J. Cockes, a nice ham and sweet potatoes, Brother J. H. Birdsong, fresh meat. The people in this country will feed and pay their preacher.

The writer visited his old home out near Holland, Va., some time ago, and spent a few days in Holland, with his parents. It is always a pleasure to visit the old home place and meet with old friends and loved ones. While in Holland the writer attended the Christian church; heard a good sermon from the Baptist minister, and at night of the same day the writer preached to a very small congregation. The day was a very rainy one, and the night was dark and stormy, so the people could not come out.

Brother Newman has a very loyal people, and they feel the need of a new church. So we are looking forward to the building of an up-to-date \$15,000 church edifice within the next few years.

Brother Editor, the La-Grippe had me last week, so I can sympathize with you, and hope that both of us may not get in such bad hands again soon.

C. C. Jones.

Waverly, Va., Notes.

Somebody asks, "Why don't you write to The Sun sometimes?" My answer usually is, "I have nothing special to write." I have always been disposed to say nothing when I have nothing to say, (except in my Sophomore year at College). Believing it to be a good rule, I have tried to adopt it under all circumstances. However, there are times and circumstances in which I have to say something whether I possess something to say or not; and it is the hardest undertaking. I am humiliated to say that I know the

depressing experience of being in the pulpit without a message, and when I look back through my old pile, it seems as though they all were void of message. And yet I know that many times when I have gone to the altar beneath this weight and stood forth upon my feet to speak, the weight has been lifted and the spirit of God has found the best utterances possible through me. Nevertheless, when I undertake to write to The Sun, or any publication, having nothing to say which I feel will help someone, it is a laborious task. The poverty of my own soul and brain holds me from the printed page, preferring to learn by the pen of others rather than to say something myself—merely something.

It is gratitude which prompts my pen today; gratitude which exists upon the noble sentiments of a God-loving and God-fearing people. It is futile to dwell upon Christmas now; the story has been told and we are to far on our way toward the next one. I need not speak of the many rainy Sundays we have had this year and how it has affected the work; every one knows all about that and it is God's business. I may perhaps state that we have not yet, over here, discovered any method whereby we may win people to the Sunday school and the church when it is raining or when it is threatening rain. Scared! I need not tell the number of Conferences held and where I was on the 14th for instance. But I am moved to speak of the gratitude in my heart for the many, many personal expressions of kindness by the people of my churches during the winter months; and for the loyal support of the members in standing by the work and sacrificing for the glory of Christ.

I have not been recipient of an old-fashioned pounding, such as Brother Jones, of Wakefield, recounts in which there were seven old hams, but many a package from time to time has been handed in at my door that has very materially aided me in both my temporal and spiritual welfare. A twenty-dollar note was handed me as a Christmas present for the purchase of an overcoat. For that amount, I secured a twenty-five dollar overcoat, a Stetson hat, three shirts and some other small articles. There have been other valuable gifts with the request "say nothing." One of these I am confident was sent by God, for it came in a moment of distress and very materially aided me. All have been of God out of the Christ spirit, I feel. Only God and my faithful and devoted companion know the trials through which we have to pass and can know the gratitude of my heart for all these things. She shares with me in this appreciation, hoping and praying that we

may always and under all circumstances be real ministering servants of Christ to them, communicating unto them the same and to all those with whom we come in contact.

Relative to the loyal support of the church: I have just as great reason for my gratitude. Since last September, the ladies of the church have paid fifty dollars on the parsonage debt and will soon be ready to make a payment of three hundred dollars. Since Christmas a considerable sum has been raised to liquidate the indebtedness on the church. By the first of April we expect confidently to have in hand thirteen hundred and fifty dollars, and the church will be free. A little thought, selection, a timely question, an honest answer, and we have both material and spiritual utterances of a God-loving and a God-fearing people. Not every one enrolled, but many. None of this is due to any effort of my own. I have not taken the first part in it. It is due to the members themselves, all who have any part and are sacrificing to take that part. May God bless them hand in hand with religion and prosperity. There are many things they are not doing I wish they would do. I suppose, however, I had better speak to them about that.

Yours truly,

H. E. Rountree.

Waverly, Va.

SUFFOLK LETTER.

Mrs. Diana O. Saunders was the daughter of Hamilton L. and Christian Eppes. She was born in Nansemond County, Virginia, April 14, 1831, and died at the residence of her youngest child, Mrs. George A. Tabb, Portsmouth, Virginia, July 14, 1910, at the age of 79 years and 3 months.

She was married to James Riddick Saunders of Nansemond County, April 1, 1847, before she was sixteen; and her husband was only eighteen. Her husband, Maj. Saunders, died July 10, 1893. They were the parents of eleven children and all had Eppes in their names: Ophelia, who married V. S. Kilby; Florence, who died at six; Winfield died in infancy; Ida died in infancy; Leroy; Augusta, who married H. Woodward; Snipe, who died in infancy; James R. Hamlin; Paul; and May, who married George A. Tabb, Treasurer of Portsmouth. Mrs. Kilby and James R. are deceased. Leroy lives in Pittsburg, Pa.; Mrs. Woodward resides in Suffolk; Hamlin lives in Savannah, Ga.; Paul in Archer, Florida; and Mrs. Tabb in Portsmouth, Va. Mrs. Saunders leaves five living children; 20 living grand children; and 10 living great grand children: 11 children, 25 grand children, and 11

great grand children in all, making 47 direct descendants.

Mrs. Saunders' great grand father Epps came to this country from England and took up land on the James River in Prince George County, and the old homestead was called "Aspen Grove." She and her husband were both descended from pure English stock, and their blood now descends into genuine Americans. We were all foreigners a few generations ago, though we often speak of "foreigners," as city people, who came from the country, soon begin to speak of "country people". It is well to keep in mind that some of the best people came from other lands and from the country.

Mrs. Saunders was a member of Cypress Chapel Christian Church, though in her last years she attended the Suffolk church from which she was buried July 16, 1910. The service was simple and tender and the flowers almost buried the casket in which the precious form lay in its last sleep.

She was a woman of remarkable vivacity of spirit, obscuring her troubles and throwing all that was bright in her life to the surface. Capable of deep emotion, she could laugh or cry, rejoice or grow calm, in the shortest period of time. She made others feel her good feelings and brightened the social circle or the house of the Lord. In her last days she alternated between the homes of her two daughters, Mrs. Woodward in Suffolk, and Mrs. Tabb in Portsmouth, and brightened the home in which she happened to be. She was patient under affliction and always resigned to the will of the Lord.

When I think of the mothers who passed through the Civil War in this part of Virginia, who saw their children around their knees when the roar of cannon was near, and the tramp of armies could be heard, I feel that there was something in those awful days to develop character and trust in the Almighty God.

We live in easy times, in quiet years, and we ought to be thankful and serve God.

In the well-kept family burying ground on the old Eppes homestead we laid her body to rest in the hope of reunion in a brighter home. W. W. Staley.

NORFOLK LETTER.

The friends of Bro. Twiddy will be interested in knowing that he was able to attend preaching services at the Third Church both morning and night yesterday. In restoring him to health the Lord has heard and answered many prayers.

We had several visitors in our congregation yesterday at both services. In the morning Bro. Howsare preached a fine sermon on The Creation. At night we had the pleasure of having "Uncle Jim"

with us, and he delighted us with one of his characteristic addresses about the orphanage. He was gladly welcomed and made a fine impression at the Memorial Temple in the morning and at Rosemont in the afternoon.

The Sunshine Society under the leadership of Prof. S. M. Smith perfected their organization at their meeting in the afternoon by electing a full corps of officers.

At the Academy of Music in the afternoon a large and enthusiastic audience heard some good speeches from Mr. J. W. Hough, Pres. of the local Anti-Saloon League, who presided and introduced the other speakers, who were, Mr. John G. Woolley, the great national temperance leader and Dr. J. D. McAllister, State Secretary of the League. This meeting is generally recognized as launching the fight anew. It has for its object state-wide prohibition; and here is the wish that it may speedily come to pass.

J. W. Manning.

THE GREAT GUEST COMES.

While the cobbler mused, there passed by his pane a beggar drenched by the driving rain; he called him in front of the stony street and gave him shoes for his bruised feet. The beggar went, and there came a crone her face with wrinkles of sorrow sown; a bundle of faggots bowed her back, and she was spent with the wrench and rack. He gave her his loaf and steadied her load as she took her way in the weary road. Then to his door came a little child, lost and afraid in the world so wild, in the big, dark world. Catching it up, gave it milk in the waiting cup, and led it home to its mother's arms, out of reach of the world's alarms. The day went down in the crimson west, and with it the hope of the blessed Guest; and Conrad sighed as the world turned gray; "Why is it, Lord, that your feet delay? Did you forget that this was the day?" Then, soft, in the silence a voice was heard: "Lift up your heart, for I kept my word. Three time I came to your friendly door, three times my shadow was on your floor; I was the beggar with bruised feet; I was the woman you gave to eat; I was the child on the homeless street."

Edwin Markham.

THE FIVE M'S.

The president of a big automobile company, in writing about business success, says: "The business man deals with five M's—Money, Materials, Machinery, Merchandise and Men. It is not so hard to get money, materials, machinery and merchandise. Each of these is a given quantity, and with each and all a given result can be obtained. The big thing is to get men."

For man is the varying quantity. A certain amount of money will buy a certain amount of goods. A machine will turn out just so much work in just so much time. But a man—why, he may do nothing, or he may set new limits to possibility. One man like Edison or Marconi in the electrical world, for instance, or Washington or Lincoln in national affairs, cannot be measured in terms of money or machinery. He is an M so big that the rest are nowhere.

But some young men do not in the least realize this possible power in themselves. They range themselves in line level with the other M's, and that is the end of it. They never try to develop their birth-right; and they become mere money bags after a while, or mere machines, or sometimes, even, mere material or merchandise that is bought and sold. They go into business, and have not the manhood to refuse to do a dishonest thing when it is "the policy of the house." Business needs men. American business, with its vast interests and its tremendous pressure needs the strongest men in the world, morally as well as mentally; and each youth who strives toward true largeness of manhood is an asset of national, as well as business life.—New Guide.

BETWEEN THE DAYS.

Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes his hands he lays,
And strength and hope, and life renews.
Thank God for rest between the days!

Else who could bear the battle stress
Oor who withstand the tempests' shock,
Who thread the weary wilderness:
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorcheth, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe the aching feet!

For he remembereth our frame!
Even for this I render praise.
O tender Master, slow to blame
The falterer on life's stormy ways,
Abide with us—between the days!
—The British Weekly.

Too Much.

Mary—Father, are you a Christian?
Father—Well—yes.
Mary—What is a Christian, Father?
Father—I can't exactly explain it, daughter.
Mary—Father, won't you please show me what a Christian is, then?
Father—Daughter, your mother needs you, I think: run to her at once.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

TEACHER-TRAINING—WHY? WHAT? HOW?

In 1852 Rev. John E. Vincent, now Bishop Vincent, was struggling in his Joliet, Ill., congregation with the problem of poor Sunday-school attendance. It was no trouble to get the pupils to connect themselves with the Sunday-school, but it was seemingly impossible to keep them connected with it. He thought long and anxiously over what to do, for he felt that something was radically wrong. He began to attend the various classes to see if he could discover the trouble. He found some of his teachers asking questions from the quarterly and allowing their pupils to look up the answers in their quarterlies, while often the teacher had to look in his quarterly to see if the answer was correct. He found another teacher lecturing to his pupils about the lesson, while his pupils were fumbling in their pockets or planning what they would do that afternoon. He found others unable to give adequate explanation of many puzzling questions which the tantalizing curiosity of youth will be forever asking. He found some of them unacquainted with the great doctrines of the Christian faith and entirely ignorant of how to impress the spiritual teaching of a lesson, or how to lead a soul to Christ. And in these observations he had found the reason for the failure of his Sunday-school to hold its pupils.

Why?

And that reason was a lack of trained teachers. It is commonplace in this enlightened age to say that we need training for whatever trade, vocation or profession. Men realize that without first being an apprentice a man cannot hope to be an expert mechanic. To be a good merchant, one must have had experience behind the counter. No doctor would be allowed to practice in your community or home, who had not taken his long course in preparation. The public school teacher must not only take a course fitting him for teaching, but he must take an examination before he can be allowed to experiment with the people's minds. Shall we not also demand an adequate preparation on the part of those who are to teach the truths that mean salvation to immortal souls, if they are properly presented? Bishop Vincent decided long ago that we should demand it and began pioneer service in that direction, and his name will ever be associated with the great ones in religious work and methods, as one to

whom God gave a great idea. In his day there were no Teacher-Training Courses and few books available as source of material for such courses. He had to blaze out a path for himself, and this he did, teaching his teachers and prospective teachers how to teach, what to teach, how to prepare the lesson, how to master the Bible, how to win souls, and many other useful and helpful things.

What?

There have been many experiments since Bishop Vincent's pioneer effort in the matter of Teacher-Training. Many mistakes have been made and perhaps we are not even yet arrived at the goal of perfection in this great work. At first there was opposition to the movement, and this was natural, for men had felt that if the Lord wished a man to teach in the Sunday school, He would miraculously prepare him. Men had forgotten that God never does for us what we can and ought to do for ourselves. Be it said to their eternal honor that the teachers and prospective teachers were not the serious objectors to this new movement, but the high dignitaries of the churches, who by a sort of fatality have nearly always opposed a new movement or idea in the religious sphere. From the day of its incipency, however, until this day there has been a steady growth in general interest and a marked improvement in and enrichment of the courses of study provided for such classes. By 1900 most of denominations had prepared their own courses. Naturally there was considerable difference of opinion as to what should be included in a course for Sunday-school teachers and this difference manifested itself in the various courses that were open for selection. There were also some non-denominational courses to be had. By 1908 there was a feeling generally prevalent that uniformity as to subjects treated would be a desirable thing and there was general agreement as to what these subjects should be. Experience had been effectual in these two directions. Accordingly in 1908 the Educational Committee of the International Sunday-school Association met in Louisville, Ky., and proceeded to adopt standards for Teacher-Training work. It was decided to offer two courses: The First Standard Course and The Standard Advanced Course.

The First Standard Course, it was decided, should be a one-book course of a minimum of 50 lessons, to be apportioned as follows: on the Teacher, 10 lessons; on the Pupil, 10 lessons; on the Sunday-school, 10 lessons; on the Bible, 20 lessons. It is not required that this course should precede The Standard Advanced Course in point of time, for each course is complete in itself, but to offer to those

who do not care to take a two-year course a minimum of general preparation for the noble profession of Sunday-school teaching. The ideal would, of course, be to begin with the First Standard Course and then take the Standard Advanced Course, but it will be hard to get a class to be willing to do that. Either Course will give a good preparation, and perhaps it will be well to start with whichever one your class seems to prefer.

As already intimated above, the Standard Advanced Course is a two-book course and consists of a minimum of 100 lessons, to be apportioned as follows; on the Teacher, 10 lessons; on the Pupil, 10 lessons; on the Sunday-school, 10 lessons; on the Bible, 40 lessons; on Missions, 10 lessons; on Church History (denominational), 10 lessons; and 10 lessons to be devoted to such subjects as the editors may elect. All courses desiring the International approval are to be submitted to the Educational Committee of the International Association and to be submitted to either course will entitle him who has passed a satisfactory examination thereon to a diploma both from his denomination and from the International Association provided he has complied with the conditions governing registration and examination. In addition to this the International Association provides for special Briefer Courses in the special grades of Sunday-school work, such as Primary Specialization, Adult Class Specialization, etc., for the completion of which certificates will be awarded, or seals added to diplomas already won.

How?

If you desire to organize a Teacher-Training Class in your school, you will first of all canvas the situation and decide whether you can have a class for present teachers or for prospective teachers or for both. If for prospective teachers, the class can meet in connection with the regular school and rank as a regular class. If it is to be for present teachers or for both, some time different from the regular Sunday-school hour must be sought. Do not suppose that you must have a dozen or more to have a good class. I have known two or three to constitute a good class. Do not suppose that the teacher must have taken such a course. The teacher ought to be a fairly good teacher, but the chief characteristic which he will need is the ability to lead and to quicken interest. Do not, if your class meets in connection with the regular Sunday-school, form the bad habit of using its pupils as a substitute teachers' class, for no teacher can bring a Teacher-Training class to its best under these conditions. After the class of prospective teachers have taken the course, the proper thing is to or-

ganize them into a substitute teachers' class and not before. If you cannot get a class in your school, you can certainly get an individual, who will agree to take the course by correspondence.

As soon as your class is organized, report it to your denominational Teacher-Training Secretary and to the Teacher-Training Secretary of the International Association in your State. These officials will be able to furnish you with suggestions from time to time that will electrify your work and make it much more successful. Such action on your part will also entitle your class to the diploma of your denominational Teacher-Training department and to the seal of the International Association thereon or vice versa, according as you elect.

When a class has completed its course, there should be graduating exercises and the diplomas and honors should be publicly conferred. This will add dignity and worth and prestige to the work and the workers and tend mightily to perpetuate the Teacher-Training idea in the congregation, and it certainly needs to be perpetuated. For Teacher-Training is not a fad that will soon have served its day, but an eternal necessity which must always be present in the well-ordered Sunday school. It is an imperishable part of an enlightened religious educational policy.

What Has Been Done in the Christian Church.

In May 1908 at its Greensboro session the Southern Christian Convention provided for a Two-Book Teacher-Training Course. The committee began work at once and in November of 1908 the first volume appeared. This book has been adopted very generally throughout our entire brotherhood, North and South, East and West. The second volume appeared in January of this year and is meeting with a ready sale. The two books have been approved by the Educational Committee of the International Association as a Standard Advanced Course. These volumes present the following subjects: on the Teacher, 12 lessons; on the Pupil and the Sunday-school, 10 lessons each; on the Bible, 47 lessons; on Church History, 15 lessons; on Missions, 13 lessons; and on Soul-saving, 4 lessons. The lessons under the Bible include a comprehensive view of the Bible, Biblical History, Biblical Doctrine, Geography of Bible Lands, Christian Giving, Public and Private Biblical Antiquities, and the Bible as Literature. The lessons on History include a brief resume of Church History since Bible times, the History of our own People, and a short account of the Principles of our Church. The books contain respectively 236 and 256 pages and are sold for

45 and 65 cents, according as the binding is paper or cloth. These books may be ordered of J. N. Hess, Dayton, O., or J. O. Atkinson, Elon College, N. C.

At its Suffolk session in May 1910, the Southern Christian Convention charged its Teacher-Training Committee with the additional duties of bring out a revised edition of Preparing the Teacher, Book One, which is the first volume in the Teacher-Training Course mentioned above and with the power to prepare and publish a First Standard Course for the Christians, if in their judgment there should be need for it. In the preparation of this course the idea has been to prepare it not for the Southern Church alone, but for all of our people. The contributors represent our Northern as well as our Southern Church.

Questions on the Topic.

One of the very best ways of drawing out the younger and less experienced members of the society is to ask questions on the topics of the meetings.

These should not be questions that can be answered by yes or no, and they should not be leading questions. They should be queries that really test the mind.

The questions should be given out a week in advance, or at least several days ahead of the meeting. It is better to send them by mail than not to use them at all.

Never let it be known that you have been asked to answer a question. Answer it as if the answer just occurred to you.

A Word for the Society.

The Christian Endeavor Society progresses, like any other good cause, through the praise of those that have got good from it.

Speaking to others about the good points of the society will help you to see more of them.

Praising the society in the presence of those that believe in it is well, but it is even more helpful to praise is to those that do not understand its advantages or believe in it. Give them facts.

Invite the doubting ones and give them a good time. What we see, we believe.

At His Right Hand.

The true Christian Endeavor Society will stand at its pastor's right hand, a useful tool ready for any service.

Arrange instrumentalities for this purpose. For instance, appoint a pastor's aid committee, whose entire duty it is to place itself at the disposal of the pastor to do any work he may desire done.

Make it perfectly plain to the pastor that you want him to use the society, in all its parts. Get him to be present at the meetings of the executive committee whenever it is convenient for him, and

Makes Home Baking Easy



ROYAL
BAKING POWDER
Absolutely Pure
HAS NO SUBSTITUTE
A Cream of Tartar Powder,
free from alum or phosphatic acid

there let the chairman of every committee ask him what that committee can do to further his work. Make your society indispensable to the pastor.

Set Up a Standard.

A pledge is simply setting up a standard of purpose and accomplishment. No growth in mind or spirit is possible without ideals. Those that deery pledges in our societies are deerying standards and ideals.

No one wants to set up your standards for you. The four pledges suggested by the United Society of Christian Endeavor are the standards found commonly acceptable and useful, but if they are not acceptable to you or likely to be useful, there is every reason why you should set up your own standards, make your own pledge.

Only, do not rest satisfied without the formation and expression of ideals. Do not try to get along without the equivalent of the Christian Endeavor pledge.

A pledge is not a creed, but a covenant. Your pledge is to Christ, not to the Society.

CONVENTION NOTES.

Our motto is: Teacher-Training and Organized Classes in each Sunday-school, a Christian Endeavor Society in each Church. Can't you help us make this a reality in your church and Sunday-school?

The second biennial session of the Young People's Convention will be held at Elon College, N. C., April 15-17, 1911, or Saturday, Sunday, and Monday of the Easter Season.

This Convention will seat as delegates the officers of all the Young People's and Sunday-school Conventions in the Southern Conferences, all ordained ministers

of the Southern Christian Convention actually engaged in pastoral work, representatives from each local Sunday-school, Teacher-Training Class, Organized Class, Home Department, and Christian Endeavor Society, one for each 25 of the enrollment, each organization to have at least one delegate. See to it that you come and that your congregation has the delegates it is entitled to.

This Convention will present in its program every phase of Sunday-school and Christian Endeavor work by the best talent of our church. It will also determine its relation to the Young People's Worker.

Elon College is the best place in the world for such a gathering as this. Send all information in regard to delegates to W. A. Harper, Elon College, N. C.

We will furnish you, free of charge, pamphlets dealing with Christian Endeavor, Teacher-Training, and Organized Classes. A postal will bring them to you.

Be sure to attend this Convention.

Remember the date: April 15-17, 1911.

All together for a great Convention.

C. E. TOPICS FOR MARCH 6.—A FEW SUGGESTIONS.

Aid for the Tempted. Heb. 2:14-18.

The Pastor:—Have the pastor read the Scripture and give a five minute comment thereon. If your pastor cannot do this, get the president of the Society to do it.

The Leader:—Temptation is not sin, but yielding to temptation is. We are daily tempted, but we do not necessarily have to sin. We shall not be able of ourselves to meet and overcome temptation. We must look to God to help us. We must pray. We must know the promises of the Bible. We must be able to trust ourselves in His hands. Otherwise we shall fail and miserably fail. We sometimes sin because we are not sure the devil is tempting us. This enemy of our souls has varied and sundry ways of approach. He sometimes tempts us in the person of our dearest friends, sometimes in our own desires. We must pray not only then for power to resist and overcome his evils, but also for power to see and discern him when he approaches. Some such message as this the leader will give in his five minutes.

Thought Provoking Questions for Voluntary Answer:

What is a temptation?

What is the source of all temptation?

How can we overcome temptation?

How can we know when a thing is wrong?

How was Christ an example to us in temptation?

How was Peter a warning to us in temptation?

How was John?

How was David?

How was Moses?

How was Joseph an example to us in temptation?

What is the value of temptation??

Give a Bible instance of how to resist temptation. (To several).

Give a Bible instance warning us against yielding. (To several).

How does temptation come to us?

How does prayer help us in temptation?

How does faith help us?

What is the end of yielding to temptation?

Why is it wrong to tempt our fellows?

What is the reward of always resisting temptation?

How have I been able to overcome temptation?

How do Scripture verses help us in times of temptation?

How do we sometimes tempt ourselves?

Scripture Seed Thoughts for Voluntary Giving With Brief Comment.

Satan is a serpent Gen. 3:1.

A mistake by David—why? 1 Chron. 21:1.

Not ignorant 2 Cor. 2:11.

The rich are tempted 1 Tim. 6:9.

Every man is tempted Jas. 1:14.

I will not 1 Kings 13:8.

Job sinned not Job 2:10.

We will drink no wine Jer. 35:6.

Daniel proposed not to do wrong Dan. 1:8.

Be not bribed Acts 5:20.

Go away from temptation John 6:15.

Consent thou not Prov. 1:10.

Keep my commandments Prov. 4:4.

Take heed Luke 21:34.

Neither yield ye Rom. 6:13.

Take the full armour Eph. 6:13.

Beware! 2 Pet. 3:17.

None but such as is common to man 1 Cor. 10:13.

Count it joy Jas. 1:2.

Blessed is the man Jas. 1:12.

The Lord knoweth how to deliver 2 Pet. 2:9.

I will keep thee from temptation Rev. 3:10

For Next Week:

Money: Dangers and Uses.

Resist the devil and he will flee Jas. 4:7.

M., Mar. 13. Avarice. Heb. 13:5; Eccl. 5:10

T., Mar. 14. Indifference. Dent. 8:11-18.

W., Mar. 15. Pomp. I John 1:15-17.

T., Mar. 16. Use in trade. Matt. 25: 14-29.

F., Mar. 17. Benevolence. Acts 4: 33-37.

S., Mar. 18. The Kingdom. Ex. 35:20-24.

Sun., Mar. 19. Topic—The Dangers and Uses of Money. Prov. 14:24; I Tim. 6:17-19. (A leaderless meeting.)

—Mrs. Maldwin Drummond, formerly Mrs. Marshall Field, Jr., of Chicago, was robbed of jewels valued \$130,000 on a trans-Atlantic steamer on the night of Feb. 25.

ELON COLLEGE NOTES.

Washington's Birthday was duly celebrated at the college this year. The college regulations with regard to young men and young ladies meeting in a social way were suspended from 10 A. M. until 5 P. M. A charming menu was served at the West Dormitory, not only for dinner, but also for breakfast and supper. The evening was taken up with the annual entertainment of the Clio Literary Society. Mr. C. J. Felton, Magnolia, Va., presided and in well chosen remarks discussed the power of the orator to influence public opinion and public sentiment. The first number on the program was a chorus "George Washington is a Friend of mine," which was especially composed for the occasion by Mr. R. A. Campbell and set to music by Miss Wilson of the Music Faculty. This number was well received. Mr. O. M. Barnes delivered a vocal solo in baritone, Danny Deever. He was followed by Mr. G. C. Cobb, Savannah, Ga., who undertook to discuss the pet doctrine of our distinguished ex-president, New Nationalism, in a forceful oration. Mr. J. A. Dickey, Jr., Burlington, N. C., gave a burlesque on the Elon College Weekly. During this burlesque Mr. Dickey impersonated an old farmer who had just received a copy of the Elon Weekly from his son, who was a student at the college, and the humorous thrusts at his fellow students met with much applause. Mr. R. A. Campbell then rendered a cornet solo, which was much enjoyed.

The chief interest, however, has always centered in the debate, which this year occurred upon the query: Resolved, That the World conditions demand an Increase in the Navy of fifty per cent. Over Last Year's Appropriation for the next ten years. For an hour and a half there were sword thrusts and masterful argument and rebuttal by Messrs. G. G. Holland, Holland, Va., and C. W. Roundtree, Cypress Chapel, Va., representing the Affirmative and Messrs. Fred. F. Myrick, Boaz, N. C., and W. R. Roberson, Washington, N. C., representing the Negative. The judges of the debate were J. Adolph Long, Esq. and Prof. E. T. Lindsey, of Graham, N. C., and W. D. Everett, Esq., associate justice of the Police Court, Durham, N. C., who after consultation rendered the decision in favor of the Affirmative, but awarded the medal for best orator to Mr. W. R. Roberson of the Negative. The last number of the program was a music selection by the Society Quartette, "Hearest Thou." This Quartette is composed of Messrs. R. L. Walker, J. S. Lincoln, O. M. Barnes, and R. A. Campbell. The secretary of the occasion was Mr. J. P. Farmer. Marshals

were J. S. Lincoln, chief. W. M. Haskins, R. L. Walker, and C. E. Gerringer.

Mr. Reps. Williamson is visiting the family of Dr. Atkinson this week. Mr. Williamson is a warm friend of Elon and is welcomed here with cordiality.

Pres. Moffitt is still in Eastern Va., in the interest of the Special Fund and will be gone for a few weeks yet. A letter from him today states that he is meeting with encouragement and anticipates further successes.

Dr. Frank S. Child, Fairfield, Conn. and Mrs. Child will arrive at the college on the 8th of March, and will remain for a few days. Dr. Child will deliver a course of lectures while here before the student body.

Under the auspices of the Athletic Association the Dramatic Club of the University of N. C. presented "She Stoops to Conquer," on Saturday evening of this week to a large audience. We were glad to see C. C. Fonville, our Elon graduate, playing a leading role.

Mr. Charles Butler, of the United States, that is to say, travelling singing-evangelist, who is helping Pastor Smith of our Greensboro church, came to Elon Saturday morning and sang three songs for the students and villagers, punctuating his vocal renditions with becoming remarks. Mr. Butler was cordially and enthusiastically received here.

Mr. and Mrs. J. Beale Johnson, Cardenas, N. C., visited at Dr. Atkinson's Saturday and Sunday and then went to Greensboro to attend the revival in progress there. Elon has no truer friends than Mr. and Mrs. Johnson.

Dr. Atkinson preached a great sermon at the 11 o'clock hour Sunday. Following the sermon was a baptismal service by Uncle Wellons.

Uncle Wellons is now (Monday) sick of Bronchitis. It is his intention if he recovers in time to attend the Greensboro revival.

Rev. L. D. Cox has recently made extensive improvements to his home. So has Mr. M. A. Reitzel, Mr. J. P. Huffman has just begun his new residence and Mr. J. J. Lambeth is soon to begin his. Elon has the building fever.

Miss Stella Cox, Columbia, S. C., is on a two weeks' visit to her parents. She has an excellent position in a large insurance office employing 60 agents. Her many friends are glad to see her at her old home.

The Inter-Scholastic contest which is to be pulled off this year on Easter Friday evening, April 14, bids fair to be a success. A preliminary contest will occur on Friday afternoon and the final contest that evening at 8 o'clock in the chapel. There is great interest here manifested in this contest. The faculty offers a medal

for the successful contestant in this contest.

Dr. Newman occupied the College pulpit on the third Sunday and preached to great acceptance to a large and appreciative congregation. His sermon was all the more interesting as the Sunday-school lesson had dealt with the same theme.

Dr. Moffitt left for Eastern Virginia on Saturday to be gone for a few weeks in the interest of the Special Fund of Fifty-thousand Dollars. Prof. Lawrence represented the same in the Bethlehem community Sunday and did work that will result in future pledges. Prof. Wicker secured \$150 in Haw River for this fund Sunday. The Walker Avenue Greensboro Church, where Prof. Harper went on Saturday and Sunday, did the handsome thing by the College, giving \$1,000 with more to follow.

The Literary Address at the approaching commencement in June will be delivered by Chief Justice Walter Clark, of the N. C. Supreme Court. Dr. P. H. Fleming, of Burlington, N. C., will deliver the Baccalaureate Sermon at commencement. The speaker who will deliver the medals to the members of the graduating class, who may have won them, has not yet been announced. The representatives of the senior class for commencement are Messrs. R. A. Campbell, J. S. Lincoln, J. J. Ingle, and A. C. Hall, and Misses Beulah Foster and Affie Griffin. The society representatives at commencement are, for the Psi-chelion Society, Misses Mabel Farmer and Maggie Isley; for Philologian Society, Messrs. Anderson and W. H. Fleming, and for the Clio Society, Messrs. J. A. Dickey, Jr. and C. F. Felton.

Prof. W. P. Lawrence, who is to teach English in the Wooster University Summer School during June and July of this vacation will also lecture before the Summer school of Defiance College, Defiance, Ohio, which is one of the largest summer schools in the north western portion of Ohio. His subject on this occasion will be the Homes and Haunts of English Authors.

The Young People's Convention of the Christian Church, South, will convene here from April 15 to 17, being Saturday, Sunday and Monday of the Easter season.

"X."

—Dr. H. M. Hammill, Superintendent of Training Work of the M. E. Church, South, and a member of the International Committee on Teacher Training writes thus of Book II of our Teacher Training course edited by Prof. Harper and others now offered for sale by The Christian Sun "Book II Preparing The Teacher has come to hand. I heartily endorse it as a part of your Advanced Course."

As touching this same book Dr. J. J. Summerbell writes:

215 Fourth Ave., Dayton, Ohio,
Feb. 6, 1911.

Prof. W. A. Harper, A. M.,

Dear Brother:—I have not yet had time to read, word by word, the second volume for the instruction of Sunday school teachers (entitled "Preparing the Teacher, Book Two") of the teacher-training course authorized by the Southern Christian Convention; but I have faithfully spent three hours in its examination, and say that it is a highly valuable work because of certain qualities:

1. It is well arranged;
2. Its subjects are well chosen, as a book following your former one;
3. The writing is usually good in literary quality, some of it being high. As a rule, few words are wasted;
4. The religious tone and spirit are to be approved;
5. It does not attempt to be a cyclopedia; and yet it contains much matter that ought to be known by a S. S. teacher;
6. Its price (65 cts. in cloth, 40 cts. in paper) is low, considering the amount of type-setting in the volume.

The enterprise is an honor to those managing it."

—Prof. W. A. Harper, Dean of the Elon College Faculty, went to Greensboro 3rd Sunday of February, and secured in subscriptions for the Special Fund, now being raised for the college, \$1,000. This is indeed a most liberal contribution, by our Greensboro membership, which if other churches equal will at no distant date total the amount desired, \$50,000.

—Our Walker Avenue church, Greensboro, is enjoying a gracious revival. Pastor L. E. Smith is doing the preaching to great acceptance and Mr. and Mrs. Butler are conducting the song service, of which the Greensboro papers speak in highest terms of commendation. Tuesday four joined the church. Congregations are measured by the capacity of the building and on Sunday night scores were turned away for the want of standing room even. Much good is being accomplished and there are many professions.

—Canada turned back a number of negro immigrants to that country from the U. S. the other day and quietly said: "Not wanted." It is not certain what our country will do in the matter as negroes are citizens here and as such must have proper treatment at the doors of other countries.

They that know no evil will suspect none.—Ben Johnson.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward \$253.52
Dues

Janie Pearce75
Rebekah Pearce75
Eugene Pearce50
Mary Ellen Hingerty05
Leone V. Hingerty05
Clarabel Hingerty05
Annie Neville10
Grace Neville10
Hubert Neville10
Amy Morris05
Helen Foster05
J. Clifford Foster05
James Carroll05
Ralph King Barnes05

Monthly S. S. Offering.

Rosemont, Va. 1.16
Union, Surry, Va. 4.05
O'Kelley's Chapel 1.04

Special Offering

Palmyra, Va. 1.60
Mt. Bethel, N. C. 2.00
New Lebanon, N. C. 1.80
Howard's Chapel, N. C. 1.85
Pleasant Ridge, N. C. 1.45
Bethel, N. C.70

Amount 6th week \$18.76

Total \$272.28

Elon College, N. C.

Feb. 22, 1911.

My Dear Children and Friends:

This leaves us quite cold, and ice is on all sides. Such weather hurts and checks our farm work very much and delays that which we would like to do. We are hoping to plant a large crop this year and especially of grain and vegetables. We are very much in need of a riding cultivator for our corn crop and a reaper and binder to harvest our wheat with, and we need a large range with covers as large as possible—if any of our friends should find the way by which any one of these necessities could be secured we will greatly appreciate the information.

Our twenty-one little pigs are growing nicely and we hope they may yield 200 lb. hogs next Dec. We will sell some of them. We had our final hog killing last Friday and had 38 lbs more than we reported.

We are glad to enroll new cousins and new Sunday-schools; plenty of room for

both cousins and schools. Our report is short this time. We hope you will report promptly. Give us a regular hearty co-operation and we will be grateful.

Fondly Yours,

Uncle Jim.

Chapel Hill, N. C.

Feb. 20, 1911.

Dear Uncle Jim:

Here come our dimes for Feb. It was raining this morning so we couldn't go to school. We have some little biddies and a little calf too. We like to feed them and see them grow.

Very truly,

Annie Neville,

Grace Neville,

Hubert Neville.

How rich you are in babies children! Do you love them? Little flower babies have not quite lifted their pretty heads but won't you have a good time when they do?

Manry, Va.

Feb. 13, 1911.

Dear Uncle Jim:

I am going to send a nickel for the little cousins. I hope it will help them a lot. I have read some of the letters the little girls have sent, I am going to help them. I will stop but will come again next month and send another nickel. Love to you and the cousins.

Amy Morris.

Ah, that's a fine promise, Amy and you are heartily welcome. Be sure to "come again."

Suffolk, Va., R. F. D. 2 b 28.

Feb. 19, 1911.

Dear Uncle Jim:

We have been reading the Sun for a long time, and enjoy the children's letters very much, and have decided to write a letter for the first time. We are three little girls age 10, 8, and 5 years. We attend the Methodist Sunday-school. But our parents are members of Bethlehem Christian Church. Enclose find 15 cents for the Orphanage.

With love to the children.

Mary Ellen Hingerty,

Leone Virginia Hingerty,

Clarabel Hingerty.

So glad to welcome these little Va. cousins. May their nice letters brighten our pages "twelve times" this year.

Boykins, Va.

Feb. 15, 1911.

Dear Uncle Jim:

I guess you think little brother and I are not going to send our dues for January as we are waiting so late, but never too late to do good. We have both been

sick with deep colds. We were so sick mama sent for Dr. Bland, for us, and Uncle Jim, he is a real good doctor too because he gave us some good medicine, so you see I liked him fine for that, Bro. Ralph has just begun to walk now, and I think that is just fine, because in the spring time he can go out in the yard and play with me, now won't that be fine? he almost has the croup tonight and mama has been doctoring him, but he is a buster just the same. We enclose you a dime each for us, will write again soon and send our dues for this month. Will now close with lots of love to you and the cousins.

Your little Nephews,

James Carroll Barnes,

Ralph King Barnes.

Guess you won't mind Drs. boys, if they give you good medicine. However, I believe their visits sometimes are so pleasant that little folks do not mind even if they do have to take "nasty stuff."

Crews, Va.,

Feb. 14, 1911.

Dear Uncle Jim:

I am late this month, did I send my dues last month? I don't remember. I send dues for February with lots of love to you and the cousins.

Your fond little niece,

Helen S. Foster,

T. Clifford Foster.

No children you are not credited with Jan. dues. Hope you are learning fast at school.

Franklington, N. C.

Feb. 1, 1911.

Dear Uncle Jim:

Enclosed find two dollars, for the orphans. We failed to send any last year, and will work and try to send some more by this fall. We are also working for mission money and are kept pretty busy.

With love for all the little orphans, and best wishes for you all.

Your little friends,

Jamie Pearce,

Rebekah Pearce,

Eugene Pearce.

We are so glad to be again remembered by these little girls from Franklington, N. C. They must indeed be busy bees.

What is defeat? Nothing but education, nothing but the first step to something better.—Wendell Phillips.

Hate is always an expensive luxury but it is more expensive in political life than it is in private life.—James Douglas.

A solemn and religious regard to spiritual and eternal things is an indispensable element of all true greatness.—Daniel Webster.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

"Many churches and thousands of Christians in America have forgotten to pray for the missionaries and their converts and the Christless; but the missionaries and their converts long ago betook themselves to prayer for America, rich careless, forgetful; for your church, and for you."

CHRISTIAN CHURCH PRAYER CALENDAR—1911.

Specific Objects for Every Day in the Month. Repeat Monthly.

"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." I Ti. 2: 1.

First Day.

Rev. and Mrs. A. D. Woodworth and Miss Ruth, now at home on furlough, Merom, Ind. That he may awaken zeal and enlist help during his furlough work.

Second Day.

Pastor Matsuno, Tokyo, Japan, and his people almost lost in a great city of nearly two million people. That the church may recover its financial strength, that the way for a new church building may open, that another preaching place may be provided for.

Third Day.

Rev. and Mrs. D. P. Barrett and three children, Ponce, Porto Rico, and the Ponce church, in a nominally Catholic city of 40,000. That Miss Reyes, primary teacher in the Sunday school, may be more largely used and that the excellent school may grow.

Fourth Day.

Pastor Naruse and his little church in the factory city of Oji; for the wicked suburbs of Tokyo, Akabane and Kawaguchi.

Fifth Day.

Pastor Rios in his work in Ponce, the suburbs Canas and Pampano, the wickel towns of Arus, Quarta de Tierra and Manzanilla.

Sixth Day.

Rev. and Mrs. C. P. Garman and two little children of Tokyo; the Theological School in Tokyo, where we train Japanese pastors; Professors Matsuno and Kawanka.

Seventh Day. o

Miss Jennie Mishler and the little church in Santa Isabel, a most trying field. That they way may be open for a church building. For Santa Isabel Harbor and Calambrenia, outposts.

Eighth Day.

Rev. E. C. Fry, Pastor Irokawa and

the Utsunomiya Church, in the strongly anti-Christian garrison city of 40,000.

Ninth Day.

Little Harbor (Playita) the fishing town; Descalabado with its recently organized church; Tiburon, the needy country village; worked by Rev. Mr. Barrett and helper.

Tenth Day.

Mrs. Susie V. Fry, the six Japanese lady teachers, and the thirty or more students of the Utsunomiya Christian Girls' School, and the seven Sunday schools in which they assist and work.

Eleventh Day.

Rev. T. E. White and two little daughters, Ramseur, N. C., especially that his pastorate may be blessed and that his family may be restored to health, able to re-enter the mission field.

Twelfth Day.

Pastor Tsujimura at Otawara, Pastor Oikawa at Yaita, and for the more difficult work at Moka and Yuki. Cities in the Middle Field of Japan, strenuously opposed to Christianity.

Thirteenth Day.

Rev. and Mrs. W. C. McCloud, just commissioned for Porto Rico, and teaching in Salinas. For years waiting, they now have an open door before them. Remember the Salinas church.

Fourteenth Day.

Rev. and Mrs. E. K. McCord and two children, just returned to Sendai, Japan. Remember the church and Sunday school, the largest in the Mission.

Fifteenth Day.

Rafael Hernandez and Pedro Roman, of Salinas, both persecuted; the few interested ones at the needy villages of Jauei (How-ka) Salinas Harbor, La Jangua (Howg-wa), Las Mareas, and Penuelas.

Sixteenth Day.

Pastor Kitano, the four Sunday-schools in Sendai, the Orphanage with its two hundred boys and girls being trained for Christ.

Seventeenth Day.

For our Sunday schools, that they may complete the building fund for Ponce church this year.

Eighteenth Day.

Pastor Takahashi; the Ichinoseki church and the outposts Kazawa and Wakutsu; Pastor Matsukawa, the Tsukidate church and outposts Kawaguchi and Masaka; Pastor Sakurai, the Wakuya church, and the home mission point, Hirobuchi.

Nineteenth Day.

Pastor Muraoka and Wakayanagi church; Pastor Nakamura and Iwaideyama church; for the Sunday schools at outposts Iwagasakaki and Kannari.

Twentieth Day.

Miss Alice True and Ishinomaki church, our first missionary church; outposts Ka-

nomata, Negishi, Ninogawa, Takayashiki, all hard fields.

Twenty-first Day.

For Bible women, Miss Hamaguchi and Miss Shiato at Tokyo; Mrs. Watane, recently flooded out at Akabane; Mrs. Takahashi, at Ichinoseki; Miss Tsuda at Ishinomaki; tried and faithful; and for devoted pastors' wives.

Twenty-second Day.

The Mission Board, the Mission Council, and the administrative officers.

Twenty-third Day.

The Woman's Board for Foreign Missions, its officers and Executive Board.

Twenty-fifth Day.

The Silver Anniversary Fund, commemorating the twenty-fifth anniversary of the organization of the Woman's Board for Foreign Missions.

Twenty-sixth Day.

Your local Missionary Society, and your church, that missionary interest and offerings may grow.

Twenty-seventh Day.

Your Conference Board and others, that Societies may be multiplied and more active. Remember the officers.

Twenty-eighth Day.

The person for whom, or object for which, you or your church and society especially contribute.

Twenty-ninth Day.

The Laymen's and Young People's Missionary and Student Volunteer Movements, and for young people's and juvenile societies.

Thirtieth Day.

The Church in America, and the Sunday-schools therewith, that they may catch their vision and do their duty by the world.

Thirty-first Day.

The missionary work in all non-Protestant and non-Christian lands.

MARRIED.

Johnson-Newsome.

Thomas Hart Johnson and Stella Maye Newsome were united in marriage by the writer at the home of the groom's parents, near Holland, Va., Feb. 5, 1911. The groom is the son of Enos L. Johnson and Emma Johnson his wife, and the bride the daughter of Edward and Mary Newsome. We wish for them much happiness through life.

N. G. Newman.

Whitfield-Holland.

Solomon Paul Whitfield and Pocahontas Holland were united in marriage by the writer at the Christian parsonage, Holland, Va., Feb. 12, 1911. The groom is the son of Wm. E. Whitfield of Holland, Va., and the late Mrs. Matilda

Whitfield. The bride is the daughter of Joseph F. and Cherry M. Holland of Holland, Va. May their wedded life be long, happy, and useful

N. G. Newman.

Foster-Ray.

At the residence of J. H. Iseley, Burlington, N. C., Feb. 22nd, 1911, Mr. Jas S. Foster to Miss Geneva Ray. Both parties of Alamance County, N. C. A sumptuous dinner was served after the marriage ceremony, Rev. J. W. Holt, officiating

Ellie-Bell.

Wednesday evening, Feb. 22, 1911, at six o'clock, in the home of Mr. and Mrs. Henry H. Bell, of Runymede, Va., Miss Josie W., their popular daughter, was married to Mr. Clifton M. Ellis, of Wakefield, Va.

The parlor was beautifully decorated with running cedar, ivy and mistletoe. While the wedding march was being rendered by Mrs. Otho M. Cockes, the young couple were conducted to the altar by Mr. H. H. Bell, brother of the bride and Miss Edna Steel, Miss Madeline Bell, sister of the bride, and Mr. Percy Richardson. The marriage vow was taken in the presence of a host of friends, while the ceremony was being read by the writer.

After congratulations and best wishes the bridal party drove to the home of the groom where a sumptuous supper was served. Miss Bell is a useful young lady both in social and church circles. Mr. Ellis is a well known gentleman, and a good farmer. We wish them a long and happy life.

C. C. Jones.

Kitchen-Branch

At the residence of Mr. and Mrs. John Kitchen, brother of the groom, Wakefield, Va., Feb. 21, 1911, Mr. E. L. Kitchen and Miss Cora L. Branch were married. Mr. Kitchen is a man that is well-known and highly respected by all who know him. Miss Cora is a fine Christian girl, and much esteemed by all who know her. The ceremony was performed by the writer. May God bless this union to the good of His cause.

C. C. Jones.

Spivey-Cowling.

In the afternoon of Feb. 22, 1911, Mr. Horace L. Spivey, of Dendron, Va., and Miss Beatrice A. Cowling, six miles south of Wakefield, Va., were married at the bride's home. The attendants were Mr. John Wooden and Miss Ethel Cowling, Mr. John Cowling and Miss Dell Laine. The marriage was witnessed by a host of

friends and relatives. Immediately after the ceremony, which was solemnized by the writer, the young couple drove to Dendron where they are to make their future home. We pray that God's blessing may follow this popular young couple.

C. C. Jones.

Arrington-Daniel.

At the residence of the bride's father H. J. Daniel, Mecklenburg Co., Va., Feb. 19, 1911, this writer united in marriage Mr. Raleigh L. Arrington and Miss Nola V. Daniel. Immediately after the ceremony the bride and groom drove to Clarksville and boarded the train for Richmond. After a short stay they will return home. May their lives be blest.

C. C. Peel.

Huffines-Cable.

At the residence of the officiating minister, Elon College, N. C., Mr. John Huffines and Miss Janie Cable were united in holy wedlock on Jan. 11, 1911. May their lives be long, useful and happy.

C. C. Peel.

DIED.

Kratzer.

Whereas it hath pleased our Father in heaven to take from among us, one of our dearly beloved sisters, of Linville Christian Church, Mrs. Laura L. Kratzer; we desire to express our sympathy to the friends and relatives and our respect to the sacred memory of our departed sister,

Resolved: 1st. That we bow in humble submission to Him who doeth all things well.

2nd. That the family has lost a good and true mother, who bore her years of suffering with Christian fortitude; the church has lost a loyal member, and the community a good neighbor.

3rd. That we extend our sympathy to the bereaved family.

4th. That a copy of these resolutions be sent to the family of the deceased, a copy placed upon our church minutes and also a copy be sent to The Christian Sun for publication.

Ora Scott,
Barbara Depoy,
Fannie Simmers,
Committee.

Beaton

Bro. Robert Beaton died at his home in Southampton County Virginia, Feb. 7, 1911. Aged 61 years, 9 months, 20 days. He had been a member of Johnson's Grove Church 36 years. During this time the purpose of his life seemed to be to

live a true and consecrated Christian life.

During his last sickness, his suffering was intense, but this was borne with Christian grace and meekness. A few days before his death he told his wife he was soon going home to heaven and asked her if she did not wish to go with him.

Jan. 10, 1871 he was married to Lucy Beale. His wife, one son and two daughters survive him. Two children have preceded him to the spirit land.

He also leaves one brother and three sisters.

He will be greatly missed in his church, in his community, but most of all in his home. May the Lord comfort and keep the bereaved and sorrowing ones in this time of bereavement.

Funeral services were conducted at the home by the writer.

R. H. Peel.

Wagoner.

At Altamahaw, N. C., Feb. 9th, 1911, Mamie Wagoner, daughter of Albert and Mary J. Wagoner. Mamie had been afflicted about five years, dying at the age of 8 years, 1 month and 11 days. May our heavenly Father comfort the sorely bereaved family. Funeral by the pastor J. W. Holt.

Fitch.

Near McCray, N. C., Feb. 22nd, 1911, at the age of 68 years, 7 months and 9 days, Mr. W. J. Fitch. Left to mourn his death are his wife, three children, one brother and one sister. He was a member of Long's Chapel church since its organization, served as secretary and deacon, and was devoted to his church. He was a justice of the peace for more than 20 years and served 4 years in the Civil War, eighteen months of the time he was a prisoner at Point Lookout. He was a kind husband and father. Burial and funeral at Union church in the presence of a large concourse of friends and relatives.

J. W. Holt.

Brown.

Henry Brown died after a brief illness January, 1911. He was for several years a member of the Christian Church at Pleasant Grove, Randolph County, N. C. He leaves a wife, and eleven children all under 21 years of age. Brother Brown had purchased a farm but a short time before his death and was arranging to build a residence thereon. How uncertain is life! While we are anxiously planning about earthly things how careful we should be about heavenly things.

W. S. Long.

Summers.

Willie Vance Summers, the little babe

of Charley W. and Ader M. Summers was born Dec. 30, 1910, and died Jan. 25, 1911. The little babe was only 27 days old, but leaves a father, mother, three brothers and three sisters to mourn its early departure. Little Willie was a bright and interesting child and was the joy of father and mother. He was too sweet and pure for this world and God called him. Burial was at Bethlehem Christian Church cemetery. S.

Flint.

Miss Mollie Flint, daughter of Mr. and Mrs. John Flint, from near Salem Chapel, was called from her earthly labors on the 2nd day of Feb, 1911, at the age of 32 years. She was much devoted to her family and church, ever faithful in the performance of life's duties. While her health would permit she took an active part in the various enterprises of Salem Chapel church, of which she was a member, and of which she was organist.

At the age of 14 years she entered Elon College, and there she was characterized by her studious habits, modesty, refinement, and devotion to the various duties of College life. At that time she was suffering with rheumatism; notwithstanding all was done that medical aid and human hands could do the end came Feb. 2nd.

When she realized that the end was near she prayed that hers might be an easy death, closed her eyes and passed away without a struggle.

Hers was a beautiful life and a benediction to those who knew her.

Funeral services conducted by the writer. W. T. Herndon.

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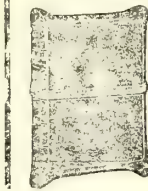
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Forbidden things are not so apt to look good unless we have been looking at them too much.

If Jesus the Carpenter could take a piece of rough olive wood and make of it a door frame for a rude stone dwelling in Nazareth, I know that as the divine Carpenter he can take the poor material of my life and make it to serve some useful purpose in his kingdom, if I will let him. —From Christian Herald.

The Right Time.

Johnny—I am very sorry you are so sick today, papa.

Papa—Never mind, son, don't worry: this is Sunday, anyway.

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" Varina	9:04	2:05	7:35
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" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
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" Linden	10:23	3:15	8:48
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" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
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The Christian Sun.

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ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

[No. 10.]

J. O. Atkinson, Editor.

GREENSBORO, N. C., MARCH 8, 1911

Price. \$1.50 a Year.

INTERESTING FACTS ABOUT OUR NORTHERN AND WESTERN BRETHREN: IN THREE PARTS.

By W. E. MacClenny. Ph. B.

I. Organizations.

When Revs. Abner Jones and Elias Smith became the organizers of the Christian Church in New England there were only a few churches, and these do not appear to have been organized into any conference or association for some years. Each church was separate and distinct. Revs. Barton W. Stone and David Purviance who were the leaders in the movement in the West were opposed to any kind of church organization. As was the case in the South, they feared organized effort in their church work. General meetings were held in each section, but these were of a revivalistic nature, and little, if any confessional business was attended to.

It was not until 1808 that the United States General Conference held its first session at Portsmouth, New Hampshire, and in 1815 the session of that body was held at Windham, Connecticut. In 1819 the third session was held at Portsmouth, New Hampshire. At this session it seems that every section of the Christian Church was represented unless it was the Old North Carolina Conference, which followed Rev. James O'Kelly after the division of 1910, in the South.

In the West the first organization was among a body of Christians that came from the Baptist under Rev. John Mulkey, and were sometimes called "Mulkeyites." These had a conference as early as 1809. The Eastern New York Conference in the West was in existence.

In the North four different kinds of conferences were held: 1st, The Elder's Conference, 2nd, The General Meeting, 3rd, The Annual Conferences, 4th, The General Convention. In the history of the denomination the latter has had several names; viz: The Convention; The United States Christian Conference; The General United States Christian Conference;—this was the popular name during the twenties,—this met each year except 1828 and 1830 until 1832 when it was dissolved forever at the session at Milan, New York.

In 1831 the Convention proceeded to

organize a Book Concern and in 1834 it was organized, but this drifted into a business concern, and did not return to the Convention till 1866. In 1833 an informal convention was held in New York City, which arranged for a General Convention at Union Mills, New York in 1834, and from that date on it has met every four years. At first it was known as the General Convention, and in 1866 at the session at Marshall, Michigan, it was named the American Christian Convention, and a constitution was adopted.

As at present constituted (1910) the American Christian Convention exists to maintain and promote the Charitable, Religious, Missionary, Educational and Publishing Interests of the religious body known as Christians, and it includes the following departments: Missions, Education, Publishing, Sunday-schools, Christian Endeavor and Finance. The mission department has two secretaries, Home and Foreign, and each of the others has one.

In 1829 the Ohio Central Conference was in existence and had thirteen churches as members, and in 1840, 114, and home and foreign missions were discussed. In 1843 a convention was held at Ebenezer Chapel, Blake County, Ohio, and seven conferences were represented, six in Ohio and one in Indiana, to look into the publishing of a newspaper.

August 31st, 1844 the Tippecanoe Conference of Indiana was organized with fifteen churches at Mt. Pleasant, Cass County, Indiana.

In 1854 at Cincinnati, Ohio, The General Convention divided on the vexed question of slavery, and did not reunite until 1894.

In 1845 The New England Convention was organized at Lynn, Massachusetts. This meets annually in the month of June. Some years ago this convention authorized: "A Statement of General Sentiments held by the Christians." While this was not a creed, yet it was generally accepted by the churches of New England.

About March 29, 1894, plans were laid for the establishment of a home for old and worn out ministers and their wives by some Christians in New York State. To Rev. P. R. Sellon and his wife Mrs. Lois L. Sellon belong the honor of first conceiving the idea of a home for aged

people. A home was purchased in Castile, New York, and on May 15, 1895 Rev. B. S. Fanton and wife paid their entrance fee, thus becoming the first persons to enter the home. Later the home was removed to Lakemont, New York where a house and four acres of land have been purchased. Later the institution was endowed by Hon. Francis A. Palmer.

UNFAIR JUDGMENTS.

All of us need to be exceedingly careful in our judgments of other people. Oftentimes we are too hasty, and hence we misjudge people, and perhaps to their decided injury. Even when we feel disposed to be very charitable toward our fellows, we may wrongfully judge certain ones, because we are governed by appearances which deceive us. Circumstantial evidence is not always reliable, for some circumstances do not have such a connection with certain ones as we thought they had. I have sometimes found that I was decidedly mistaken in any judgment of certain ones, for I depended on some circumstances which, though appealing to be against those persons, were really not so. There was ground for suspicion, but it was not sufficient to make out a case of just condemnation. A great many wealthy men have been very unfairly judged by many critics and carpers. Mr. Rockefeller is one example. Even his motives for giving large sums of money for purely benevolent and philanthropic purposes, have been most unfairly judged. His good character, from youth to old age, has availed nothing with his censorious judges. Several years ago I read of a young man who worked very hard, at moderate wages, and under close limitations. He was exceedingly saving, and economized in every possible way. Many who knew him, in a general way, called him miserly and very selfish; but in the course of time, it was learned that he was saving his money to provide a home for his poor and aged parents. Rev. F. B. Meyer, of London, says: "It is a sad and miserable condition of mind to have no eyes but for wounds and bruises and putrefying sores, and to find these beneath the surface, when they do not appear in the eyes of others. Our ignorance of

Continued on page 4.

EDITORIAL.

THE GREATEST GIFT.

(The gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23. Golden text for Sunday March 12.)

The gift of eternal life is so great, so gracious, so incomparable, that Paul rightly calls it "the gift of God." It is certainly the one supreme gift. There are none others like this. To make this gift available did Moses and the prophets work and write, did David and Elias and Jesus live and labor and strive. Other than through this gift life is a blank, and living a curse. Far better were it that we had never been born than that this gift should never have been made, nay verily, and made available with us. The gift was of God.

The gift was made available through Jesus Christ.

Let us keep it in mind and heart that it was a pure gift. There was no purchasing or persuasion about it. God gave eternal life. It could not be purchased. It was too precious; too valuable; of too much worth. It could not be bought. It is without money and without price. It is a gift, is eternal life.

No man has ever received eternal life save as a gift, pure and simple.

The channel of communicating this life to man is through Jesus the Christ, the only begotten son of God. Through Him this wonderful, this supreme gift, with all its riches and abundance, becomes available to man by belief upon His name, and His power to save.

All life hinges upon belief. Eternal life is no exception.

You are bidden not to take poison. You believe it will not hurt you—and you partake to your undoing. You are told not to expose yourself to cold and rain and hunger. You believe these will not hurt you—and death ensues. You are told to eat, sleep, labor with moderation. You do not believe indulgence, intemperance will hurt you. You persist and life goes out. All life depends upon belief. In the lesson of today the son was dead and might not believe. His mother believed for him. The prophet Elisha believed for him. And they intervened. Resuscitation followed. Life hinged upon belief. In How many thousand sons have been saved, brought into life from the darkness and coldness of death, because a mother, because a friend intervened. We not only save ourselves, we save others by our belief.

And here is one of the most beautiful lessons of gratitude anywhere record-

ed. Elisha was grateful for the kindly and kingly treatment he had received in this hospitable home. In order to show that gratitude he gave his strength, his energy, his very life, his faith and his earnest prayers. Gratitude, a godly virtue.

THE LAYMEN'S MOVEMENT.

The pity of it, the great and grave pity of it, my dear brethren, that we of the Christian church are doing nothing of a practical nature to profit by, or to aid in, the great Laymen's Missionary Movement. Benefitting by the spirit of this movement, and the inspiration derived from it, the other churches around us are increasing their contributions to missions, and to other purposes, some fifty and some a hundred fold. What are the Christians doing?

We met a distinguished layman of another denomination last Monday morning, on his way back to his work from a Sunday appointment at two churches. He had been out in the interest of the Laymen's Missionary Movement, and by taking individual pledges from members of the churches present he had more than doubled the pledges for home and foreign missions in both churches. "It is the easiest work I ever undertook," was his verdict. "All that is necessary is to tell the people of your mission and call on individuals to give or pledge, and the work is done." And yet, while the brethren wait and are willing, we do nothing to realize benefits from this wonderful opportunity. Where are those beautiful resolutions we passed in Convention and in Conference? Where are the men who were going to do the work; appointed or elected to mobilize our forces so that our Christian cause might benefit by this movement?

The pity of it, the very heart rending tragedy of it, that we meet and resolve and resolve and resolve, and then go home till the meeting of Conference or Convention again.

If this Laymen's Movement cannot reach and stir us, or if we will not move to meet it and reap the blessings and benefits from it, then dear brethren, for what do we exist, for what do we hope or what do we expect?

Do the laymen of the Christian church care not at all for our progress, or for any movement or measure that will help? God forbid. Yet if there be care wherein is it expressed?

A PREACHER AND HIS PAPER.

Our good and cheerful brother, Bro. J. H. Barney, Clearville, Pa., in the cause

of a personal letter to the Sun's editor recently said, "No, I cannot let the Sun—shine go out of my home until the grave covers all that is mortal of J. H. Barney. If I become careless and forgetful just call my attention to the fact. You know preachers forget, as well as other people. Wonder if that is the reason some ministers never subscribe for either The Herald of Gospel Liberty or The Christian Sun. What do you think about it?"

We cannot understand how a minister who is in the active service, or who cares anything about his church and its work, could do without his church paper. We have an idea that such a minister would not amount to much in his life or in his influence, so far as these touch the local church or the church at large.

So far as we know, or have any way of knowing all the ministers, both active and other, of the Southern Christian Church subscribe for The Sun, and most of them read it very closely and all of them, so far as we have ever known, and its friends and its readers and willing advocates and supporters. And for this we are very grateful. For the paper needs, and must have, the support and co-operation of the preachers, as they need and must have the sympathy, support, and co-operation of the paper in their work. God forbid that this condition should ever change within the meets and bounds of our good Convention and its churches.

Many of our ministerial brethren in the North and East do not take The Sun (many do, however,) but we presume all of them take The Herald of Gospel Liberty. On no other ground can we conceive of their intelligent co-operation with what the paper, and the church, stand for and represent.

THOSE REMINDERS.

We sincerely trust that no Sun reader who received one will ignore our recent letter urging those now due to renew for The Sun another year. There were some mistakes, of course. But write and tell us so we may clear these up. There were very many that were not mistakes. We have to pay for printers, paper, postage, every week. We cannot wait. These bills must be met. Our only hope of meeting them is to hear from those who are now due us. We sent out 1275 of those letters. Yours may seem small, but sending that number cost us and we trust our subscribers will respect this cost and kindly answer the letter sent. Don't ignore the 'reminders.' If we have made a mistake write us; if we have not send us your renewal, friends. Thank you very much.

WHY LIMIT GOD?

Man is not more powerful than God. Nay, verily, man has no power save that given him of God. All power cometh from God.

And yet, when all has been said, a man limits the power of God in his own life. A man may exclude God, and the saving power of God from his heart and life.

"Blessed are the merciful," says the Word. Then the unmerciful, by implication, are not blessed. Therein man exculpates from his heart the mercy of God. God is willing enough; God is merciful enough; but man cannot receive mercy unless he himself is merciful. Man makes the condition of mercy in his own heart. He excludes the power of God's mercy to reach and operate upon him.

"Blessed are the pure in heart." The impure in heart, then, are not blessed. Man prepares in his own heart the conditions of mercy, or the lack of it. Man may shut the door of his own heart against the power of God to make the heart pure, good, holy. But He knocks and knocks and knocks, and if man will let Him in He comes in and sups with man—abides in the heart. We may give God full power and let Him have His own way in the heart every day and all the time. Do not limit or exculde God from the heart, life, soul.

THE GOSPEL WINS.

Dr. Chapman and Mr. Alexander, preacher and songster, respectively, have just closed a great revival in Brooklyn, N. Y. At one service—on Sunday afternoon—1,200 young people confessed to acceptance of Christ. "The great Clermont Rink has been filled again and again with thousands, intent upon the word and swept from time to time by tides of deep feeling," says a New York exchange. There is no sort of public speech or gathering that attracts and holds the multitudes as the gospel message. There is that in the gospel to which the human heart responds. "Deep calleth unto deep at the noise of thy waterspouts," sang the Psalmist. And the deep of man's heart ever responds to the deep of the gospel's call, when that call is uttered in clearness, truth, sincerity and simplicity.

EDITORIAL COMMENT.

The Plague.

Such a plague and famine, as now prevail in China and in Manchuria, do not seem possible, in this enlightened and progressive era. The news that reaches this country tells of terrible conditions, and the prevailing opinion is that, for political reasons, China is guarding and suppressing, as far as possible, details of

the conditions that really prevail. It was announced in the dispatches of March 2 that there had been 30,000 known deaths, and that the present death rate from the plague is 200 a day. It is estimated that 2,000,000 people are without food and are existing on roots or anything that affords the possibility of nourishment. The few who happen to have any grain guard it night and day. This is in the district where the famine prevails, and where the death rate is several thousand a day from want of food—many thousands more dying from the famine than from the plague. Physicians say that this is the worst epidemic that has visited the world since the middle ages.

So far America and Japan are the only nations that have contributed any considerable amount to the sufferers. When Christianity shall have introduced into all the earth the methods of obeying God's laws and doing His will, famine and pestilence and plagues will disappear from the earth, but not till then.

Gambling.

Dr. Wiley a Harvard graduate of 1873, and now occupying a high position in the Federal Government, told an audience recently before whom he was lecturing that he had just returned from an inter collegiate ball game where every collegian seemed to have a bet on the game, and where he himself was asked in a casual way, how much he 'had on it.'

We fear that Dr. Wiley was not far wrong. The spirit of betting, of gambling, is in the very air of this nervous time of ours. We are inclined to the opinion that the evil attaching to inter collegiate games is not in the games, played out now on a highly scientific and often in a most honorable manner; but in the gambling that attaches to the games among the "rooters and camp followers."

We note that a distinguished physician commenting on Dr. Wiley's statements declares, "As a medical man, I am convinced that gambling at cards has had much to do with the increase of nervous breakdown among a certain class of women."

At any rate the spirit of gambling is certainly rampant and aggressive in the land, and is a most dangerous and ividious one. Christianity has a task before it to break down and clear out this spirit that wrecks so many lives and ruins so many homes.

—Send me a copy of Wellons Family Prayers, and Principles and Government of the church. I try to purchase for our home almost all the books gotten out by our people that pertain to our church." That is a good rule to follow, and we forwarded the books ordered promptly.

We rejoice with our brethren of Greensboro. They have enjoyed a very great and a very gracious revival. Mr. Charles Butler and wife led in song and in much good work as well, and did their work in a most masterful manner. L. E. Smith did the preaching to acceptance and to the delight of the great audiences that gathered. On several evenings many were turned away, unable to gain admittance to the over-crowded church. There were upwards of forty professions of conversion, and nineteen joined the church before the meetings closed. The church was greatly edified, and blessed beyond measure. The services closed Sunday night last and many feel that Greensboro has not had such a revival in years. Pastor Smith and his flock feel greatly encouraged.

—"I gladly renew my subscription to the cherry and ever welcome Sun. Enclosed is draft for \$1.50" Thank you brother. That sounds so much better than "Do not care to renew; stop my paper," where there is already due; maybe, 75 cents or \$1.50. I wish that word "stop" would go entirely out of practice, and that "discontinued" could be abolished, so far as Sun's subscriptions are concerned. Brethren we do not love to see "stop," "discontinue" and such. What! Going to stop your church paper, stop this source of church help and religious information? Don't do that. It is too bad.

—"I shall never forget my visit to Elon and the South, and the kindness I received from one and all with whom I came in contact. God bless the Christian churches in the South. She is making wonderful strides in advancing the Master's kingdom and thereat my heart is rejoiced." Rev. J. H. Barney, Clearville, Pa., writes that generous line.

—The great fight against tuberculosis spreads over all the earth and becomes more aggressive and determined. Associations for the prevention of tuberculosis have been formed in Cuba, Porto Rico and Trinidad. In Cuba there are over 40,000 deaths from tuberculosis every year and the death rate from this disease is nearly three times as high as in the United States. In Porto Rico there are over 6,000 deaths every year out of 1,000,000 inhabitants. Trinidad, the death rate from tuberculosis in Port-of-Spain, the only place where figures are available, was 4.75 per 1000 in 1909, nearly three times the rate in New York City. Conditions in the other islands of the West Indies, where no active campaign against tuberculosis has been undertaken, are even worse. The chief reason for this high mortality is found in the unsanitary, dark, and poorly ventilated houses of the natives of the islands.

Begun on page 7
many of the facts should make us pause. A merchant, considered to be wealthy, was judged to be penurious, because he gave so little to missionary societies. After his death, it was discovered that he had educated a whole family of poor relatives, but had kept it an absolute secret." Be cautious and fair about your judgments of other people.

C. H. Wetherbe.

WHAT WOULD JESUS DO?

Dear Brother Editor:

As one trying to serve my Maker all the way through life, and having been taught by a mother that was one of the purest women and sincerest Christians I ever knew, the right from the wrong, (she now is with Jesus awaiting her loved ones to come), this question: "What Would Jesus Do?" has appealed to me and is still appealing to me. Yet the more it revolves in my mind and the more I read God's Word and talk with Him, the more convinced am I that I have the right version of His teachings and that my dear mother was right in the way she taught me concerning the right and the wrong side of life. The sad side of this question with me is brought from the fact that most of the church members and many preachers, of the various denominations, are preaching and teaching an "up-to-date religion," which brings the "Christian down" to a level and places the church member on an even plane with the world. Then, should we consider that we are right and they wrong? Surely one of us must be mistaken, and it appears that there are a larger number lowering the standard than there are that continue to hold it up in the fullest sense. Then, shall I fall in line and work and labor to promote God's Kingdom, when we are pulling down the established standard of religion that our fathers taught and even going so far as to make of the houses "Dedicated to God" places of amusement (directly or indirectly) equal to the common every-day theater and other places of amusement? Brother, "What Would Jesus Do?" I do not care to be forced to be a part of these things, folly so common with churches of today, and yet, I do want to be affiliated with the church and do all I can to promote the true church of Christ. And it must be to Jesus to know that we of today are so weak as to help promote the devil's work in the church and in the homes, just because we make a little money by so doing. In answer to the bell at my door a few days ago I found a nicely dressed young lady who was out canvassing homes to sell tickets to one of the Moving Picture Theatres. She said they got half the pro-

ceeds for their church debt. So sad this was to me that I simply said "No we do not patronize the Theatres." Just a few days before I had been told by three different men who dabble with baseball bets and gambling pools that their games were no more gambling than going to church festivals, fairs, socials, etc., and raffling and auctioneering. One of them mentioned wheels of chance, which we have heard of at these fairs. Say, beloved, what could I say? Do you see the point? What did I have to offer in religion, when so many of the same profession as myself walk daily with them in their sins? I said this to them. "Gambling is gambling, wrong is wrong. I do not attend them or approve of them in the guise of the church or any other way, or place, and shall always vote against such works." We parted, but these men knew that a large number of church people do approve and participate in and help make the devil's works a success. A large, influential church in the city with a number of ladies canvassing from house to house "because we get half the proceeds for our church" to sell theatre tickets. May God help us.

A miniature theatre to train our children to love the stage, the ball room, the high life. Let's turn to our Bibles: Read with me St. Luke thirteenth chapter, eighteenth to thirtieth verses. Now, how can we expect to enter into rest with Jesus if we are the direct cause of leading and I might well say, dumping, our future men and women into these vices of sin and degradation, under the influence of the evil one and because we ourselves love these worldly amusements? It is time to wait upon the Lord on our knees until He has cleansed our lives, and He can never do this until we repent of our sins and live clean lives, "Wholly unto God." Then we will teach and preach and lead others to Jesus in such a way that the world has never known before. Dear friends, let's go to the Lord and wait until we get enough of the spirit of life to enable us to let go all worldly sins, and by all means do not force them on our neighbors because we want to indulge in them ourselves. May God help us to preach the gospel and above all after preaching it, live it daily, is my prayer.

The daily patronage of so many of our church people in Norfolk upon the theatres and the promotion of socials, lectures and stereopticon views in so many of the churches for the purpose of "Just Raising Money" has led me to contribute these few lines on this subject, with the prayer that God will awaken his children from being trapped by the evil spirit, and save our homes and the boys and

girls from the hands of the wicked one.

J. H. Blanchard.

Norfolk, Va.

HIGH TRIBUTE.

The following we regard as among the very highest tributes yet paid to the Life of Rev. James O'Kelly by W. E. McClenny. It is written by one who is himself a ready writer, a profound thinker, and the author of several books of great merit, the Rev. Thomas Holmes, D. D., LL. D., of Chelsea, Michigan:

"The following is my tribute to the Life of James O'Kelly:

I have read with great interest the Life of James O'Kelly, by W. E. McClenny. My testimonial to its merits and the importance of that work is expressed fully by Dr. J. J. Summerbell in his able presentation of its merits, that have appeared in the columns of the Sun. It furnishes the best account of the critical period in the history of the Church, when the spirit of human liberty passed over from the state to the Church, that has ever been written; and gives honor to whom honor is due in that most important step in human progress. It ought not only to be in the family of every member of the Christian Church, but in the family of every Christian, and especially of every minister of the gospel of Christ in this land where the true idea of both political and Christian liberty had its birth."

Thomas Holmes.

THE HOUSE OF GOD.

I will try to pen a few words on the above subject, as I have seen so many go there just for fun-making, seemingly. That is, to make fun of others and never think of what our blessed Master said to the money changers in Jerusalem, "It is written, My house shall be called a house of prayer, Matt 21: 13; and it remains a house of prayer, for God's words do not pass away. I do not lay all the blame on the young folks for the fun-making. Some grown people go to church to see and to be seen and even to talk about others who are not dressed as well as themselves. This is a sin and a shame. It is disturbing public worship. I have had some experience on that line, as I am a Sunday school teacher. I have some of the talking and laughing kind to visit me and my class sometimes and they bother me much less than they do a preacher where there is a large congregation of talkers. I do not lay all the blame on the children. From my viewpoint the parents are more to blame than any body. "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22: 6. If par-

ents do not send their children to Sunday school and teach them to love God and to respect His house as the house of prayer we cannot expect them to do so when grown. Mothers and fathers, please train your children to respect the house of God, to love and serve our blessed Savior. If all our parents will do this, it will do away with our fun-makers at church. I do not mean to say go there pretending to fast and look sad as the Scribes and Pharisees. We should go to church in the right way, and for the purpose of worshipping our Savior. Those who do this have far greater joy than the fun-makers. God's house is a sacred place, and should be so regarded by all.

Eddie Short.

Chipley, Ga.

SUFFOLK LETTER.

Dr. E. L. Moffitt has been in Eastern Virginia Conference for more than a week in the interest of Elon College. He has visited Suffolk, Berca, Wakefield, Dendron, Waverly and perhaps other churches and will be with Rev. I. W. Johnson at Liberty Spring tomorrow, March 5th. I think he has averaged about \$300.00 a day for the special fund since coming to this conference. In addition to this he has some good subscriptions in prospect and these will swell results.

If people could appreciate the natural obligation of church membership to the church college, it would make raising money for the college more of a pleasure and less of a task. The public school can no more meet the requirements of education than public roads can meet all the requirements of travel and traffic. States need state institutions and churches need church institutions. These institutions represent the ideas, tenets, character, purposes of their constituencies, and create sentiments, centers, influences that maintain and advance the interests of such bodies. The great daily papers cannot meet the moral and spiritual needs of a denomination. There must be a church paper—an organ as the mouthpiece of the organization; so the church college is the expression of the educational aspiration and endeavor of the denomination. It challenges the confidence and support of the membership of the church.

In reading the history of the United States I find that most of the generals in her armies were graduates of West Point. That simply illustrates the fact that most of the ministers come from church colleges. What would the nation be without ministers? What would the church be without ministers? When the question is followed to its ultimate there

is no standing ground for the objector or the indifferent.

It may be illustrated in another way. There is county tax or city tax and then there is state tax. The payment of local taxes does not exempt the citizen from the State tax though he has never been to the Capitol of his state, and receives no direct benefit from the State. His county or city could not exist without the state and all his local pride and support are linked with the state; so local church pride and support are only partial in their demands, and members who go no further are not feeling all the obligations of church membership. An adequate distribution of benevolences and support from church members always includes the denominational college. It is the center, the heart of the denomination, receiving its vital force from the churches and then sending this force back through the body, purified and ready to vitalize the whole sy tem.

When Dr. Moffitt or his representative comes to your church help him to lift the debt from the institution and to lengthen its cords and strengthen its stakes.

W. W. Staley.

PREPARING THE TEACHER.

This book admirably supplements the companion book which preceded it. Edited by those efficient and splendid workers, Prof. Harper, Prof. Lawrence and Prof. Wicker, we ought to feel assured as to the results of their labors, and we are not disappointed. They have brought together in compact form a large amount of valuable instruction and suggestion. It is not for me to give any outline of the work as that will be done by others; it is simply my privilege to write in words of high commendation concerning the task which has been achieved and the kindred tasks in which these faithful brethren are engaged. They are members of a strong band of devoted men who are seeking by every honorable kind of effort to deepen and enrich the Christian life of their people. The book has therefore the ring of enthusiasm. It goes over a broad field with thoroughness. It discusses the various matters involved with broad scholarship, marked sympathy and fine discrimination. It quickens in the mind a fresh interest to our path. It buttresses our faith in the things which cannot be shaken. It encourages the reader to fresh fidelity and earnestness in the study of the precious Book. We congratulate the brethren upon the achievement of this work and we look for a large and cordial use of the book by students of the Bible.

F. S. Child.

TWO VOICES. A CONTRAST.

Last night while walking silently among the trees, watching the stars, I heard a voice on another hill singing in sweet tones,

"Jesus Savior, pilot me

O'er life's tempestuous sea."

Almost in the same instance I heard a voice along the highway taking the name of God in vain. "What a contrast," I cried, to hear the sweet voice of a soul singing the praises of the Savior, while another filled the air with horrid words. The voice of the drunken, carousing man soon hushed, while the other rang on in a tone that filled the air with music. "The deeds of the wicked soon perish; while the righteous live forever" says the wise man. How true this is! We see it being fulfilled every day. Last Thursday as I sat on the car with a man, of long experience in the school room, he said, "Two boys, of good character and minds, come to my school once. Both boys of the same community, of the same chances in school, about the same age. One a wicked boy, the other a true Christian. They started in the same class. The boy who was a Christian soon left the wicked one behind, soon finished his course and went away to college. Ten years past and one day while in the town of ———, the court bell rang calling the court together. I went up into the court room. There strokes of the gavel were heard, and looking at the face of the judge, behold he was the boy that left his class mate ten years ago. The sheriff marched some prisoner's into the room; a familiar name was heard, and how strange it really was. For here was my boy that was left. But as I looked at him I said, to myself, "What a pity; you are left again unless your school mate (the judge) sets you free."

"Don't understand me to say that a wicked man can not make a success in his studies and make a successful man, but the trap along the road of a sinful life oftentimes catches the hopes, aims and ambitions of a young man."

The porter called out my station, and with much regret I had to leave my friend. But I am thinking yet of the voice that sings, and the voice that swears.

C. B. Riddle.

Bonlee, N. C.

WANTED.—The Orphanage Administration would like to correspond with a young man who knows how and will do farm work. Write at once if you wish such place or if you know such a person to

Jas. L. Foster, Supt.,

Elon College, N. C.

AMONG THE CHURCHES.

O Kelly's.

I was with Bro. Wells at O'Kelly's Chapel recently in the interest of the church at Chapel Hill. The weather was very inclement, but the congregation reasonably good. The brethren, sisters and friends, as they do every where I go, showed high appreciation for the Chapel Hill work, by their good wishes and pledges. God bless the Chapel Hill church.

Christian Light.

The church has commenced work on the remodeling of the house of worship at this place. May God be with them.

W. G. Clements.

Chipley, Ga., Letter.

I feel very glad, in deed, that the District Meeting of the Alabama conference was a success. This church has been trying to have the meeting for several years. But it seems that something would happen; either rain or cold, and sometimes both. This time the weather was good for winter, and all who attended report a good time. There is nothing so helpful, generally, as these meetings are to our conference work. One thing of special interest was done; and that was the passing of the motion asking the pastors to assist in raising the ten thousand dollars asked for by the secretary of the Board of Foreign Missions. We may not raise much of this, but with this effort, there will be more sent in from this part of the work than was last year. I know that the Foreign Mission interest, in some sections, is suffering at this time. Some times the way seems dark. I have almost decided that we need this test. Every other movement has to undergo a test of some kind. But when the movement in itself is stronger than the test there dawns a brighter day. Even the trees in the forest as they are shaken by the winds that blow take deeper roots and more firmly plant themselves into the mother earth. Why may we not prove that way against the winds of the tempest?

I notice also some interesting accounts of the District Meeting in the Georgia and Alabama conference.

Rev. H. W. Elder filled his regular appointment at Oak Grove last third Sunday. The weather was good and a large congregation met him; and everybody seemed to be delighted with his excellent sermon.

I have been around to all of my work the past month except to Lanett. Was hindered from this point on account of sickness. My work is in very good condition. I have two other places this year than those I had last. The work at Shaw

went on the fourth Sunday afternoons, while I am at Langdale, and Wadley has also been added which takes the second Sunday, this being the mission point to which I was elected last fall.

Some one may be wanting to know what we are doing at this point. I expect to let to contract and buy the material for the building by the 15th. We have a neat plan and when the house is completed it will be valued at about two thousand dollars. I am not going to say but very little about it, though it is generally understood that it takes money to do work like this. And, where there are only a few, as there are here, more of the money has to come from the outside. Yet, I am not begging. I am only too glad to give this opportunity to those who are anxious to help. The whole conference has been looking this way for a time. Therefore, every church is just waiting till the first step is taken when they will take hold. So the iron is hot, raise your hammers and listen at the anvil ring!

You may hear more of this work later.

I will receipt for all money sent for the Wadley work, either at the above address or at Wadley, Ala.

E. M. Carter.

Greensboro.

A series of meetings began in our church Feb. 23, and Sunday night March 5th closed one of the most successful meetings it has been my privilege to assist in for quite a while. It was indeed an inspiration and a blessing to have Mr. and Mrs. Chas. U. Butler, conduct the music and preliminary services. Mr. Butler is undoubtedly one of the greatest evangelical singers in America. He is most tactful in congregational singing and when he sings his solos the audience is in tears. There is an effectiveness in his singing that you rarely find. His knowledge of the Bible and faith in God is peculiarly noticeable. Mrs. Butler is his equal when it comes to singing, and on the last afternoon of the meeting she conducted a woman's meeting, the house being packed to its utmost capacity, and a great meeting was reported. We were unable to seat all who attended, at times, there being between two and three hundred people turned away from the last service. As a result of the meeting, there were between 35 and 40 professions of conversion and 19 additions to the church. I have three more names for membership, and there will likely be several others. The Lord was with us in great power, and our church was wonderfully blessed.

Brethren pray for the band here that is still faithful. We are expecting great

things of the Lord and have thrown ourselves upon Him for service. The loyal members of the church were most faithful in every service, always willing and anxious to work anywhere and in anyway the Spirit might lead.

L. E. Smith.

Norfolk Letter.

This being communion Sunday, Bro. Hanson, Deacon Bowden, Bro. B. L. Nichols and myself went to the home of our Bro. Col. A. Savage this afternoon and served him with the emblems. It was a privilege that he seemed to enjoy. He is gradually growing weaker all the time, suffers a great deal of pain, says he is praying the Lord that as soon as it is His will that he be taken home and until then, that he be given strength to bear the pain. He has only one son now living, and he is afflicted in a way that the most eminent physicians say he can only live for a few weeks. It is a question now, as to which will be called to go first, father or son.

Mrs. E. L. Myers, once a member of the Memorial Temple, and known to many Sun readers, a sister of our Miss Susie Turpin, who had been a great sufferer for about 6 months, was called home on last Tuesday morning. Loving hands laid her to rest in "Forest Lawn" cemetery, and over the grave was spread the most beautiful and profuse offering of flowers that I even saw at a funeral, which in a measure was an indication of the love and esteem in which she was held.

J. W. Manning.

PROGRAM OF SUNDAY SCHOOL CONVENTION OF THE ALABAMA CHRISTIAN CONFERENCE.

To convene with the church at Rock Sand in Randolph Co., on Saturday before the 4th Sunday in March, 1911.

10 A. M. Devotional exercises by the President, J. J. Carter.

10:30 A. M. Report of Committee on Constitution and By laws, and the organization.

11 A. M. Discussion, What we hope to accomplish by this Convention, by Rev. G. O. Lankford.

11:20 A. M. Essay, by Miss Allen, subject of her own selection.

11:30 The influence of the Sunday School in the Community, by Rev. G. D. Hunt.

12, M. Refreshments.

-1:15 P. M. Prayer and Praise Service; conducted by Rev. J. D. Dollar.

1:35 P. M. The effect of the Sunday School on Missions, by Rev. J. H. Hughes.

2 P. M. Essay, by Miss Janie Pool; subject to be selected by her.

2:10 P. M. The Sunday School and Temperance by Rev. C. W. Carter.

2:30 P. M. How can this Convention assist in establishing a Sunday School in Churches where they have none, by Rev. C. M. Dollar.

2:50 P. M. Essay by Miss Winnie Floyd. Subject to be selected by her.

3 P. M. The need of efficient leaders in the S. S., by Rev. J. W. Elder.

2:30 P. M. Miscellaneous Business.

Adjourn.

7:30 P. M. Preaching by Rev. J. W. Elder.

SUNDAY.

9 A. M. Devotional exercises by Rev. T. H. Elder.

9:15 Sunday School by the Superintendent.

10 A. M. Round Table; conducted by Rev. E. M. Carter.

11 A. M. Preaching by Rev. G. O. Lankford.

The program will be interspersed by music and short talks by volunteers.

Every Sunday School in the Conference is requested to send reports and Delegates.

G. D. Hunt,

J. J. Carter,

J. M. Welch,

Committee.

NOTES AND PERSONALS.

—"The Sun grows better with every issue. I could scarcely do without it. In fact I do not see how any member of the Christian Church can."—Miss Media Ward, Hightowers, N. C. Thank you, good friend, and for the agreeable personal word. All work goes better when it is appreciated, even that of an editor.

—The second biennial session of the Young People's Convention will be held at Elon College, Saturday, Sunday, Monday, April 15, 16, and 17. Every Sunday school should see to it that one or more delegates attend. The Program Committee are at work on what promises to be an interesting program. Prof. S. M. Smith, Norfolk, Va., is President.

—"The Choir" for March devotes all its reading space to a full sketch of Fanny Crosby, the noted hymn writer. Mrs. Crosby contributes also a personal letter and original poem to the editor. The music of this number is mostly for Easter. A sample copy will be mailed free to choir leaders who write for it. Fillmore Music House, Cincinnati, O., or Bible House, New York.

—Our venerable and beloved brother, Dr. J. B. Weston, Defiance, Ohio, in renewing his subscription to The Sun very graciously adds: "I enjoy the Sun and the spirit it shows, and its record of the progressive and aggressive activity of our churches in your latitude. Still larger

faith, larger zeal, larger consecration, larger baptism of the Spirit of Christ, would open to us larger opportunities and larger success in our work."

—We have at The Sun office, Elon College, another shipment of Christian Hymnaries. Churches wishing same can get their orders filled promptly. The price fixed by the C. P. A. is 50 cents the copy, plus freight or express charges, to churches; 75 cents single copies by mail. This is exceedingly cheap for a book of this size and quality. The book as now revised and improved is finding much favor and is being adopted in many of our churches.

—Our good brother, Rev. J. W. Dofflemyre, Elkton, Va., now impaired by ill health from pursuing the loved work of other days in which he was so faithful and efficient, writes, "I am not able now to get out to do any thing and find nothing I can do for the cause I love so much other than to pray for it. My meditations now are about God and his goodness and mercy to His people, and that sweet home prepared for His faithful servants. I know that my days are few and I want to be looking for Jesus when He comes to take His servant home. God bless the dear Christian church." And God bless dear Brother Dofflemyre who has labored so diligently these long years to lift the banners of his church high, until the last victory is won.

—That good brother, faithful friend, and distinguished scholar, Dr. Thomas Holmes, Chelsea, Mich., born by the way, Nov. 24, 1817 and so now enjoying a happy and wholesome life at the age of 93, plus a few months, in renewing for The Sun for another year takes occasion to say, and very graciously, "I am truly indebted to The Sun. I have read it, (and I have read it) with great interest; and never without wishing I had time and ability to write something apropos of what I found therein. I will say, however, that I will try in time to come to send you an occasional contribution." That is a happy promise indeed for a man in his 94th year, and we shall hold the good doctor to it. God bless him and lengthen his years yet, years that have been rich indeed in many good works and in much that pertains to making life better and happier.

NEWS ITEMS.

—Within an hour after the 61st Congress adjourned March 4, President Taft had issued a call for an extraordinary session to convene April 4. The object is to have the Congress deal with the reciprocity treaty between the United States and Canada.

—The State Sunday-school Convention for North Carolina is to be held at High

Point Wednesday, Thursday and Friday, April 26-28. Mr. Charles Butler is to be in charge of the singing and Marian Lawrence, General Secretary of the International Association of Chicago is to be present and make several addresses. The railroads are to give special rates.

—Speaker Cannon delivered his valedictory as Speaker of the House March 4th after serving as Speaker for eight years. People would have put up with Cannon in better grace had he not been so profane in speech, and because he swears so readily many are glad that he is to occupy a position not so conspicuous as that heretofore occupied by him. We have outlived the day of the profane man in high places, be his brain ever so big and brilliant.

—A motion is shortly to be submitted to the Convocation of Canterbury, the high court of the Church of England, to abridge the second, fourth and tenth Commandments. Some are too long to suit the moderns and the tenth puts a man's wife and his ox in the same category. What modern critics of the Bible cannot think of to wrangle over seems not worth thinking of at all. Still the Commandments stand and the Bible goes on in its glorious work of converting fallen men to better lives.

—The Legislature of North Carolina in its recent session made appropriations of \$1,607,000 to its various institutions and enterprises, for the next two years. The Jackson Training School, Lexington, our "Reformatory" gets \$25,000.00; the University of the State gets \$87,000.00 annually for two years and \$50,000.00 annually for four years for permanent improvements. The State Normal at Greensboro gets \$87,000.00 annually for two years for maintenance, and \$25,000.00 for four years for permanent improvements; the A. and M. at Raleigh gets \$80,000.00 for maintenance annually for two years and \$15,000.00 for four years annually for permanent improvements.

—Rev. F. B. Upham recently wrote an interesting paper or "The Ten Best Hymns," one of which was "Rescue The Perishing." The Outlook of New York, by no means of the evangelical type of paper, said the reason why "Rescue The Perishing" was classed so high was, not from merits of its own, but because of personal interest aroused in it by a "captivating young singer" who had recently interpreted the song. It comes out that "the captivating young singer" who interpreted the song was none other than Fanny Crosby the venerable and beloved who will celebrate her ninety first birthday March 24th. This is a laugh indeed on The Outlook whose high theories have more than once fallen before stubborn facts.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THE ORGANIZED CLASS—ITS PRINCIPLES.

The Organized Class Movement will soon be 21 years old. In 1890 Marshall A. Hudson originated the idea in Syracuse, N. Y., calling his class the Baraca Class. Since then the Organized Class or Adult Bible Class Movement under various names has spread around the world. What does this movement stand for? What are its cardinal principles?

The fundamental principles underlying the movement are four-fold—organic connection with Sunday school, loyalty to the Church, devotion to Bible study, and Christian service. The Organized Class is an organic part of the Sunday school, reports to it, contributes to its expenses, is subject to it, and counsels for its welfare and development. This, however, does not preclude the right of such a class to carry on enterprises of its own distinct from the activities of the whole school. Many such classes make large contributions to Missions, home or foreign or both, to the Christian Orphanage, to any enterprise worthy as it appears to them. The class should have a separate room of its own for recitation purposes.

The Organized Class is also loyal to the Church. It must tolerate nothing which the local church with which it is connected does not endorse or approve. Further than this it is an organization tending to build up the Church in membership, in efficiency, in spiritual life and influence, in every way possible adding to its prestige and power.

The Organized Class is in the third place devoted to Bible study. The teacher of such a class should be skilled in getting his pupils to study the Bible. No study is so interesting as Bible study and none yields so large returns in life and character development. If your pupils do not study the Bible, something is fundamentally wrong. If you can't right it, you had better resign. I would not tolerate in a Sunday School of mine one of these so-called Organized Classes which study at the regular Sunday school hour courses in Social Science, Health Culture, Farm Life, etc. If the class desires to investigate such themes, let it be at another than the regular meeting hour of the Sunday school. At this hour there should be Bible study.

Then the Organized Bible Class stands for Christian Service. This it accomplishes by its Committee organization. There are membership committees, social committees, sick and visiting and flower com-

mittees, music and missionary and publicity committees—committees on any and every conceivable line of Church work, not in any one class however. Through these the members are enabled to get good training in Christian Service. And such service is necessary for the growth and fruition of the Christian life. The lack of the opportunity to do such work has led to the dwarfing of many promising young Christians and to the back-sliding of many times more. The successful Church not only converts the sinner and enrolls him in its record book, but supplies him work to do. Such work the Organized Class provides.

N. C. STATE C. E. CONVENTION.

The N. C. State C. E. Convention meets this year with the Burlington Christian Church, Dr. P. H. Fleming, pastor. We have a goodly number of Christian Endeavor Societies in N. C. and all our Societies should be represented. The program is a strong one and will cover every phase of Christian Endeavor work. Dr. C. H. Hubbell, Adrian, Mich., is to be present and give expert assistance in all the sessions. Of our own people who are to appear on the program are: Rev. C. E. Newman, Rev. T. E. White, Rev. L. E. Smith, Rev. L. I. Cox, Prof. W. P. Lawrence, and Dr. J. O. Atkinson. Brother Newman will tell how to make C. E. go in a country church. Brother White is to discuss C. E. on the mission field. Brother Smith is to show how young people are related to the church. Brother Cox and Prof. Lawrence are on for quiet house services. Dr. Atkinson will tell how to reach the reached and save the saved. And this is only a small part of this really great Convention. Be sure to attend and to have your Society further represented. Try to organize a new Society in your Church or community before the Convention. Remember the date: March 31—April 2. Send your name and the time of your arrival to Dr. P. H. Fleming, Burlington, N. C., at once.

THE YOUNG PEOPLE'S CONVENTION

Uncle Wellons is an active member of this Convention and so it is not a children's affair. It will bring together the best talent of our Church. Its programs will discuss all the vital problems of Sunday school and Christian Endeavor work. The speakers will be the best we can as a people provide. The audience will be composed of the cream of our interested workers—those who give promise of leadership and larger things in their several communities. The place will be Elon College. The time will be April 15-17. YOU cannot afford not to be present. YOU need the Convention; the Convention needs YOU: Notify W. A. Harper,

Elon College, N. C.; of your intention to come and of the time of your arrival.

Mr. J. Van Carter, Field Secretary of the N. C. Sunday school Association, is to attend the N. C. State C. E. Convention at Burlington and also the Young People's Convention at Elon College, and will make addresses before each body. Mr. Carter is making good in the difficult and responsible position to which he has been called. He has shown our people every consideration and for this we thank him.

The Committee of the Whole.

Every Christian Endeavor Society should act as "a committee of the whole." It should be a unit. Its members should be so loyal to the organization, take such pride in it, that what is decided by the society as worth being done will become the ambition and aim of every member.

Perhaps this ideal cannot be reached at once, but it can be approximated. Let those that believe ardently in the society get together and make up their minds to act in concert, to support one another, and to co-operate to make the society "go."

It is amazing to see what can be accomplished by only five or six persons that work together and are thoroughly determined. It has been said that ten men, all whose energies were bent upon it, could convert any city. This is not an exaggerated statement. Test it in your society.

An Interest in Missions.

You cannot form and maintain an interest in missions in your society without a live missionary committee. Place your best members upon it; keep them there till they have developed other workers to take their places, which they should do very soon.

There are twelve missionary topics in the year,—one-fourth of the meetings. Make them shine and you will contribute wonderfully to the success of the society. They will not be successful unless you get the members to studying missions. The secret is the assignment of individual work, to be reported in the meeting. A chapter of a book to tell about. A missionary's life to summarize. A map talk on some mission field. The account of the characteristics of some religion. Such definite work as this.

Going to the Root.

Whenever the affairs of the society lag, it is because there is a reason for it, and the reason can be discovered. Do not rest satisfied until you have discovered it.

If, for example, your prayer meetings are spoiled by the mischief or the careless indifference of a few, do not merely scold those persons. Look deeper. Perhaps the meetings are not really interest-

ing; then make them so. Perhaps the society is not in sympathetic, vital touch with those young people; then get in touch with them.

There is a way out of every difficulty, there is a success back of every failure. Find it.

Work for the Children.

You have children enough in your community to form a Junior Society.

Your society needs a Junior society, to furnish a constant supply of fresh blood as the Juniors graduate into it.

The church needs a Junior Society, to care for the boys and the girls at precisely the age when they most need spiritual nurture.

What is in the way of all these blessings? Only the lack of superintendents!

And how is this lack to be met? By dividing the work among a number, so that it will not rest heavily upon anyone.

Keep Christian Endeavor Fresh.

We may keep our Christian Endeavor zeal fresh by taking up new plans of work, and not confining ourselves to the tasks that have become easy and commonplace.

We may freshen up the old tasks by doing them in new ways or with new applications.

We may get in new members and work their fresh enthusiasm.

We may attend Christian Endeavor conventions, sure that there we shall find new aspects of the work brought forward.

We may learn about the work in lands that have only recently taken up Christian Endeavor and are in the fervor of their first love.

We may make Christian Endeavor new and interesting to some one that has become lukewarm in the work.

Best of all, we may keep close to God, and draw ever-new zeal from His exhaustless being.

C. E. TOPIC FOR MARCH 19—A FEW SUGGESTIONS.

The Right Use of Money: Prov. 14: 24; 1 Tim. 6: 17-19.

A Leaderless Meeting.—The Topic Committee of the United Society has provided for variety's sake that this should be a leaderless meeting. This does not mean that the meeting is not to be planned for. On the other hand it will mean more careful planning than a meeting with a leader. When the Society has met, let the one designated to look after the prayer-part of the service request some one to lead in prayer. Later on in the meeting he will call for further prayers and for the concluding prayer. There will be another to look after the music in a similar way. A third will voluntarily so far as the Society is concerned, but by pre-arrangement read the Scripture and com-

ment. Another will make a talk that would admirably take the place of the leader's talk and there will be voluntarily answers given to questions that have been handed out and voluntary giving of Scripture verses that have been arranged for beforehand and brief comment thereon. Such a meeting ought to be most interesting.

A Suggestive Talk:—Ours is a money-making age and our land pre-eminently a money-making land. What shall be done with the money we make? There has been a tendency to condemn money-making. This is wrong. Wealthy men are necessary. It is as much the duty of some men to make money as of others to preach the gospel or edit newspapers. Money-making is a good gift and not to be despised. If money is honestly and honorably made and used and dedicated to the uses of God and our fellow-men, it is all right. We can serve God with mammon, but we cannot serve God and mammon. Do not stop with making money but regard its use as Christian stewardship.

Questions for Voluntary Answer:
 Why is money necessary to business?
 Why to the Church?
 Why for missions?
 What is the right use of money?
 What does the Bible say about rich men?
 What does it say about poor men?
 What is the true riches?
 Why is miserliness wrong?
 Name some wrong uses of money. (To several).

Name some proper uses of money. (To several.)

What is tainted money?

What is real charity?

What do you think of church fairs to raise money?

How may we learn the true use of money?

When is giving not charity?

How may there be charity in not giving?

Scripture Verses:—Take your concordance and from it find such verses as you deem appropriate under the following heads: Avarice, Pride, Merchandise, Benevolence, charity, helpfulness, money, silver and gold and price.

Subjects for Two-Minute Talks or Essays:—The Rich Young Ruler, Dives and Lazarus, Serving God and mammon, Serving God with mammon, The Parable of the Talents, The parable of the Pounds, The Right Use of Money.

For Next Week:

Missions in the West.

M., Mar. 20. Temple building. Zech. 6: 9-15
 T., Mar. 21. Nation-building. Zech. 2: 10-13.

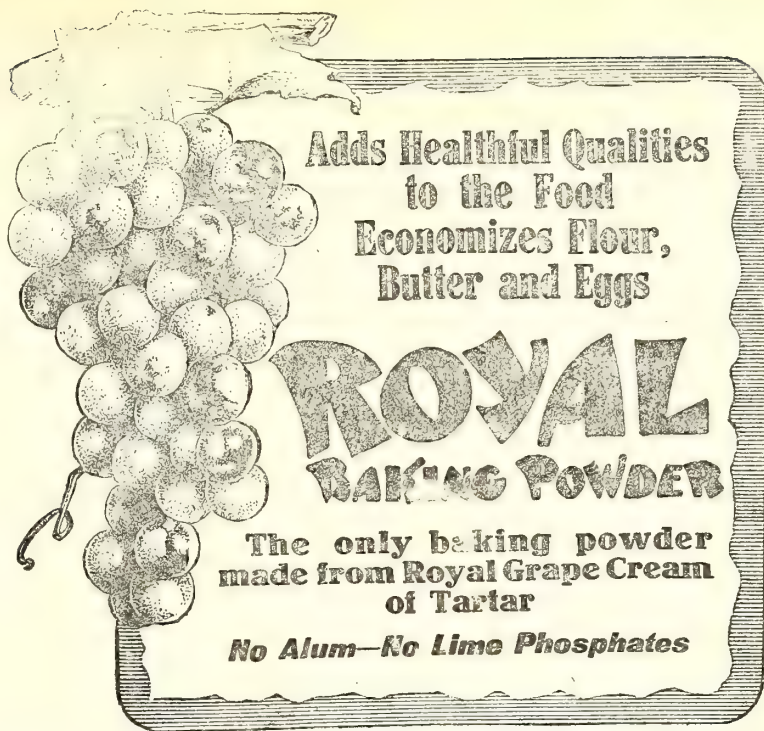
W., Mar. 22. Growth of the Kingdom. Ps. 72: 16-19.

T., Mar. 23. Triumph of God. Matt. 13: 31-33.

F., Mar. 24. The messengers. 1 Cor. 2: 1-6.

S., Mar. 25. The task. Tit. 3: 1-9.

Sun., Mar. 26. Topic—A Missionary Journey Around the World. III. Missions in the United States (West). Isa. 62: 1-12.



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ELON COLLEGE NOTES.

The Winter Term Recital of the Department of Expression occurred on Thursday evening of this week at 8 o'clock in the presence of large and appreciative audience. This was the first pupils' recital since Miss Clements became director of this department, after her graduate study in the Leland Powers School of Oratory. Consequently there was considerable interest in the appearance which her pupils would make. Even her most sanguine friends here were delighted at what they saw and heard. Eight of her pupils appeared on the rostrum and each of them acquitted himself or herself with credit. The first number was given by Miss Mary Foster of Burlington, N. C., being a selection from Paine entitled An Early Call on Mr. Bear. Miss Blondie Kernodle of Altamahaw following with the selection from Eugene Field, entitled Seeing Things. She was followed by Miss Viola Frazier of Elkton, Va., who read Howes "The Knight and the Page." Miss Sudie Lyrely of Crescent, N. C., then rendered Bitney's "A Morning Ride." Mr. B. J. Earp, Semora, N. C., was encoered after the successful rendition of a humorous selection entitled Finished Education. Miss Lillian Johnson, Cardenas, N. C., presented a burlesque on the women entitled "Before the Milliner's Mirror." She was followed by Miss Maggie Iseley, Burlington, N. C., who rendered Richard Burton's account of the courtship day of William Shakespeare, entitled Across the Fields to Anne. Miss Bessie McPherson, of Haw River, N. C., concluded the program with a humorous selection from Elworth entitled Pillow Fights. The ushers were Messrs. R. H. McCauley and E. L. Daugherty.

The promised visit of Dr. Frank S. Child, of Fairfield, Conn., is anticipated with great delight not only by the Faculty and student body, but by Dr. Child's many friends in the village who have been fortunate enough to hear his lecturing during his former visits to the institution. Dr. Child is a profound scholar in the matter of Colonial and Church History and has written nine volumes of wide circulation, treating of these matters, which give evidence of his wide erudition and learning. Dr. Child has traveled widely in the Old World, and possesses a rare power of combining thoroughness of scholarship with popularness of presentation. On this visit Mrs. Child is to accompany him.

President Moffitt is still in Eastern Virginia in the interest of the Special Fund

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and he is meeting with encouragement as he goes from city to city. He is being assisted in this direction in N. C. so far as their professional duties in connection with the college will permit, by Profs. Harper, Wicker, and Lawrence, who are also meeting with encouragement in this work.

Mr. Chas. Butler, of the U. S., traveling song evangelist who has been assisting Rev. L. E. Smith, of the Walker Ave. Christian Church, Greensboro, N. C., in a most successful revival, paid the college a visit on last Saturday morning and sang three stirring songs to the pro-

found delight of his audience, and punctuated his vocal renditions with accounts of the wonderful work of Evangelist Billy Sunday, who has had such marvelous success in the large cities of the northwest. It will be remembered that Mr. Butler assisted Dr. Torry in his great religious campaigns at Winston-Salem and also in his visit to Wilmington recently. The college was very glad to have this visit from this distinguished gospel worker and it is a pleasure to announce that he is to visit the institution again shortly. Quite a number of our people here were so impressed with his singing during

the brief space of his visit, that they have attended from night to night the services in Greensboro.

Mr. C. D. Roberts, a student from Durham, N. C., had the misfortune to break his leg in two places Saturday.

Mr. and Mrs. S. C. Hobby, Raleigh, N. C., visited their daughter, Mrs. M. A. Atkinson, Saturday and on Sunday their son Mr. W. B. Hobby, who has recently located two miles west of the College.

"X."

STAGGERING WITH THE PRESENCE OF GOD.

"No address that I have made in this country have I approached with so much hesitation as this. For what am I, my brethren, that I should speak to you? Most of my remarks today will take their color from this statement. We don't live near enough to God, and therefore we don't get close enough to men. Emerson says, 'It is sometimes a good thing to nerve ourselves with an affirmative.' My brethren, let me say that it is our privilege, as ministers of the Gospel, to live near to God. Then why don't we live near to God?"

"There are three things that draw us from God. First, the gravity of the world. We are drawn away to the world's manner and thought and feeling, and to the world's purposes and ends. We ministers are prone to become worldly men. Second, we are apt to be drawn by the fascination of the glittering. I have succumbed to that temptation, my brethren. For instance I have been tempted by the praise of men to forget the honor of God. I have been tempted to think more of full pews than of redeemed souls. I have been again and again tempted to prefer eloquence to real power. Third, we are drawn away from God by what I call the stupefactions of the priestly office. Truth itself can be so dealt with as to become a drug. We can so busy ourselves with truths as that they will become opiates. At the perfume distilleries in France, where vast quantities of rose leaves are accumulated, the mass of rose leaves causes a certain stupefying disease. No people see less of the Alps than those who live among them. I could wish that my memory might be erased till I might come to the Word seeking truth instead of texts.

"When we are drawn away from God and communion with God, certain things take place. First, our characters lack spirituality. We cannot define spirituality. I have been trying for days and have failed. It resists definition. When we live away from God we lack the fragrance which lets people know that we have been much-in-the-King's garden. We don't carry about with us what I call the heavenly

air. We lack the power to change atmospheres by our very presence. A Christian minister should be a maker and a changer of atmospheres. Jesus breathed upon His disciples. That was making an atmosphere. Just as sure as the Lord Jesus did this for those who represented Him, we may come into the presence of our fellow-worshippers to breathe upon them the Holy Ghost.

"One of the things we have got to do is to bring mountain air into the valleys, into the churches, into our pulpits, into our homes. I am perfectly sure that when we go into our pulpits, before we have opened our lips, our people will know that we have been with God. Second, when we are drawn away from God we lack the luminousness of the pure heart. 'Ye were once darkness,' as black as the carbon coil before the electric energy goes through it. 'But now are ye light in the Lord.' We have become the diamond—the luminousness of the cleansed spirit. Here we shall have the transfigured life. But others see it while we do not. 'Moses wist not that his face shone.' We are made incandescent by the energy of the Holy Ghost. 'Among whom ye shine as luminaries in the world,' holding forth the word of life. First, the shining, then the speaking. We don't possess the luminousness of the cleansed spirit. We are just as dull as men of the world.

"Then, third, when we are away from God our speech lacks the mysterious impressiveness. We cannot define it. It is quite independent of academic learning. We say much, but we accomplish little. We make a great show of power, but men do not move. The force of water is determined by the height from which it flows, and the force of our message is determined by the height at which we live. If we live with Paul 'in the heavenly places,' we will speak with the power of the Holy Ghost. But if we live just an inch above the world our words will have little power.

"Fourth, when we live away from God our very enterprise becomes a pastime instead of a crusade. We were never so busy in England as we are today, but I sometimes think we were never so futile. If any one would start a Christian Rest Meeting I would be the first member.

"We don't count, and therefore the people don't count us, and therefore we are not counted. Lastly, when we are drawn away from God, our leadings in worship are stumblings upon an unfamiliar road. In England we call them 'the preliminaries.' Anybody can take the preliminaries. The people are irritable until the sermon begins. We are trying to lead people nearer to God than those who lead them. Every day I feel that I need spirituality and the passion of devotion.

If we have lost our close relationship with God the problem is, how can we recover it—recover our intimacy with God? The first thing we have to do is this—I have got to hold fast, firmly and steadily, to the principle that of all things that need doing by me this thing is supreme—to keep near God.

"We cannot allow ourselves to drift. We cannot leave the matter to chance or accident. I have got to affirm to my soul, 'Now, my soul, thou hast this, that and the other to do today. Thou hast that work to do. But, my soul, thy supreme work is to live near God.'

"In the presence of the details of work you lose the sense of the value of things. Use ten minutes every morning to write down the program of the day, then take the size of those things. Use the quiet moments to make an estimate.

"I say, 'My soul, everything on that program will be futile and ineffective unless thou shalt live near God.' Second, when you have nerved yourself by that resolution and that affirmative, then seriously discipline your soul. Of all people whose soulculture becomes a matter of chance ours has the greatest peril. Have a fixed season of communion with God. The early morning is the time for me. 'My voice shalt thou hear in the morning.' Alexander Whyte says he has to wait until everybody has gone to bed. Have a time and stick to it. Put the newspaper aside, and go into thy closet and pray. Use every help to make your devotion real. Dr. Horton says that in his private devotions he never uses a book, not even a Bible, that smells of the workshop. Since Dr. Horton gave me the suggestion I have found it very useful.

"Practice the tremendous art of praying without ceasing. My organist one day played a very beautiful air which remained with me as a background for days afterward. I wonder if we could have God like that? I wonder if we could have God interpenetrating our lives? If we had that sense of God the world would call in vain, the bubbles and baubles would lure us in vain, and the stupefactions of the priestly office would not affect us. Our lives would be fragrant with God. We should be luminous with power and cleansing. Our speech would be impressive, and our prayers would be laden with grace.

"Let us stagger our people. The Lord help me that when my people see me in the pulpit again they may be staggered with the presence of God."—Rev. J. H. Jewett in Record of Christian Work.

—In Germany 130,000 names are signed to a petition not to permit the employment of women in places where liquor is sold.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

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Amount brought forward \$272.28

Dues.

Nannie Benton10
Holt R. Geringer10
Gilbert H. Geringer10

Monthly S. S. Offering.

Wakefield, Va., 1.73
Youngsville, N. C. 1.00
Oak Level, N. C. 1.60
Henderson, N. C. 3.50
Linville, Va. 1.00
Damascus, N. C. 1.75
Apples Chapel, N. C. 1.28

Special Offering.

Virgilina, Va., Union Church, 6.80
F. M. Carlton, 6.50
Barretts, Va. 1.92
Chas. D. Johnson 5.00
Mrs. Beulah Hummel, 18.00
(On support of brother)

Dr. J. W. Manning, 5.00
Rosemont, (Norfolk).
J. R. Morrison 1.00
C. L. Gibson 2.00
J. C. Swain50
Mrs. Mamie Morrison50
Mr. and Mrs. O. S. Mills, .. 2.00
H. B. Morrison 1.00
Mrs. R. B. Rowland 1.00
By Friend 3.40
Hines Chapel, N. C. 2.20

Amount 7th week 68.98

Total \$341.26

Elon College, N. C.,
March 1, 1911.

My Dear Children and Friends:

This week brings us a nice report in cash, and useful donations, which we will get in next week. Uncle Jim was called away for a funeral and did not have time to arrange.

The 4th Sunday was spent at Norfolk as follows: Memorial Christian Temple 10:30 a. m. S. S., 11 Church. Here the superintendent and pastor gave opportunity for the claims of the orphanage to be presented. In the Sunday-school there was life and activity and we were glad to meet many of the workers. On the wall was an electric sign "Welcome—Uncle Jim." This with many kindly handshakes and sympathetic words "God bless you in your work" made us feel at home and that it was good to be there. The

hour for Church services was given over to the orphanage work. We presented the claims of the cause as best we could. The congregation heard attentively and some said "Amen." Amen often helps the speaker and worker. Too few of us say amen to the general work of the church. From the church, in company, with Bro. Howsare, we were driven by Bro. and Sister E. J. Brickhouse to their home where we enjoyed dinner and a hurried visit, and thence to Rosemont church for 3 p. m. service. Here we met an intelligent little audience and again presented the claims of the Orphanage, the pastor kindly giving full time to the same. Both at the Temple and Rosemont we found friends who were well informed as to the work of the Orphanage and we feel that they were glad to hear of the work in detail. Saturday night was spent in the home of Bro. and Sister Howsare. We feel that more help in the future will be given the Orphanage by these two congregations. Each place makes regular offerings now; and its our experience as the people know better the work at the Orphanage the more liberal they give. At about 5:30 p. m. we bade Bro. Howsare and family good bye and went to 3rd Christian Church, here we took supper with our friend Prof. Smith and then to church. Here we found little folks and large folks looking out for "Uncle Jim." After kind greetings, and music in which the happy joy "Sunshines" took an active part, giving one themselves, the pastor, Bro. Rev. Hanson, gave the hour to the Superintendent of the Orphanage and we used the best we could. The audience gave very close attention and then asked questions which showed they were interested. After the talk Prof. Smith presented on behalf of the "Fellowship Class" an orphanage picture or group of pictures nicely framed which will be placed on the wall of the church. In the center was a picture of the Orphanage building. At top the picture of the Supt., and arrayed nicely pictures of Mrs. Foster and little Mary Lee James, Miss Edwards, and children's dining room, from scenes and with appropriate wording. This was a new idea and a complete surprise to the superintendent. The pictures were taken from the Report of Trustees and arrayed in this form. Here also we found both pastor and people in sympathy with and well posted as to our work. We spent Sunday night in the home of Bro. and Sister Jas. Ely, and came home Monday. It was a full day but we were glad to meet the people and tell them our claims and what we are trying to do. If other pastors would like such a visit in their field do as Bro. Howsare did. Invite Uncle Jim to come and arrange trip for

4th and 1st Sundays in the month.

Let us hear from you children, schools, and friends.

Yours for service,

Uncle Jim.

Greensboro, N. C.,

Feb. 23, 1911.

Dear Uncle Jim:

I come with my dime for Feb. I hope you and the cousins are having a good time. I am going to school so I will not have time to write much so I will close.

Lovingly, Your niece,

Nannie Benton.

Hope you will learn fast Nannie and grow and be strong and useful woman. Ask some little friends to write with you.

Brown Summit, N. C.,

Feb. 28, 1911.

Dear Uncle Jim:

Enclosed you will find 20 cents my dues and brother's for February. Papa and mama carried brother and me to Apples Chapel to Saturday service, Rev. L. I. Cox preached a good sermon. I will close hope you and the cousins are all well.

Your nephews,

Holt R. Geringer,

Gilbert H. Geringer.

Glad my little boys love to go to church. Love the church and schools and grow to be good and useful men, then papa and mama will be proud of you and glad they have done so much for you.

MARRIED.

Kearney-Green.

A very pretty marriage was solemnized by the writer at high noon on February 15, 1911, at the country home of Mr. and Mrs. I. M. Green, Epsom, N. C., parents of the bride, when Mr. David Lee Kearney of Lawrenceville, Va., led to the altar Miss Ethel Gill Green.

Just prior to the marriage an excellent dinner to friends present. The parlor of the home was beautifully decorated. Mrs. Susie Green Fuller played the wedding march and little Misses Beth Fuller and Helen Wicker acted as ribbon girls.

Immediately after the marriage the bridal party drove to Henderson, where Mr. and Mrs. Kearney took the north bound train for their home at Lawrenceville, Va. The groom has till recently resided in Franklin Co., N. C. The bride is a most deservedly popular young lady. She has splendid musical talent which has made her of great service at Liberty Christian Church.

My prayers go with this couple that they may be as useful in the community

where they have located as they were in their home section.

C. E. Newman.

Edwards-Gill.

At my residence, Henderson, N. C., Dec. 25, 1910, I united in marriage Mr. Robert Edwards and Miss Jane Gill. Mr. Edwards is a prosperous farmer of Fuller's church community; while his bride is the popular daughter of Mr. Daniel Gill of Vance Co. May they be useful and happy as they travel life's journey.

C. E. Newman.

Oakley-Moss.

On December the 28, 1910, at 2:30 p. m. there were married by me at my home, Mr. Samuel Oakley and Miss Florence Moss.

C. E. Newman.

Daughtry-Eure.

On Wednesday, Feb. 15, 1911, at 2:30 P. M. at the home of the bride's father Mr. R. B. Eure, High St., Franklin, Va., a quiet home marriage was solemnized when Miss Amo Eure became the bride of Mr. William A. Daughtry. The maid of honor was Miss Irma Huff, Suffolk, Va. The bridesmaids were Miss Lydia Daughtry, sister of the groom, and Miss Willie Lawrence, Newport News, Va. Mr. Algie Daughtry acted as best man. Mr. D. W. Darden sang just before the bridal party entered, "All That I Ask is Love." Mr. J. E. Weede played the wedding march from Lohengrin.

Mr. and Mrs. Daughtry left on the evening train for a few days in Washington, D. C. The writer officiated. The best wishes of their many friends follow them.

C. H. Rowland.

Drake-Screws.

Jan. 11, 1911, at the home of Mr. Robt. Screws near Franklin, Va., Mr. Ezra Drake and Miss Ella Screws were united in the holy bond of matrimony. Only a few friends and relatives were present to witness the ceremony.

C. H. R.

Joyner-Johnson.

At the Christian parsonage on Jan. 22 1911, Mr. W. C. Joyner, Dendron, Va., and Miss Ida Johnson, Courtland, Va., were united in marriage. They will make their home in Dendron, Va.

Whitley-Lankford.

At the home of the bride's father, Mr. Joseph Lankford, Maynards, Va., on Jan. 26, 1911, at 2:30 P. M., Mr. E. H. Whitley, Franklin, Va., and Miss Mary Lank-

ford were united in marriage. There were a number of relatives and friends present. A reception was given the bridal party by Mr. C. H. Whitley, the father of the groom..

C. H. R.

Andrews-Apple.

At the home of Mr. C. A. Apple, in Guilford County, N. C., Feb. 23, 1911, the writer united in holy wedlock Mr. Jerry M. Andrews and Miss Annie L. Apple.

The attendants were Mr. Frank Apple with Miss Dessie Cobb, and Mr. Vernon Cobb with Miss Bessie Andrews. The bride received a number of useful presents. They are both active members of Apple's Chapel Church. A goodly number of invited friends were present to witness the marriage and to enjoy the sumptuous dinner which had been prepared for this happy occasion.

May happiness and prosperity crown their lives.

L. I. Cox.

DIED.

Scott.

Deacon B. S. Scott, of Ramseur, N. C., departed this life Nov. 16, 1910 at the age of 77 years, 8 months, and 14 days. He professed faith in Christ when a boy of about fifteen, and united with the Christian Church. In 1855 he was united in marriage to Miss Cynthia Scott, and to this union there were born six children. For many years Bro. Scott was blessed of the Lord and had a happy family, but in 1878 the hand of affliction entered his home; followed by the angel of death: the wife and all the children fell victims, and died in a few months of each other, leaving on earth Bro. Scott, as the only surviving member of the once happy family.

A few years later he was married to his second wife, Miss Cora A. Melton, and to this union there have been born eight children; six of whom, with their mother, survive him.

For several years he was a member of Union Grove Church, where he served as deacon in that congregation, and aided much in the building of their present house of worship. For quite a while before his death he resided at Ramseur, N. C., and aided in establishing, and building the Ramseur Christian Church, but at the time of his death he held his membership with the church at Pleasant Ridge, which is not far from his home.

In the absence of his pastor, Prof. D. L. Ellis, principal of the Ramseur Graded School, conducted the burial services, and sympathizing friends laid Bro. Scott's body to rest in the cemetery at Ramseur

Christian Church, to await the resurrection morn.

May those left behind cherish his memory and humbly bow in submission to the will of God.

L. I. Cox.

Boyette.

On Dec. 17, 1910, at his home near Franklin, there passed from labor to reward Bro. Timothy Boyette, aged 74 yrs. He was feeble from age, but had not been sick. His son came in the house and found him lying on the bed, and when he went to him, he found that he had passed away. He was a kind man, and good neighbor. He was a member of Bethany Church. Four sons and two daughters survive him. Funeral at the home by the writer, and the interment was in the family burying ground.

May God comfort the bereaved family.

C. H. R.

Drake.

Brother Junius W. Drake, aged 60 years, died Jan. 9, 1911. He was a member of Union Church for a number of years. His death was not unexpected, as he had been feeble for some time. His wife, two sons, and four daughters survive him. In the absence of his pastor, the writer conducted the funeral services, and his body was laid to rest in the Franklin cemetery. We extend our sympathy and prayers to the bereaved family.

C. H. R.

Bradshaw.

After a lingering sickness of many months, Bro. Solomon Bradshaw, aged 69, on Jan. 28, 1911, passed to his reward. He had been a consistent member of Union Church for a long time and he died strong in the faith. He said just before he passed away, "I am just waiting the Lord's time, for I am ready to depart and be with Him." A true Christian gone home. He leaves to mourn their loss, a wife, and two sons. May our loving heavenly Father comfort the family and his many friends. Burial services by the writer in the absence of the pastor.

C. H. R.

Henderson.

Mrs. Mary G. Henderson was born July 9, 1847, and died Feb. 14, 1911, aged 36 years, 7 months and 5 days. Deceased is survived by three brothers, two sisters and seven children. She made a profession of religion at old East Liberty about three or four years ago. Funeral and burial services were conducted near Mt. Lebanon, Feb. 16, by the writer.

A. W. Andes.

Moore.

On Monday, February 20th, 1911, death claimed at its victim, James A. Moore, of Warren Co., N. C. Bro. Moore was about 73 years of age. He held his membership at Union Chapel M. E. Church, and while loyal to his church, he was liberal and broadminded toward all denominations. He was a man of sterling worth and strict integrity, honored and respected by all who knew him. His record as a soldier in the late war was unsullied, and was attested by the loss of a leg in a terrible charge upon the enemy's works at Drewry's Buff, May 16, 1864.

For 46 years he went through life under that serious disadvantage and for ten years with sight greatly impaired, yet he was cheerful and uncomplaining.

He leaves two sons and three daughters. May they inherit the promise, for they were faithful and honored their father unto death. Farewell Comrade, I hope to meet you in the resurrection morn, with body made whole and sight restored.

Comrade.

Kimball.

Mrs. Mary E. Kimball, relict of James Edward Kimball, to whom she was married in 1852, was born Feb. 26, 1833 and died Feb. 25, 1911, lacking one day only of being 78 years old. Surviving her are four sons, J. E., W. W., J. A., and W. H. She had been a member of Mt. Auburn church, Warren Co., N. C., near which she resided, for many years. She reared her sons to a strong and stalwart manhood, and led them, in early years, to give their hearts to God and their names to the church, which they have loved and proven faithful to for several years. Sister Kimball had a certain queenly, yet motherly bearing and manner that compelled respect and won the highest esteem of all who knew her. There was no better, truer, type of the Southern gentle-woman, with all its strength, dignity and gentleness, than she. Left a widow, with four boys to rear and their lives to direct, so strong for right and truth was her own character that she not only led them into the church, but, what is better, to lives of usefulness and influence, in their several communities, for the God she loved and worshipped. She was one of the very best women we ever knew. All her influence was for God, the church, and the right. The whole community in which she lived is richer for her living and poorer for her going. The funeral was from Mt. Auburn church, Monday p. m. Feb. 21. The floral offering was beautiful and the attendance large. The service was by the writer. God rest her noble and royal soul.

J. O. Atkinson.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

SEVERAL METHODS OF MISSIONARY WORK.

The direct object of all missionary effort is to win the heathen to Christ and to build the life up into that fulness and perfection of character which is revealed in Christ. How to best do this is still a question only partially answered. Early missionaries used the evangelistic method. The story of the life of Jesus was told and the facts and principles of the Gospel proclaimed. Preaching and teaching occupied the whole time of the missionary. It was found that in many instances the best result could be obtained by trying to improve the environments of the people and many times accessory agencies could be used in reaching the masses.

It has been found advisable to adopt the educational method among certain peoples. Our schools in Japan are very beneficial to our work there. Where gross ignorance obtains the natives must be taught to read so they may be able to read their Bibles. Many persons are led to Christ under the influence of the schools who otherwise might never have been reached. Every denomination doing much effective missionary work is giving more or less attention to the educational method.

Jesus Christ was a physician of the body as well as of the soul and thousands are being reached through medical missions. Hospitals are being maintained and the bodies and souls of thousands are being healed.

Industrial missions train the heathen in that industry which characterizes every progressive people. Mr. Frohmyer says "We cannot expect our people to sit with empty stomachs at the feet of Christ and hear His word, or at any rate as long as it is in our power to appease their hunger." To teach how to cook, make cloth, construct buildings and vehicles bestows upon many untold blessings.

Persons with much money, in these later years, are seeking to establish hospitals, homes, asylums and orphanages in heathen lands. Lepers, the blind, the insane and incapacitated in life, are thus being cared for. Work of this kind comes under the head of philanthropic missions. In heathendom our aim is to save the entire man, physically, intellectually and spiritually. Whatever within or without inspires him to this noble end must not be overlooked. The condition of the people and their environments must deter-

mine what method we use in dealing with them in our missionary effort.

THREE GREAT BARRIERS TO MISSIONARY PROGRESS.

The fact that there is such a multiplicity of languages and dialects make it difficult for a speedy evangelization of the world. These languages must be learned and the Bible translated into them before we can expect to accomplish very much. This is barrier number one.

The lack of trained men for the foreign field retards the progress of missions. The very strongest men among our people should represent us on the foreign field, and we believe that some of our best are there. Men of strong intellect are ever ready to defend heathenism, and Christianity needs strong representatives to present its claims.

The lack of strong well trained missionaries is barrier number two.

If we could but have the money spent in maintaining our navy for a single year and if we could add to the number of missionaries another number equal to the army of the U. S. what rapid strides would be made in giving the world a knowledge of Christ. We need money to finance this great enterprise. This is barrier number three.

The above barriers are great but thank God they are being gradually removed. Some sweet day a knowledge of our Christ shall cover the earth as the waters cover the sea.

BRINGING OUT THE GOLD.

A speaker said in an address to a congregation on the subject of missions that the reason why there were so many pennies put in the collection plates for missions was because there were no smaller coins. It was reported afterwards that there were not many pennies in the plate that day.

In the following item we learn how an Indian orator addressing some people in England on the subject of missions brought out the gold. He said:

"There is a gentleman now in this house, a very fine gentleman, but he does not like to show himself. I 'fraid he sleeps lots of time. Name Mr. Gold. Mr. Gold, you here tonight? Come out and help us do great work to preach the gospel. Mr. Gold, you ought to be ashamed to sleep so much in your iron chest. Look at Mr. Silver! Come out, fly around like him. He do much good while you sleep. Then, see your little brother, Mr. Copper. Why, he fly around all the time, do all the good he can, Mr. Gold! Come out and help us! Do come, Mr. Gold! And if you really can't come yourself, do the next best thing, send us your shirt, that is, a bank-note."

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 Sing notes of love, that some who hear
 Far off, inert, may lend an ear,
 Rise up and wonder and draw near.
 Lead lives of love, that others who
 Behold your lives may kindle, too
 With love, and cast their lots with you.

Christina Rossetti.

—Ballinger resigns "on account of ill health."

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Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
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" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

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Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
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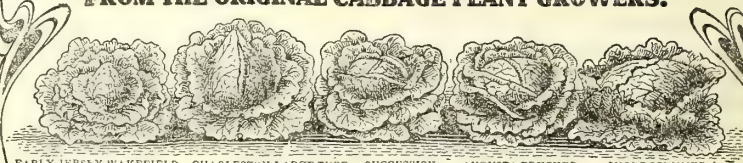
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VOLUME LXIII.]

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

[No. 11.]

J. O. Atkinson, Editor.

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SAINT PATRICK.

It is a common practice to follow the Roman Catholic tradition, that the so-called St. Patrick was the first person who preached Christianity in Ireland. And as "St. Patrick's day" annually causes the tradition to be repeated, there is a constant increase of literature impressing it on young readers.

Possibly it is not a matter of great importance that the error should be corrected; but, when attempts are constantly being made to assign missionary glory to sectarian persecutors, there may be no wrong in correcting it. Also, it is possible that some student might suppose that my statement in my late history, "Six Centuries," detracting from the glory of Patrick, had been hastily made.

But I wish it clearly understood that my statement was not hastily made. There is no historical evidence that Patrick was the first preacher of the gospel in Ireland, except the tradition. While I admit that the tradition itself would be sufficient if it were ancient enough, and were not contradicted, it should be stated that tradition usually loses its proving force when there are elements in it indicating an artificial make-up, or when it is opposed by documents of its reputed period, or when there are other certain events of history contradicting it.

It is not proper here to go into a minute discussion; but it is sufficient to say that there is so much of the artificial about the tradition that some critics doubt strongly whether there ever was such a man as Patrick, as distinct from others having connection with the events of the age. The name is admittedly merely patricius, signifying patrician, and has hardly any more identifying force than the word doctor, or count, or duke, or aristocrat, of our time. It is even argued whether Patrick's true individual name was Palladius, or Suicat, or Cothidge.

The tradition makes Patrick first to have converted the chiefs. This element harmonizes with the practice of the Roman Catholic missionaries, who used government power to spread their influence. It is accompanied by the other element in the tradition, that Patrick opposed heresy in Ireland. But why, or how, if he was the first preacher? Who had been preaching heresy there?

The meager documentary evidence indicates that there were "Irish believers in Christ," before the date of the arrival in Ireland, of Suicat (now considered the traditional Patrick.)

But the subject is too complicated to go into details; and I merely repeat that there is no convincing proof that the reputed St. Patrick first preached the gospel in Ireland, and considerable evidence and argument against it.

J. J. Summerbell.

Dayton, Ohio.

IS PROHIBITION A SUCCESS IN NORTH CAROLINA?

We herewith submit the testimony of some of our state officers on this subject, and then allow you to draw your own conclusions.

Witness No. 1. Hon. W. W. Kitchen, governor of North Carolina, in his message to this legislature says "Prohibition has now been in force throughout the state for two years. This is a short period with which to measure the effects of a reform movement. We have done little more than planted the seed whose full fruitage will be gathered by coming generations. And yet, already the results fully justify its adoption. There has been, as appears from the attorney general's report based upon superior court statistics, a marked diminution in crime, even in the crime of violating the prohibition law. Business has experienced increased rather than diminished prosperity. Morality, industry and frugality have increased, and politics and government have been to a great extent relieved of one of their most corrupting influences."

Witness No. 2. Mr. T. W. Bickett, attorney general, in his biennial report submitted to the legislature, says: "The law requires every criminal case tried or in any way disposed of in the superior courts of the state to be reported to this office. The report for the year ending July 1, 1909, shows a grand total of 12,149 cases; for the year ending July 1, 1910, a grand total of 9,505 cases, a decrease of 2,644 cases. This must be gratifying to every citizen of the state."

Witness No. 3. Chief Justice Walter Clark, of the state supreme court, gives this information: "Since the law went

into effect two years ago, crime has been reduced 50 per cent; murder in the first degree has declined 32 per cent; burglary, 20 per cent; attacks with deadly weapons, 30 per cent; larceny, 40 percent; manslaughter, 35 per cent; murder in second degree, 21 per cent; minor crimes from 25 to 55 per cent; and a decrease of the violations of the anti-liquor laws of 15 per cent."

Witness No. 4. The state corporation commission, which was created a state tax commission by the legislature of 1901, just ten years ago, in its report for 1901 gives the valuation of all property in the state at \$300,709,300, and in its report for 1910 for all property a valuation of \$613,000,000. (These ten years have been years of temperance reform and prohibition in this state. The Watt's Act, which prohibited distilleries and saloons in the rural districts, was enacted in 1903—the state prohibition act in 1908.)

Witness No. 5. The internal revenue department of the United States shows that the number of retail liquor dealers in North Carolina in 1908 was 817; 1909, 656; and 1910, 411.

Gentlemen, take the case.—The American Issue.

A QUERY.

O for the man, Gibraltar-like,
Who to the right adheres
Through all the years;
While frantic good men, worldly wise,
Chase the rainbow of compromise.
O when will men, truth-taught, twice born,
Scorn opportunists, fears,
Lend heaven their ears,
Preach righteousness from day to day
Though heedless throngs hold on their way?
How long go with the multitude
In spots of changeful hue
Some good to do
At price of half consent to wrong?
How long ill yoked with guilty throng?
—Charles C. French, in United Presbyterian.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man."

EDITORIAL.

THE SMALL AND THE GREAT.

("It is not for Kings to drink wine; nor for princes to say, Where is strong drink?" Proverbs 31: 4. Golden text for Sunday, March 19th).

Benhadad, King of Syria, was a very great man—in his own estimation, and also because of the position which he occupied. He was a great king. Kings, in fact, were his subjects and his vassals, thirty two of them. Benhadad was a king of kings, a ruler of a great and very populous country. He was considered invincible, thought so by himself, by the thirty two under kings, by a horde of princes, by multitudes of men almost without number. The King of Syria was indeed and in truth a great monarch.

This King in his greatness goes out to besiege Samaria. Samaria is a town small enough, and a people weak enough, to be taken, seemingly, without effort by the great king. The strongholds were not very strong, the armies were not mighty, and the king who ruled in Samaria feared for his very existence. The great king made imperious and haughty demands of Ahab; he demanded silver and gold and his wives and children. Because of unaccountable dread and superior numbers and all odds against him, Ahab was willing to yield. But madness once begun goes on without limitations. Benhadad was mad; mad with pride, mad with power, mad with intoxication, and revelry, and drunkenness. One haughty demand led to another until Ahab, though fearing, was goaded even to desperation and to daring. In such a spirit Ahab with his handful of Israelites determined to offer resistance.

Here is a picture. A strong and mighty and invincible force, a king with all odds in his favor, victory in his very hands; a king on the other hand with small army, poor equipment, disadvantages of all possible human agencies against him. There was just one element that these kings, neither of them, had reckoned with. That element was the ever ruling power of the God of battles. The great Napoleon said once, or is reputed to have said, that God Almighty always fought on the side of the strongest army. Napoleon, the great, learned a different lesson from that at Waterloo. In that fatal conflict Napoleon had the advantage of larger forces, a more splendid army, possibly braver and better men, and that historian does not exist who can account for the fact that Wellington defeated Napoleon in the butchery of Waterloo, save on the ground that Na-

oleon's hour had struck, and that he had defied silently or avowedly Almighty God. This was Benhadad's Waterloo. We shall hear it again and again, we shall learn it from history the rest of our days, but we shall never know too well the truth that Man proposes, God disposes.

There is another parallel in human history to the event recorded in today's lesson. It is that of great Alexander. He it was, we are told, who conquered a world and wept because there were not other worlds to conquer, and yet, in the final, he himself was conquered by dissipation and indulgence. That which conquered Benhadad was excess, was indulgence, was utter disregard for, and defiance of, the day of small things. He was a king over thirty two other kings. What need was there that he should be sober if it pleased him to drink, what need of self denial if it was agreeable to indulge, what need to be cautious when all the odds were in his favor? Here is the crux of the situation, the heart of the matter, the grand finale of the whole episode: In this world no human being ever gets so great, even becomes so powerful, ever attains such a position or prestige as to be able to substitute vices for virtues, defiance for obedience, indifference for caution, imprudence for prudence, and wickedness for righteousness. Benhadad thought himself secure against all worldly force, but there was a heavenly force which Benhadad's drunken brain, maddened mind, and defiant heart had not reckoned with. The great Colosseum at Rome built centuries on centuries ago, the largest and the most majestic in the world, has defied hostile armies, withstood tempest and storm; resisted desperate and destructive hordes of vandals; and endured through the centuries, a monument to human endeavor and a mark of triumphant mechanical and engineering skill. And yet the historians of our day tell us that this mighty mass of stone and granite and cement, untorn by all human agencies, is being rent today, cracked and split in a thousand places, fretted and severed and seamed by vines and rootlets, tender and fragile, no longer than a sewing needle. The great succumbs to the small. So of all greatness when undermining, or when concealing and hiding deep in the inner self the vices that destroy and the wickedness that works ruin. The man who would gain ultimate victory needs a steady hand, a composed mind, and a virtuous heart, most of all in that moment when victory is in his grasp. It is sad today to contemplate the wastefulness in this world, not only of drink, but even of the lesser vices which undermine human character and sap the strength of all that is noblest and best in the human

heart. One who reads the works of the great George Elliott will see how this master hand dropped into the heart of her subjects and characters a single virtue which grew to majestic, and saving proportions, or a single vice insignificant at the time of the sowing, but which grew and grew and developed to the ultimate ruin and undoing of the entire structure or life and heart and soul. None of us ever get so great that we can neglect the day and the hour of the small thing which is right and good and true. God is not only in his Heaven, but in his earth as well, and He it is who works forever that the true and the good and the beautiful may prevail and may triumph against all human odds that man and demons can contrive.

GRACE BEFORE MEALS.

Do you say Grace at your house always before eating? If not, possibly you do not because you have not one in mind suitable and worthy of your ideal in the matter. Now, there has fallen into our hand a beautiful book, very neatly bound in special cloth and making an attractive volume entitled "Grace Before Meals." The book has a "Grace" for every day in the year; short, pointed, simple, appropriate, beautiful. If any of our readers wish a copy send us 30 cents for ordinary cloth binding; 50 cents for special cloth, gilt top. The little book is worth the money and is a treasure. For if one will not learn the "Grace" one can have the book at the table and reverently read one from this well printed page.

THE USE OF WEALTH.

It is not what a man owns, but how he comes to own it, that brings him satisfaction and pleasure. Andrew Carnegie says one who is born poor has the advantage of one born rich on this very account: The poor born has the opportunity of earning the honest dollar in the pleasure and pursuit of toil. The millionaire who thinks it a disadvantage to be born rich and a disgrace to die rich, recently gave a sound and sensible talk to some girls employed in a New York newspaper office recently. He spoke of the real joy and happiness of toil and then added:

"Most millionaires' wives are not happy. They have too many luxuries and few mental resources to fall back upon. Don't refuse a man simply because he is a millionaire. I would rather be born poor than a millionaire. I have had some experience in both directions. I have made forty-two millionaires in my time, but I want to say the only right a man has to wealth lies in his acquiring it by some useful labor. The great trouble with

the wealth of today is that the sons of millionaires do not realize the necessity of being of use to the community. I shall never forget how proud I was when I got my wages of \$1.25 a week, and how I felt when I was raised to \$1.50 as a telegraph operator. To take home that sum to my good mother gave me such a feeling of manly independence. I owe a great deal to my mother. She was a seamstress, cook, washlady and never until late in life had a servant in the house. And yet she was a cultivated woman. She read Channing and kept up with the literature of the day. When I was a little tot she used to read good books to me. You young women have every opportunity for literary culture, and you ought to avail yourselves of it. You ought to be very proud with money earned so honorably, for money that is not earned honorably will never do you any good."

GOSPEL POWER.

Always and everywhere the gospel has power. It reaches a man and finds him out. It reveals the heart, lays bare the life. Ethics and science and literature and philosophy break down here. These have to do with life; but the gospel is power and is life. This gospel can never lose its power because it is surcharged with life, is vital, virile, vigorous.

The reason why the great Moody had such power with men was because he knew, not his power, but the power of the gospel, and trusted fully and unreservedly to the power of the gospel to reach and to save men. The editor of the St. Louis Christian Advocate relates this incident of Mr. Moody and his belief in the power of the gospel

"We knew a bright and gifted preacher who married a daughter of one of the best families of her state, a beautiful, cultured and charming woman. The preacher had some mechanical genius and invented what he believed would very soon yield him an immense fortune, but he did not have the money to put his patent into practical operation. By business and family associations he had daily access to the county vaults where bonds were deposited and kept. In his eagerness to secure the money necessary to put his patent into fortune-yielding operation, he took county bonds from the vault and placed them in a bank as collateral to secure the money he needed. His patent proved a failure and the fortune for which he so sanguinely hoped vanished like a mirage.

The county bonds were missed from the vault and found in the bank and the preacher fled from his lovely family and left the state in disguise. He fled from one place to another, almost afraid of his

own shadow, lashed as he was by a guilty conscience. One night in the city of Chicago he heard a great multitude of people singing the songs and hymns of his home and childhood. Drawn by a sort of irresistible charm he stealthily entered the building and sat in a shadow in the rear. At the close of the singing a heavy set man with short neck and large head, dressed in a business suit and astonishingly free from conventionality or formality, opened a cheap little Bible and in a conversational tone read for his text: "Be sure your sin will find you out!"

Forked lightening seemed to gleam and flash around every word as they burned their way into the soul of the fugitive, fleeing, guilty preacher. At the close of the marvelously clear and common sense sermon, which held the audience as if spellbound, the preacher was so overwhelmed with conviction that he hesitated to speak to any one or to go out into the street, for fear that the police would detect his guilt. In this paralysis of horror he arose and leaned against a pillar of the building until the audience was all out and no one left but the janitor and the speaker of the evening.

While the janitor was picking up the books and adjusting matters about the platform at one end of the building, the speaker of the evening walked clear back to the stranger in the rear and in a very brotherly tone and manner grasped his hand, saying: "My name is Moody, what is yours?" For the first time since his flight from his home the fugitive spoke his real name and then made a full confession. After an earnest prayer and a long conversation Mr. Moody advised him to return to his home, surrender to justice and plead for mercy. The advice was at once complied with. He returned home, surrendered to justice and was sent to the state penitentiary for eighteen years.

The wife of the prisoner sought obscurity in a great city, with her two little boys. In contracted and economical quarters she taught music and worked night and day to feed and clothe herself and children, keeping them in blissful ignorance of the father's fate and shame. To the oft-repeated inquiries of her little boys as to where the father was and when he would return the answer was given that he would possibly be gone a long time, but would be back some day to see and love his sweet and noble little sons.

CHRISTIANITY'S OFFERING.

Ever think of the contrast between what the world of sin and indifference offers its devotees and the church offers those who come to it? Here is a group of hangers-on of Sundays, about street cor-

ners and public places. The world offers this group the saloon, the brothel, cheap talk, base incentives, impure ideals, bad company and the wages of sin—death. The church offers that same group a comfortable pew, beautiful music, the best and most elevating of human speech—a sermon—good company, companionship of the best high ideals, unselfish service, righteousness, peace, truth, a home beyond. The world makes its offerings for money only and selfish ends. The church makes its offerings for the betterment of man and the salvation of the soul. And what an offering. This business of the church is our biggest business. Take these significant statistics from an exchange.

"We look on Standard Oil and the Steel Trust, these two leviathans of the commercial world, almost as the synonyms of untold wealth, and yet a thoughtful writer has said: "Capitalize the American church at \$12,000,000,000 and you would be within the facts. Moreover, these billions are in the class of 'gilt-edge securities'—real estate in the leading business centers of our greatest cities, buildings rated among the architectural triumphs of the day. To maintain the activities of the American churches demands a weekly expenditure of \$10,000,000. In other words a yearly total of over \$500,000,000 must be raised to balance the debit and credit columns. To approach the subject from still another viewpoint, the American people spend nearly \$1,00,000 every day for the development of their religion."

—Rev. F. B. Meyer of London is to preach in Chicago a week beginning June 4th, under the auspices of the Moody Bible Institute.

—The House of Representatives voted, and without a dissenting voice, that it should be called "Civil War" and not the "War of the Rebellion."

—The estate of the late Mrs. Mary Baker Eddy, "Founder of Christian Science," has been appraised at \$2,512,146. Evidently Mrs. Eddy was founding a fortune as well as a "Church."

—The revolution in Mexico continues, and conditions of event, not to say, upheaval prevail in that country. American troops are stationed along the Texas border to protect American interests. A revolution threatens in Mexico.

—The Hookworm Commission and State Board of Health, Raleigh, are doing much to eradicate the hookworm disease in this State, already about 15,000 cases having been treated. The people are more interested in this disease than at first and there is promise of wiping it out, if intelligent co-operation may be had on the part of the people. Rockefeller's gift was not a bad one by any means.

VIGOROUS TALK AND FACTS ON THE SALOON QUESTION.

After the saloon has been run out of town, what then? What shall take its place? Is some substitute for the saloon needed? The Sunday-school Times runs an interesting discussion of this question which is now a practical one for so many millions of American citizens. A prominent Colorado man declares that any community that has banished the saloon needs to put in vigorous substitutes for it, or the last state of that place will be worse than the first. Another writer comes back with the retort that "a city no more needs a substitute for the saloon than we shall need a substitute for Satan in the millennium." The Superintendent of the Anti-Saloon League of America sums the question up in a virile article of unsparing convictions. He brings the reader squarely up to the unexpected conclusion that a substitute for a saloon really means a substitute for the church.

Liquor men may not appreciate the following story, with which The Sunday School Times introduces the debate:

The saloon is on the run. In those parts of the country where it has not yet struck its running gait it seems booked for an early start. The liquor men are in the position of that farmer who had driven a team of mules to town, and was persuaded to step into a penny arcade and, for the first time in his life, hear a phonograph play one of Sousa's marches. He put the hearing tubes to his ear, and listened. As the first notes of the full brass band came crashing on to his ear drums he dropped the tubes and started for the door, exclaiming, "Here comes the band, and I left them mules unhitched." The band is coming, and somebody has left the saloons unhitched.

In the same issue The Sunday School Times editorially dissects some figures that the New York Evening Sun published last summer to prove that saloon-closing in Indiana had meant more strong liquor drunk. The Sun's editorial reads plausibly—until one reads the Times.

OUR ANTI-NEAR BEER LAW.

We give below the full text of the near beer law, which has just been passed by the present legislature. In the house, there were only six votes recorded against it, and in the senate, only three. This bill was introduced by Dr. A. A. Kent, of Caldwell county, and we believe will accomplish the desired effect:

A Bill to Be Entitled, "An Act to Prohibit the Sale of Near-Beer, Beerine and Other Like Drinks."

The General Assembly of North Carolina do Enact:

Section 1. That it shall be unlawful for

any person or persons, firm or corporation to sell or dispose of for gain, near-beer, beerine, or other spirituous, vinous or malt liquors or mixtures of any kind, and under whatsoever name called, that shall contain alcohol, or cocaine, or morphine or other opium derivative, except as herein provided.

Section 2. That it shall be unlawful for any person or persons, firm or corporation, who is engaged in the sale of any kind of drinks, to refuse to allow any person to carry away from the place where said drinks are being sold or offered for sale, any package or quantity of any size of said drink which has been bought and paid for; and if any person, firm or corporation shall refuse to allow said package or quantity of said drink to be carried away from the place of sale, it shall be prima facie evidence of the violation of this act.

Section 3. That any person or persons, firm or corporation, violating the provisions of this act shall be guilty of a misdemeanor, and fined or imprisoned, or both, for each and every offense, in the discretion of the court: Provided, that this act shall not be construed to forbid the sale of spirituous, vinous, fermented or malt liquors or intoxicating bitters by a legalized medical depository, or by any licensed and registered pharmacist, for sickness, upon the written prescription of a regularly licensed and actively practicing physician or surgeon having the person for whom said prescription is made under his charge, which said prescription shall specify the amount of spirits required; and that this act shall not be construed to prevent the sale of any alcoholic liquor to any legalized medical depository or to any licensed and registered pharmacist, or any cocaine or morphine or other opium derivative to any registered pharmacist; and that this act shall not be construed to forbid the sale of cocaine, morphine or other opium derivative by a licensed pharmacist upon a written prescription by a regular licensed physician or surgeon: Provided further, that this act shall not apply to the sale of domestic wines when sold in quantity of not less than two and one half gallons in sealed package or crated, on the premises where manufactured, or to the sale of cider in any quantity by the manufacturer from fruits grown on his land within the state of North Carolina, or to the sale of wine to any minister of religion or other officer of a church when said wine is bought for religious or sacramental purposes, or to the sale of flavoring extracts or essences when sold as such, or to the sale of medical preparations manufactured in accordance with formulas prescribed by the United States Pharmacopoeia and Nation-

al Formulary which contain no more alcohol than is necessary to extract the medicinal properties of the drug contained in preparations, and no more alcohol than is necessary to hold the medical agents in solution, and which are manufactured and sold as medicines and not as beverages, or to the sale of any medical preparation which is manufactured, sold and used as a medicine and not as a beverage, or to the sale of carbonated drinks that contain no more than one-tenth of one per cent of alcohol, and in which drinks a flavoring agent is used, in the manufacture of which flavoring agent alcohol is used to dissolve and hold in solution or to extract from the crude material said flavoring agent.

Section 4. That this act shall be in force and effect from and after the first day of July, one Thousand nine hundred and eleven.

SHENANDOAH CITY, VA.

Dear Bro. Atkinson:

I think of you and the Sun readers often, and wish for you and them much happiness. The last communication left me at Dendron, Va., where so many friends of former days were met. In Petersburg, Va. I met and spent a short time with Rev. George E. Booker, D.D. pastor of Washington St. M. E. Church. He had just served four years at Epworth Church in Norfolk, Va., and is now on his first year in Petersburg, Va. He is a fine preacher and stands among the first ministers in his conference. My first association with him and his father, Rev. G. E. Booker, was at Franklin, Va., in the early years of my ministerial work, and I formed an attachment for them there which has grown stronger with the years, and it is always exceedingly pleasant to meet him, and to know of his splendid success and great popularity wherever he goes. George was an active bright boy at Franklin and soon rose to prominence and great usefulness in his church.

Reached this city at night and stayed with my much esteemed friend Bro. Powell who is proprietor of a hotel in that place. A night and a day was passed with him in a very pleasant way. He is one of the most pleasant and entertaining men I ever met; one of that kind of winsome souls who always makes you feel easy and very much better by being in his company.

My next stop was at Ingham, Va., on the N. and W. where I was engaged to conduct revival services at East Liberty church. Was met at the station and conducted to the home of Bro. C. H. Kite where I make my home, and it seems very much like home to me, where they provide for my comfort and entertainment in a splendid way. He and his kind family have already won my admiration. This

bracing climate, pure air, elevating and inviting scenery all conspire to give inspiration and gladness to me. So I may safely say now, my home on the mountain, my life is in the plain.

The meeting began Saturday night before the fourth Sunday in Feb. and has been progressing since with large congregations and a vital interest in all the services. It has been a great pleasure to preach to these anxious hearers who appear to receive the Word with gladness. Many are thinking of this great divine salvation seriously and some have already accepted it. It is time for all classes and conditions of people to take hold of the promises of God, and to trust in Him who is able to save to the uttermost. Salvation is a wonderful free and loving provision. May it be ours to enjoy forever.

J. T. Kitchen.

WORK OUT YOUR OWN SALVATION.

Religion is not merely something implanted in us by the Spirit of God, but also something which must be wrought out by us in daily life. It is not a mere feeling, or experience, or inner life, but also a business and work.

Nature works out its inner life. You hold in your hand a bulb. It seems like a dull dead thing; but in its heart there is a living germ. Surround it with the proper conditions, and it will work out that life into a comely stalk and fragrant, spotless lily. A grain of corn has a germ of life in it. Plant it in the ground, and the germ will burst its shell, pierce through the clod, and work itself out into a stalk, an ear, and the full corn in the ear.

The man who has a living thought in his mind must work it out or it will be of little value to himself or the world. Copernicus had a vision of the solar system different from anything the world had known. Men had studied astronomy for centuries and had their idea of the sun and stars; but Copernicus thought they were wrong. He must work out his vision before it can be of value. He made his calculations and took his observations, and discovered that his hypothesis was at fault. The planets did not come to time according to his theory. It would not work. He was not discouraged, but modified his hypothesis, and tried again, for he was sure he was on the right track. Again he made his calculations, and took his observations, and waited for the result; when lo, each planet came to time. The whole system of worlds was seen marching through the heavens in the very orbits his hypothesis required. Then he knew he was right. His thought worked out. He had wrought out his astronomy. It was no longer a vision, but a reality.

Columbus had to work out his geogra-

phy. It was a hard task, but he did it. Morse had to work out his telegraphy. Had he been content to hold it as a beautiful vision, he would have been a mere visionary. But he wrought it out, and the world is full of it. The farmer may have fine visions of agriculture, but they will benefit no one until he shall realize them by working them out.

The architect has a fine structure in his mind. If it never gets out it will not profit. He must work it out on paper, and then in stone and steel, and glass, and other materials. Then men will see and admire and understand its beauty and utility. It will be a part of the civilization of the age.

A poet may hear a grand epic singing in his soul, but unless he shall sing it out to the world it will do no good. It was not intended to sing in one soul alone. Let him work it out, and the world will be thrilled with the music. It is said that Handel's father did not appreciate his son's musical genius, and forbade him to bring a musical instrument into the house or go where he could see one. Something struggled in the soul of the child, and would not let him rest. A relative furnished him with a cheap instrument which he had to keep hidden from his father. At last a benevolent gentleman discovered his genius, and helped him to work it out, and the whole world has been enraptured by his splendid oratorios. It is the thing that gets itself worked out that helps the world.

Plato had a splendid vision of the republic which he wrote with a pen, and published in a book; but it never got further than the book. It would not work out in practice. It was only a vision. But John Adams, Benjamin Franklin, Thomas Jefferson and other statesmen of their day had a vision of a republic which they wrought out on paper, and then proceeded to work out in practice. When the colonies adopted it, the vision became a reality, and under its protection millions of people have lived for generations. It works.

Salvation may be a vision, and it may be a life. It is good as a vision, but not good enough. It is glorious as an experience, but not all it was intended to be. Too many people are content to enjoy their salvation as a heavenly rapture and a glorious hope. But it will not be complete until each one shall work out his own salvation in his daily life. Jesus wrought out the life that was in him. It was a flame of love and righteousness which constrained him to come to earth, to suffer, to go about doing good, to pour out his life in crimson streams upon the cross. But it was not lost. He said, "A corn of wheat except it die abideth alone; but if it die it will bring forth much

fruit." The life which Jesus gave on the cross has grown up and blossomed and brought forth fruit in the life of Peter and Paul and all the disciples and all the Christians in the world. It has filled the world with love and peace.

It is not enough that Jesus wrought out the life that was in him, and that Paul wrought out the life that was in him. Each one must work out his own inner life. Work out your faith. "Faith without works is dead." Abraham wrought out his faith and became the founder of a mighty nation. Moses wrought out his faith, and became a mighty deliverer. Work out your faith, your love, your righteousness. Work them out in the home, in business, in public life, in visiting the sick and doing good in a world that sorely needs your help.

Only by working out your salvation can you know certainly that it is genuine. Many a man has had a vision of which he was very sanguine, but it would not work. Many persons have religious visions and raptures which they take to be divine; but nothing comes of them. Failing to work them out, they never know and others never know whether they were real or imaginary. A good test of religion is its working. "By their fruits ye shall know them."—N. Y. Christian Advocate.

FORGIVENESS.

The true forgetting is in keeping with the genuine forgiving. As helps to the attainment of the forgiving spirit and its fruits in the life, let us remember our proneness to transgress the perfect commands of our heavenly Father and our need of forgiveness from Him. Have we asked for divine forgiveness, and have put forth greater effort to keep the commandments which Jesus emphasized, have we not felt that the petition has been granted? The strongest evidence of this forgiveness is our willingness to forgive others and our desire that they shall realize our friendliness toward them and our readiness to serve them. It is impossible for the unforgiving spirit to have the consciousness that its own sins are forgiven.—The Rev. I. J. Mead.

—A little girl living in an old mud hut, near a filthy cow yard, lay dying. She was seen by a Zenana worker, and, when spoken to, said: "I went to a Sunday-school one day and heard about Jesus. I never went back, but I talk to Him while I am lying here, and He talks back to my heart and I am His girl." A few days after, the worker returned to the house just as the little one was dying. She motioned the missionary to come near, and whispered: "He has promised to take me home." The Lord's work was being done in that filthy Indian home.

NOTES AND PERSONALS.

—Rev. T. W. Strowd, Chapel Hill, N. C., is still improving, but is not well we regret to say. He is meeting some of his engagements.

—Franklin Christian Church, Rev. C. H. Rowland, pastor, has ordered a supply of the new edition of The Christian Hymnary. The book is finding favor and is being widely used. The price is 75 cents the copy by mail, 50 cents the copy and freight or express in quantities to churches.

—Our good brother, C. W. Whitmore, Dendron, Va., writes a line of cheer and hope that is refreshing. "I hand you herewith renewal for The Sun another year. I think this is my thirtieth year to take The Sun. I like it now better than ever. I am nearing my 78th mile post and this may be last. I cannot tell. I cannot expect to stay on this side the river much longer, but I want Sunshine all the way."

—A good brother minister who is loyal to all his church enterprises and a very busy pastor writes, "I promised you at Conference that I would endeavor to secure 25 new subscribers during the year. I expect to keep my promise. There are some good members in my church who do not take The Sun. This will not do. All good church members should certainly take their church paper." And that is true.

—A good brother in another State writes "I have just finished reading the Life of Rev. James O'Kelly for the second time. If it were possible to get this book and The Christian Sun into the homes of every member of the Christian Church, I do not think there would be any trouble in getting the membership of the church to attend and take an interest in church work." And with that brother we do most heartily agree.

—We had the pleasure of serving for Pastor Banks at Amelia church in Johnson County last Sunday, preaching at 11 a. m. followed by communion service. The editor once inhabited that community and it was a pleasure once more to see faces familiar long ago, and to make new acquaintances. Bro. Banks is doing a good work. His church is growing. There are large congregations and the pastor is faithful and is beloved.

—Our good friend Clarence Poe of The Progressive Farmer, Raleigh, has had a great trip around the world and his brethren and hosts of friends are glad to welcome him back. We return thanks to him for remembering us with a copy of a Japanese paper (with 180,000 circulation) and two Hindoo papers (which we will read,

of course, with delight and edification(?),) and a beautiful paper knife from Delhi, India. For these expressions of friendship we are grateful.

—Elon College has enjoyed another delightful visit from Dr. Frank S. Child, Fairfield, Conn. There has not been, as we recall, a disagreeable moment, event or recollection connected in anywise with any visit of Dr. Child to Elon. He ever and always delights the people here, and gives us something of the most chaste, scholarly and cultured kind. He was accompanied on this visit by Mrs. Child and both were entertained while here most cordially and graciously by Prof. and Mrs. Harpen. We hope that Dr. Child will make many more visits to Elon for we are sure he finds no where else more grateful and appreciative audiences than here.

—We wrote an editorial recently calling upon our laymen to know what they were going to do, what they were doing in fact, with the "Laymen's Missionary Movement" in our churches, and to enquire what had become of those beautiful resolutions we were passing at our Conferences and in our Convention with regard to the "Movement." And there hasn't been a laymen interested enough to even write us a line in reply. So we are much of the opinion about the laymen in the Christian Churches that Bro. Johnson is of the laymen in the Baptist Churches when he wrote in last week's Charity and Children: "You may say what you please about the preachers, but unless they put themselves behind the Laymen's Movement it is not going to move much."

—In writing of the Orphanages of this State last week Bro. Johnson of Charity and Children says: "The Christian Orphanage at Elon College is very small, but it is well managed, and the work is growing. While it will never be in the class with the larger institutions, it is serving a gracious purpose, and helping to uplift the State." Thanks for the kind word about the good management, neighbor, but we did not know our Orphanage was so very small and destined to remain that way forever. We are growing some. We may grow more some day. We are clearing out and improving a farm of a hundred acres, more or less, and almost before we are ready we are carrying about 50 children in our home, and have applications for others. This number is likely to be doubled in a year or so, as time goes and funds become available. We are coming along, Bro. Johnson. Don't make us so very small and condemn us to that forever. No telling what may happen, in the providence of God. Even small things sometimes become great.

CURRENT COMMENT.

Preachers and Pay:—Rev. J. A. Jowett, D.D., the greatest gospel preacher in England is to come shortly, to the Fifth Avenue Presbyterian Church, New York. The salary offered him by that church is \$12,000 a year and a house equal to \$5,000 more. In accepting the call Dr. Jowett writes that he will not need so much, and will be satisfied with a salary equal to that he now receives. Evidently Dr. Jowett is not coming to America's richest church for the money there is in it.

Dr. Jowett is not only the greatest gospel preacher, in our estimation, of England, but is one of the most pious and spiritually minded men whose sermons and writings have fallen into our hands. The laborer is worthy of his hire, and Dr. Jowett is worthy of all the rich church of our metropolis offers him; but we are glad that he has impressed the people he is to serve with the thought that money is not his first, nor highest consideration. Preachers do not preach for money. Conscientious ministers labor with diligence for the upbuilding of God's kingdom and are worthy of the pay that is given them, and of more; but there is no class of men that labor harder with as little thought and consideration for the money given them. And this is as it should be.

* * *

An Egotistic Preacher.—It appears to us that Dr. Chas. F. Aked who awhile ago came to the Fifth Avenue Baptist Church, New York, has a rather exalted opinion of his powers and possibilities. He is a man of brain and of wonderful energy and learning; but his opinion of his power is overbearing. He admits that he is disappointed. He thought great things would be done at his coming; that a new church would be built; that new enterprises would be undertaken; that many thousands would be poured into the treasury. These things have not happened, and Dr. Aked has resigned. Before resigning he gave his congregation ten days to wake up. They refused to wake. And so from the Fifth Avenue Baptist Church he goes to become pastor of a Congregational church in San Francisco.

Dr. Aked's theology is of the new and twisted type. He is a vigorous thinker, but of doubtful position and disposition. He is certainly lacking in humility, in loyalty, in spirituality. It matters not how much brain power a preacher has, nor how much learning and eloquence he may acquire. If he lacks in spiritual power, in consecration, in loving loyalty to the best teachings of the gospel, that church does well which clears itself of

him. Nothing can be substituted in the pulpit for spiritual power—a close walk and a close living with God.

* * *

Broad Thinking:—Why is it considered “narrow” to believe the Bible in its entirety, and “broad” to believe portions of it only? We notice that the “High Critics” call themselves liberal, broad, unprejudiced. Their liberality consists in the fact that they give up portions of Scripture, and generally accepted doctrine, and hold only to other portions. We never could understand why doubters, skeptics, critics could consider themselves so broad. Is a part of Scripture “broader” than the whole; some accepted doctrine more liberal than all? We cannot see why.

We are inclined to think that some of the most dogmatic and radical thinkers in the world are those who have swung loose from the good old ways, set up shop for themselves and deal out to those about them parts and parcels of wild thoughts and undigested theories they have gathered from they know not where. Some of the broadest thinkers we have ever known are those who accept the Bible in its entirety and accept it as a sufficient rule of faith and practice.

SUFFOLK LETTER.

The adjournment of Congress without passing the “Reciprocity” measure with Canada, the “Southern Commercial Congress” in Atlanta, the Mobilization of the army and navy toward the border of Mexico in her civil troubles, these matters have occupied the public mind through the Daily Press, recently, and they are great matters. Law, Commerce, and war are great matters in any age and among any people; but pure religion is of more importance to human society than any other matter, yea, than all other matters. The above named subjects involve temporal interests, but religion involves eternal interests.

The construction and maintenance of streets and public roads involves two matters: the present cost of construction and the permanence of such construction. It is comparatively easy to put streets or roads in good present condition; but most of such construction will not stand the strain of hard and long use. The all-important problem is how to make lasting construction so as to prevent waste of money and show ignorance of street and road building. The illustration loses its force unless the reader sees that wise street and road building involves time as the largest factor. Not only time but eternity is involved in religion.

Christianity deals with the only world question yet undertaken by man, though

many of the enterprises of Christian civilization involve world ultimates. Rail-roading and bridge building, with tunnel construction, will one day bring the world within a thousand hour relationship, for it is possible for trains to make the circuit of the globe in that time at twenty five miles an hour. There is, however, no world—undertaking up to the present that has not grown out of the Christian religion. That religion that proposes the evangelization of the world and moves steadily toward that end, and generates other enterprises that may become world-wide in their benevolent service, deserves my confidence and my loyal support. Men who accept and profit by the commercial, social, educational and political opportunities treated by Christian doctrine and life and then fail to accept and follow Jesus Christ as the author of Christian civilization are parasites on the tree of humanity. If men would stop to think they would not abuse the very conditions that furnish their comforts and their prosperity. Herein lies the danger of this age: that we will consume upon ourselves and our lusts the very blessings which Christianity has furnished, and then let the moral forces necessary to the perpetuity of this civilization die for want of support. The whirlwind life of this present age, the storm-center of which is self-indulgence and Sabbath desecration, threatens not only religion and the social fabric, but the Republic. It is strange that men will boast of the civilization and progress which their own lives would destroy; but such is the folly and the tendency of sin, even the sin of neglect. All this is to say what seems true always and what Isaiah said seven hundred years before the Christian era: “to this poor man will I look, even to him that is poor and of a contrite spirit, and trembleth at my Word.” Unless the poor will accept their opportunity by accepting Christ and the open door to school and position, it does not take a prophet to forecast the end. The people who have largest chance in our day are the poor; the young rich will burn out all the fires upon the altar of pleasure and dissipation. Arise ye poor and save the world.

W. W. Staley.

NORFOLK LETTER.

At the 3rd church Sunday-school, Sunday morning, there were four additions to the “Cadle Roll” announced. That makes 38 in this department of the school. At the night preaching service, there was one addition to the church; Miss Pearl Haughwaut came by letter from the M. E. Church, South. Her father and mother were already members with us and she thought it would be more pleasant to have

the family together, which I think was wise.

Bro. Howsare, pastor, and Bro. Pitt, Supt. of Sunday-school at the Temple, are working hard getting ready for a great day next Sunday, their anniversary and memorial service. They are preparing a neat and attractive souvenir program for the occasion.

Rev. D. A. Keys, of South Norfolk, is assisting Rev. J. W. Barrett at Lamberts Point church in a series of meetings. They have been in progress for a week. Bro. Keys is a good strong preacher and I hear they are having a good meeting. It is arranged for a “Church party” to go down from the Third church some night or nights this week.

Referring above to the meeting I said at “Lamberts Point church.” I might with propriety have said the Fourth Christian Church of Norfolk; for such, in reality, is the case. On the 10th inst. Lamberts Point by decree of the Supreme Court, passed into and became a part of the city of Norfolk. That is of importance in at least two respects: 1st. It is important to the city of Norfolk generally, as it makes it become a city of more than 81,000. When I came to this city to make my home nine years ago, the city had only 6 wards. Since that time Parke Place was admitted as the 7th ward, then Berkley was annexed and became the 8th ward. More recently Huntersville became a part of the city, as the 9th ward, and now comes Lamberts Point as the 10th. Already there is talk of the town of “Pinners” and Port Norfolk waiting to come in as the 11th ward, and then when Norfolk and Portsmouth are consolidated, as I think they should be, and it is quite probable that it is just a question of time before they will be, we will then have one of the greatest cities, every thing considered, in all this fair Southland of ours.

2nd. It is of importance to us as a denomination in that it gives us four churches in the city of Norfolk. Since the organization of the Third church in Norfolk it has had the distinction of having more of our churches than any city in the South, and now it has twice as many as any other, and only equaled I believe by one or two cities in all our connection.

Simply this and nothing more would not mean so much, but with it comes added opportunity, and responsibility which we should not be slow to recognize and seize upon. But after all the question comes up—with the principles of the Christian Church that we stand for, why is it that instead of having only four churches here in these years, we have not had twice as many. Who can answer the question?

J. W. Manning.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

WHEN C. E. WAS THIRTY YEARS OLD.

Christian Endeavor was organized on Feb. 2, 1881 in Portland, Me. On the evening of that day just thirty years later, that is to say, Feb. 2, 1911, in Tremont Temple, Boston, Mass., an anniversary celebration was held, at which the leading address was by the world-famous, yet humble founder of the Society, the Rev. Francis E. Clark, D. D., LL. D. His address, admirable in every respect, we herewith subjoin.

Thirty years ago tonight, almost at this very hour, some forty-five young people at their pastor's house in Portland, Me., formed themselves into the first Christian Endeavor Society.

It is not inappropriate after these three decades to consider the work of young people in the churches then and now, for, of the changes that have taken place in the church life of the young people, the Society can say, to paraphrase the historic words of another, "All of this I have seen, and part of it I am."

To recite the names of the denominations and the nations in which Christian Endeavor is established is impressive and instructive. It is the young people's Society in ten denominations of Methodists, in nearly all of the divisions of Baptists, among all the Disciples of Christ and Congregationalists, and is found largely among the Lutherans, United Brethren, and Church of England in Great Britain.

Some Christian Endeavor Countries.

It is established in the United States, Canada, Mexico, Great Britain, Germany, France, Italy, Hungary, Scandinavia, Switzerland, Spain, Turkey, India, Egypt, China, Japan, Australia, New Zealand, the South Sea Islands, the West Indies, South Africa, Brazil, Chile, and, in fact, in every considerable nation of the world.

Yet I am sure that every Endeavorer would, as he recites these facts, also declare with humility and gratitude, "Not unto us, O Lord, not unto us, but unto thy name give glory." For of all movements in the religious world none has been more distinctly providential or less dependent on the skill and will of man than this. An organization that has maintained itself for thirty years while literally scores of experiments for the young in our churches have been tried and failed; an organization that has spread into every land beneath the sun, and that has had its literature translated into a hundred languages; an organization that has

grown stronger every year, and whose last year showed the largest increase and the greatest prosperity of all, has a right to tell its simple story without being suspected of egotism or self-gratulation.

Societies Then and Now.

Thirty years ago there were no distinctly religious societies for young people outside of a few local churches and certain circles of young people interested in the cause of foreign missions.

Today there is scarcely a Protestant church in the five continents without a distinctly religious organization for its young people. Of these some 75,000 are Christian Endeavor societies, and there are at least 25,000 purely denominational societies based on the same principles.

From Point Barrow in northernmost Alaska, where today the Endeavorers endure a day of twenty-four hours without the sun, to Invercargill, at the southern tip of New Zealand, where they rejoice in twenty-four hours of daylight; from America due west to Asia, across Africa, across Europe, back to America, though we should lose and gain again twenty-four hours in our reckoning, of time, we should not lose sight of our Christian Endeavor comrades. At every ocean pier in our journey around the world, and at most railway stations, they would greet us and bid us Godspeed.

Meetings Then and Now.

Thirty years ago a church with a weekly meeting especially for young people was an exception; now a church without such a meeting is the exception, and every year there are held no less than four millions of young people's devotional meetings adopting the methods, the principles, and the topics of the Christian Endeavor Society.

Thirty years ago the young people were not banded together for any sort of evangelistic or ingathering work. Such a thing as a mission of young people to young people was unknown. Now 75,000 lookout committees are on the outlook constantly for new members for the society and the church, a distinctly evangelistic work that does not depend on the coming of an evangelist, and that does not cease with his departure.

This week in which Christian Endeavor Day occurs is an ingathering week, and next Sunday is a Decision Day in a multitude of churches. In Great Britain this very week in memory of the founding of Christian Endeavor a mission of young people for young people is being carried on in many parts of the United Kingdom.

Social Life Then and Now.

Thirty years ago there were few social functions arranged distinctly for the young people. Now the young people's social is a distinct and almost universal

method of interesting them in the life and work of the church, and the ingenuity of some hundreds of thousands of Christian young people on the social committees is taxed to provide wholesome entertainment and recreation under the auspices of the church. As one boy was heard to say, "everything starts from the church in these days." Who will say that this is not the best of all places for the recreations, as well as for the distinctively Christian service, of the young people to start?

Thirty years ago we were in the age of impression so far as the young people were concerned. The Sunday-school was managed by the older people, as it is now, and from its very nature must always be, for it is the most valuable of all agencies of religious impression. Olden people managed the temperance society; they controlled the missionary society; they led the music; they furnished the flowers for the pulpit when any were seen; and it was hardly thought fitting for a boy or a young man to pass a contribution-box or show a stranger to a seat.

How Religious Life is Expressed.

Now we live in the age, not only of impression, but of expression, when young people are taught that the impression made by teachers and books is largely lost unless expressed by them in words and deeds. This is a fundamental principle of the new psychology, of which the Christian Endeavor Society is a practical exemplar.

Now most of the 75,000 societies have temperance or good-citizenship committees of the young people themselves, to promote the truest patriotism; missionary committees of the young people themselves, through which interest in the great world beyond us is aroused, and more than half a million dollars every year is raised for home and foreign missions; music committees of the young people themselves, who turn their own musical ability to account; and flower committees that make glad the sanctuary each Sunday with the handiwork of God.

Only the other day a letter reached me from distant Marsovan in the interior of Turkey, telling how the Endeavorers cultivated their own flower-gardens that their church might be decorated, and another from India, telling how the dusky Endeavorers there beautified the church lawn and rescued the adjoining graveyard from the weeds of neglect.

Thirty years ago there were no organized unions of young people embracing the youth of different churches and denominations. Now there is no nation of considerable size, and no state or province in any land, without its Christian Endeavor union. All the largest cities of the

world and thousands of the smaller places have their local or district unions.

For Sailors and Prisoners.

Thirty years ago there were Seamen's Friend Societies, but no work for sailors by the young people of our churches. Now there are Floating Societies of Christian Endeavor among the boys on the sea on many iron-clads and merchant vessels, and in consequence an intense interest in them is aroused among the boys of the shore. The Floating Endeavor work carried on by the societies of Liverpool and London, New York and San Diego, of Nagasaki and Bombay, and many another seaport is beyond all praise. Vessels are visited; services are held; socials are enjoyed; good literature by the ton and comfort-bags by the thousand are distributed; and, better than all, the Christian sailor on the sea is given to understand that he is not forgotten by his brothers and sisters on the shore.

Thirty years ago few young people out of prison gave a thought to the tens of thousands of young men behind prison bars. Now the thousands of prisoners who have been converted to Christ and organized into societies through the efforts of their Endeavor friends outside, appeal most strongly to the warm hearts of our youth; and the fact that no prison Endeavorer is recorded as returning to prison when once discharged is a tribute to the sincerity of their conversion and to the sympathy of their friends outside, who have helped them to forget the past and to begin a new career.

The Use of the Press.

Thirty years ago there were no news papers or magazines devoted to the religious life of the young people save a few story-papers for children, which were given away in the Sunday-school. Now there are some forty national and state papers in half as many languages, devoted to the work of Christian Endeavor alone.

Fellowship of Young People Then and Now.

Thirty years ago there was comparatively little fellowship between the denominations, and of course the young people of different sects knew little and cared less for one another. Said a distinguished minister of a prominent church to me the other day: "When I was a young minister and I wanted to wake up my sleepy audience, I would pitch into the other denominations for their peculiarities. Then the men would sit up and take notice, and say, as they went out of church, 'Ain't our young minister smart? he knows how to give it to them hot and heavy.'"

Such a travesty on religion would scarcely be possible in any pulpit of the

land today, and have not the young people had their full share in bringing about the hearty fellowship, which is so good and so pleasant a thing to behold?

As an answer to this question go with me to any of our great state conventions, where from five to fifty denominations assemble under the banner of Christian Endeavor. In Pennsylvania forty-six denominations are actually enrolled among the five thousand Endeavor Societies of the Keystone State. Or, still better, go with me to such a convention as the World's Endeavor meeting at Agra, India, where every Protestant mission was represented, as well as every great race of mankind, and where at the consecration meeting responses were made in forty-one different languages,—English and German and Swedish and Chinese and Tamil and Teluga and Hindi and Hindustani, in Tibetan and Burmese and Karen and Cingalese and a score more, all telling of devotion to Jesus Christ and His cause.

William Carey and Andrew Fuller.

A century ago William Carey in a letter to Andrew Fuller prayed for and predicted such a meeting as a possibility of the remote future, but Andrew Fuller thought that it was not within the bounds of possibility, or scarcely desirable. A year ago his great-grandson, William Carey the third, presided at a meeting of forty denominations and as many nationalities at this same Endeavor Convention held under the shadow of the Taj Mahal in the heart of the same continent to which William Carey, the first, gave his life.

Great Conventions.

Or if in our own land you would fully realize the sweep and the strength of this fellowship of the young people of today, call to mind the Convention of '95 in our own city of Boston, when 56,000 young people from all over the land made the pilgrimage to our good city, when the city was decorated with banners and mottoes of welcome as never before or since in its history.

Or, better still, go with me next July to Atlanta City, and see a similar throng of a younger generation, representing every denomination, and every state, and almost every considerable community, of our land. Join with them in their praise; lift up your hearts with them in their prayer; mingle with them in their consecration, and tell me whether the fellowship of the young Christians of America is not a vital and glorious feature of our modern church life.

No Monopoly.

It is only fair to add that of course this great awakening by and for young people has not been monopolized by the Christian Endeavor movement. While it

has been growing strong, the Sunday school has largely multiplied its efficiency and increased its numbers. The Young Men's Christian Association and Young Women's Christian Association have become at least ten times as powerful and prosperous as they were thirty years ago. The distinctively missionary and temperance societies of young people have increased in vigor and usefulness, and with all of them Christian Endeavor has sought to be a loyal co-laborer.

A Personal Testimony.

May I add, before I close, a personal word? During these thirty years I have given myself with what vigor or devotion I could command to work with and for the young people of our country and the world.

During these years I have journeyed more than 600,000 miles in their behalf, have been five times around the world, besides visits to South America and Mexico and many journeys to Europe and nearer Asia.

I have spoken to nearly two millions of these young people, who speak sixty languages, and who were willing to listen to my halting words through an interpreter. I have seen them in meetings great and small, and in their homes. I have seen them in shop and school and college, on the campus and the ball-field. I have heard their stumbling confession of Christ. I have watched them grow strong in the faith and zealous in many a great cause. I have heard them in after-years in the pulpits of our land or preaching to the untutored nations of other lands; and, the more I have seen of these young people, the more I have come to believe in them, trust them, love them.

Making allowance for all unhappy exceptions, I have come more and more, during all these thirty years, to admire their sanity, their courage, their devotion to the right. I have found them responsive to every worthy appeal from God or country, and I have unbounded hope for the future, as more and more the affairs of state and nation fall into their hands.

I thank God for every mile I have traveled in their behalf, for every meeting I have addressed, for every kindly hand I have taken; and I can say with all heartiness, "The lines are fallen unto me in pleasant places," and so far as I may have the love and confidence of the young people of today I have a goodly heritage.

The Great Convention.

We wish to make the Young People's Convention to be held at Elon College April 15 to 17 a great gathering. This we can do, provided all the officers of all the

Continued on page 12.

THE CHRISTIAN ORPHANAGE.**Rev. Jas. L. Foster, Editor, Elon College.****Officers of the Orphanage.****Jas. L. Foster, Supt., Elon College, N. C.****J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.****O. L. Barnes, Treas., Elon College, N. C.****Amount brought forward \$341.26****Dues**

Nellie Saunders10

Bettie Earls20

William Staley Cheatham20

Mary Alice Iseley10

Archie Newman20

Wallace Newman20

Junie May Davis05

Violet Davis05

Hettie Davis05

Annie Pearl Way10

Carlynn Schobey10

Blannie Franks05

Bettie Franks05

Dwight Franks05

Noma Franks05

Noma Franks05

Monthly S. S. Offering

Franklin Va.5.26

Catawba Springs, N. C.5.91

Vingilina, Va.1.00

Union, Southampton, Va.1.00

Isle of Wight Co. H. Va.2.00

Pleasant Hill, N. C.1.30

(Baraca Class.)

Special Offering

Mrs. Amanda Parrott4.00

(support of children)

Unknown Friends1.00

Raleigh, N. C.

Amount 8th week \$25.07**Total \$366.33****Elon College, N. C.,****March 8, 1911.****My Dear Children and Friends:**

We are delighted to have so many letters from the children this week, it reminds us of old times when we would hold over from one week to another. Well children come as often as you will and as many as can do so; we have room for all. It would help Uncle Jim to have the corner well filled each week with interesting little letters filled with love and sympathy for the orphan child.

We are very grateful for the following donations and the variety adds value to the same. It's remarkable how the Lord helps the orphanage through his good people and in so many ways.

Miss Rattie Hurdle, Greensboro, N. C., 1 pr. shoes. Mrs. Florence T. Branch, Auburn, N. C., 1 quilt. Miss Florence

Dixon, Snow Camp, N. C., 1-2 doz. prs. mittens, 3 1-4 yds flannel, 1 cap. -L. A. S., Franklin, Va., 1 box cloaks, hats, handkerchiefs, hose, dress goods, bleaching, overcoat, 1 quilt, 1 blanket, 1 top for quilt and lot of ready made garments. Mrs. G. W. Suits, Howards Chapel, N. C. 1 quilt. Mrs. John A. Brown Suffolk, Va., 1 quilt 2 pillow slips, 1 pillow. W. Duke and Sons, Durham, N. C., 5 tons tobacco stems. Rev. McD. Howsare, Norfolk, Va., 1 doz. fine Buff Orpington eggs. Mrs. A. F. Iseley, Burlington, N. C., 1 dress. The gift of the W. Duke and Sons Co., Durham, N. C., of 5 tons tobacco stems (cut) is exceedingly helpful for our farm and garden crops; and we are very grateful for same.

Brethren and sisters we appreciate these gifts very much.

We have had such weather that no farm work has been done. Since Uncle John (our farmer) has left us "our big boys" are asking to let them farm which it now looks like they will have the opportunity, of doing, as we have failed to secure any help to date except day labor.

We are sending out kind letters to our Sunday-schools that are not making "Monthly offerings" earnestly soliciting their prompt help in supporting the orphanage. We do beg the Supts. and secretaries (or whoever gets the letter. In some conferences we have to send to the Supt. and in other conferences to the secretaries etc.) to read the letter to the school and explain the appeal and our needs and let the school decide what they will do.

Give us a liberal corner next week from all sources?

Fondly yours,

Uncle Jim.

Raleigh, N. C.,

Feb. 20, 1911.

Dear Uncle Jim:

Spring will soon be here, it is almost time to begin crops, isn't it?

Hope the orphans are going to school and enjoying it.

With much love to you and all, and also our quarter.

Your Nephews and Nieces.

Blannie Bettie, Dwight, Noma and Numa Franks.

You forgot your money little folks. Be sure to put it in next time.

Windsor, Va.,

March 6, 1911.

Dear Uncle Jim:

I am a little girl 9 years old. I live in Windsor, Va., and attend the High School here. I visited my relatives at Myrtle a few days ago, my Aunt gave me a dime which I sent to you for the orphan child-

ren. I love to remember the little children that have no mamas and papas to care for them. I have been giving to the Baptist Orphanage for some time.

With love for the little orphans, and best wishes for all.

Nellie Saunders.

Welcome Nellie. Thank you for sharing your money with us. We hope to hear from you again soon.

Manson, N. C.,

March 5, 1911.

Dear Uncle Jim:

I will write my letter and send 20 cents for my dues, March and April. Hope you and all the little folks are well. I am so glad spring is coming. I love to see the green grass growing in the meadow and hear the cow bells ring. But I will be so sorry when school closes. I love to go to school so much. It will not stop until the 5th of May. Well my letter is getting long and I will have to stop. Hope you and all the cousins are well. With much love.

Bettie Earles.

Guess "Jack Frost" will hide the green grass for awhile Bettie but not long. Today the ground is full of snow; perhaps when this letter is published it will be gone.

Burlington, N. C.,

March 5, 1911.

Dear Uncle Jim:

I want to join in the band of little cousins. I am a little eight year old girl and go to Sunday-school every Sunday at the Christian Church. Uncle John Foster is our Supt. and we all love him. We had present today 211, and our collection was \$8.02. As this is my first letter fear you think it is too long.

Enclosed find ten cents for the orphans. With love to you and the children.

Your niece,

Mary Alice Iseley.

We welcome you Mary Alice and hope you'll come to see us some day—you are so near.

Henderson, N. C.,

March 2, 1911.

Dear Uncle Jim:

As March has come it is time for us to send in our dues. The weather is so cold your boys can't work much on the farm. We work hot or cold taking groceries around for papa, and sometimes we get tired, but when he lets us drive the horse we don't mind it. We have been quite well this winter.

With best wishes for you and the cousins, we are:

Archie Newman,

Wallace Newman.

Well boys people must eat hot or cold and guess they are pleased when they see you little grocery men coming.

Sanford, N. C.

March 7, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for March.

Uncle Jim the ground is white with snow today, the first day of March, but I went to school I haven't missed a day nor been tardy this session. I will send little Carlynn Schobey's letter and money this time as he is on a visit at Clio S. C. to see his Uncle and Aunt and Cousin Wilmer Hunt.

We send love and best wishes to the cousins.

Your niece and nephew,
Annie Pearl Way,
Carlynn Schobey.

Little Carlynn has taken a cold time for his visit but trust he will enjoy it. So Annie do not let the snow keep you from breaking your record.

Roxboro, N. C.,

Feb. 24, 1911.

Dear Uncle Jim:

I am a year and half old and weigh 27 lbs.—three times my usual weight. I am over 33 inches tall. I send 20 cents to the Band. Grandma gave it to me. 10 cts. is for Jan. and 10 for Feb. You can't guess how mother has been weighing me lately. In the laundry bag and draws up the string over my head, but instead of sending me out for soiled clothes, she hangs me on the scales to weigh. I think it is fun. I didn't want to get out the last time, so she had my nurse (and her name was Maude) take me, bag and all in her arms down to call on a lady on the lower floor. There I sat until Mrs. Gwynn laughed and then I wanted to get out of the bag. I don't like to be laughed at. Ever since I was 4 months old I would cry if any one laughed at me.

I forgot to tell you I saw Halley's Comet as an evening comet, Sunday night, May 29, while in Roxboro. My parents waked me about 10 o'clock and took me in the yard to see it. I would have forgotten that the tail reached to the zenith, if mother had not remembered it for me.

May 31, daddy went with mother and me to Durham, whence I sent my first telegram—one to grandpa at Elon College, telling him to meet mother and me at Elon that p. m. While we were in Durham I went to a baby show for the Episcopal church. Daddy said I would have won the prize if our train had not left before it was over.

The night before leaving Roxboro we

received sad news—the first death in our family in my life time. But I was too small to have my trip to Elon saddened by the loss of our dear Uncle Duncan Cook.

Uncle Wellons and grandpa met us at the train and grandpa took me to see Aunt Lydia's family a few minutes and then I attended my first commencement exercise—Aunt Wilson's music pupil's concert. Grandpa took me in his arms and mother said to the marshal "we want one seat near the front for papa and one in the rear so William Staley will not disturb anyone." Grandpa said "We want two at the front, William Staley will behave nicely." And I did too, and listened to the music. Grandpa held me most of the time. I met Faculty friends and students after the concert. I met Mr. Sam Farmer and wife and several other Farmers and 2 Mesdames Jones. Wednesday I slept in my coach on the West Dormitory porch while mother and grandpa attended the graduating exercises. Grandpa went to Raleigh that afternoon to go fishing in Mr. Beale Johnson's pond. I called on Aunt "Wil" "Miss Wilson" and her mother sang me to sleep. I made no more calls on account of my nap and a shower of rain. That night I heard Miss Jennie Herndon deliver her splendid alumni address. Mrs. Sue Jones entertained me awhile and put me to bed.

Thurs. 7:30 a. m., Uncle John Cook arrived in a carriage and took us by the orphanage to see Aunt Myrtle and to Burlington to see Aunt Letitia Staley and Uncle George Cook's family thence to Graham to the Court House to see Uncle Bob Cook, the High Sheriff of Alamance and Aunt Kate Long. At Graham we boarded the 10:30 train for Raleigh. We called at Mrs. Mann's where grandpa joined us. He took us to the State House into Governor Kitchen's office and introduced us. I guess it was almost as much a variety for him to shake hands with 9 month old babies as it was for me to shake hands with governors. As he was only a governor and had a vase of red and white sweet peas on his desk, I held out my little hand towards the pretty flowers. He gave me a spray of white ones and then handed me a red one, saying "I guess you want a red one, most babies like red." When I am a big boy, I guess governors will be a greater attraction for me than sweet peas. I rolled around the streets of Raleigh in my perambulator. That was my first visit to the Capital of North Carolina. That p. m. we returned to grandma's and were given a glad welcome by all there. Aunt Annie and Aunt Willie were in Boston. Thursday ended my first long trip. Mother wonders if Mr.

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Frank G. Carpenter has been at home as long as I was before I finished writing about mine.

Fondly,

William Staley Cheatham.

Be sure little Wm. Staley and come to commencement again next June. Don't you get sick now, but pay us a long visit.

Windsor Va.

March 1, 1911.

Dear Uncle Jim:

Here I come again with my dues for March. Since my last letter I have been sick with the measles and it is not so very pleasant but I won't have it any more.

We have three pigeons building nest. Their names are Spot, Dink, and Beauty.

Enclosed find 5 cents. Love and best wishes for the cousins.

Your niece,

Hettie Davis.

What pretty names for your pets Hettie. Will they eat from your hand?

Windsor, Va.,

March 1, 1911.

Dear Uncle Jim:

Here I am again, but have been mighty sick with the measles for one week, but am able to go to the cook room today for the first time. After I got better I amused myself making designs with violets. Making hog pins with tooth picks. playing with paper dolls etc.

Enclosed find 5 cents for the orphans.

With much love for the cousins.

Your little girl,

Violet Davis.

Am so glad you are O. K. again Violet and ready with a good appetite for the "cook room."

—N. C. S. S. Convention, April 26-28,

Begun on page 9.

Young People's and Sunday-school Conventions in the several Conferences and the officials of the local organizations of Sunday-schools, Teacher-Training Classes, Organized Classes, Home Departments, Christian Endeavor Societies, etc., will co-operate to that end. We print below a communication from Rev. J. F. Morgan, President of the Young People's Convention of the Western N. C. Conference. We wish the president and the secretary of every such organization in all the conferences would speak out as boldly. Why not? Let us hear from you, brethren.

Mr. Gates Promoted.

His N. C. friends who were so favorably impressed by his forceful addresses and masterful, open parliaments and round tables at the High Point C. E. Convention last April will be delighted to know that Mr. E. P. Gates has been promoted to the responsible position of Field Secretary of C. E. for the great state of Illinois. Mr. Gates is a capital speaker, is trained to be a lawyer, and has had large and wide experience in C. E.—all which preeminently qualify him for his new post and we guarantee that he will succeed in it. Best wishes, Mr. Gates, from your North Carolina friends.

TO THE YOUNG PEOPLE'S CONVENTION OF THE WESTERN NORTH CAROLINA CONFERENCE.

Dear fellow workers: I wish to call attention to a motion that was passed in our convention at Parks Cross Roads last July, allowing the Sunday-schools, C. E. Societies, Teacher-Training and Organized Classes, to elect delegates to the biennial session of the Young People's Convention. This session of the convention will be held at Elon College, N. C., April 15-17, 1911. As president of the Convention of the Western N. C. Conference, I want to urge that every Sunday-school, C. E. Society, Teacher-Training and Organized Class, with in the bounds of the Western Conference, to elect delegates to this Convention at once, and see to it that those who are elected will go. Each organization is entitled to one delegate for each 25 of the enrollment, each organization to have at least one delegate.

Brethren and Sisters of our Convention, we can't afford not to have a good delegation in the 2nd session of this great convention. Then let us begin now to make our delegation as large as, if not larger than any of the other conventions.

Bro. pastor, and Bro. Supt., please bring this matter before your people at once, and let's do our part in making the convention at Elon a success.

J. F. Morgan, Pres. Y. P. C. of W. N. C.

WESTERN MISSION POINTS. FROM MANY PENS.

Miners are insulated from the rest of the world, and need the friendship of Christ. They are strong, and are needed to do the work of Christ.

Our northwest is a great agricultural region, one of the richest in the world. It is for the church to see that it also bears the fruit of the Spirit.

The West is the great field for experience in social and political life. God grant that it may also make "the Great Experiment" of Christianity.

"Dry farming" is a system of deep and persistent cultivating, breaking up the soil very fine and pulverizing it continually. It renders even the deserts fertile, and is a fine illustration of the breaking up of hard hearts which the gospel accomplishes.

Vast regions of the West are rendered fertile by the government's enormous irrigation works. By operations as gigantic let the church bring to these great empires the water of life.

The Mormons are the peril that hangs over most of the Western States; and in proportion as they gain influence there they will become a peril to the entire country.

The Indians constitute an important gospel field in the West; and we owe them the gospel, having taken so much from them.

Pioneer life has many perils, but none greater than the removal of the restraints of society and custom. Nowhere in the country are good habits so severely tested.

"The wild and woolly West" is a misnomer nowadays. When the American Board met in Portland, Oregon, that rich and cultivated city, a good lady in Boston wrote to the pastor of the splendid church that was to entertain the society offering to send out a melodeon for the use of the meetings, if there was any one there who would play it!

The Chinese and Japanese that are found in such numbers in the West afford a noble opportunity for the church, bringing foreign mission fields right to our doors.

Mammonism is a terrible peril in the West, with its many chances for money-making. The church is the only opponent that can conquer Mammon.

The West is a congeries of vast empires that may be won now with comparative ease, but the work will be immensely more difficult later.

The Christian Endeavor Society is especially useful in the West, where there are so many communities without churches. In all such places our society will hold the ground till a pastor comes, and often such a society has grown into a church.

There are over fifty heathen temples

where heathen worship is conducted in this country, the greater number of these are found in the cities of the Pacific coast.

A missionary went into one of the neglected places of the West, and one of the old timers grasped his hand and looking wistfully into his face said "Sir, we have waited twenty years for you."

Christ's home land is today a foreign mission field. We must keep the light burning brightly at home.

Dr. Sallada tells of a town two years old, with three hundred people. No Sunday-school or church service of any sort has ever been held in the town.

Japanese Buddhist missions expend forty thousand dollars per year to plant that faith upon the Pacific coast. This is probably twice what any Protestant church appropriates for Japanese work there. Buddhism has a finer headquarters building in Fresno, California, than any mission building of the most numerous Protestant body operating on the coast.

C. E. TOPIC FOR MARCH 26—A FEW SUGGESTIONS.

Missions in the Western United States, Isa. 62:1-12.

The Scripture:—Appoint some to read who has a good voice and fine dramatic sense. The reading or better the reciting of these 12 verses by such on one will be wonderfully telling in the success of the meeting. Let the comment be by the chairman of the Missionary Committee.

The Teacher:—As a month ago we studied the peculiar problems of the South from the Missionary standpoint, so at this portion of our great Republic. Here we meet the problem of sin in many forms, which is the great foe to all progressive missionary work. But there are problems peculiar to the West—such as Mormonism, the Indian Question, entrenched heathenism. Concerning one of these the leader will no doubt feel inclined to speak, providing for the others through his assistants.

Special Work:—Have written work or short addresses on such themes as: Mormonism; The Indians; Heathen Worship in the West; Jireh College; Mr. Roosevelt's visit to our Rifle, Colorado, church; Our Mission Points in the West; Our Missionaries in the West.

Questions for Meditation and Voluntary Answer:

When did our denomination begin home mission work in the West?

How has the work succeeded?

What is the need of home-mission work?

How does heathen worship happen to be in the West?

Is it right to allow this to go on?

How can it be prevented?

What are the peculiar problems of Indian evangelization?

Why do we need to study home-mission books and magazines?

How can our Society help Western Missions?

Tell of the work of one home-mission worker in the West. (To several).

Talk about missionary work in logging camps.

In the mining camps.

In the ranch country.

Verses for Memory and Brief Voluntary Comment:

Fervent Rom. 12:11.
 Stir you up 2 Pet. 1:13.
 Be zealous Rev. 3:19.
 We must desire to be helpful Rom. 1:11.
 Prosperity hath its pitfalls .. Deut. 32:15.
 And the wisest man fell .. I Kings 11:4.
 A foolish question Dan. 4:30
 Hardened in pride Dan. 5:20.
 Why they forgot God Hos. 13:6.
 But God does not forget us .. Luke 12:16.
 We need righteousness Matt. 5:20.
 Why did Felix tremble Acts 24:25.

Awake to what? 1 Cor. 15:34
 Having on what breastplate? Eph. 6: 14.
 Filled with the fruits of righteousness Phil 1:11.
 Follow—what? 1 Tim. 6:11.
 The power of the gospel Jer. 5:14.
 The results of preaching Ezek. 37:7.
 The word grew mightily—why? Acts 19:2)
 Why be ashamed of the gospel? Rom. 1:16
 What is the Word of God like? Heb. 4:12.

For Next Week:

Great Lives: Joshua.

M., Mar. 27. Joshua's apprenticeship. Ex. 24:12-18.

T., Mar. 28. Faith and faithfulness. Num. 14:6-10.

W., Mar 29. The warrior. Ex. 17:8-13.

T., Mar. 30 The judge. Josh. 7:10-13.

F., Mar. 31 The leader. Josh. 4:11-14.

S., Apr. 1 True to his word. Josh. 9:19.

Sun., Apr. 2. Topic—Lessons from Great Lives: IV. Joshua. Josh. 1:1-11. (Consecration Meeting.)

FUTURE PUNISHMENT.

How timid we preachers are becoming about future punishment! Seldom do we hear allusion to judgment after death. And yet there is no better proved fact by the present experiences of mankind, than that suffering follows transgression of law—civil, sanitary, financial, social or domestic.

It is plainly contrary to the Bible and to ordinary philosophy to suppose a time when there will be no bad persons in the universe, unless they have been destroyed.

A prison is needed. The existence in hell is not to prepare for heaven. There must be an "end of sin," and an end of trial and probation, in order that sinners may not entice others to sin.

Eternal judgment is a phrase consistent with the infinity of God, appropriate to the evil of sin, and is an explanation of the anxiety of angels about sinners, and their "joy in heaven when one repenteth."

The sugar-coated namby-pamby of superficial thinkers, doing away with the punishment of sin because of the love of God, should not have influence with solid men; for criminals are not proper judges of law, or penalty, since crime blunts the moral sense. We must accept the sentence of the judge. The executive only can pardon. And he has plainly stated the terms.

Vice is only in part its own penalty; for the conscience may become seared by being disregarded and ignored; so that the sinner takes delight in his wickedness, and seems to prefer to "believe a lie and be damned."

Preachers, you cannot convert the world while ignoring the penalties for sin.—J. J. Summerbell, in Christian Vanguard.

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LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 5½c each; per year, 10c each; single subscriptions 11c per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 4½c each; per year, 8c each; single subscriptions, 10c per year.

SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards. 2½ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 36 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75c; per year, \$3.00.

JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

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THE FAMINE IN CHINA.

In last week's Sun we gave facts as we had gleaned them from here and there about the deadly famine that now prevails in China. The following is a letter sent from the scene of the famine to The Biblical Recorder, Raleigh, N. C., by Rev. W. D. Bostick, a missionary now at Po Chow. This letter has been long in coming—since Jan. 19—and conditions now are far worse even than when this letter was written, with little hope of abatement for some months to come. It is indeed a pitiful story. Read it:

Dear Readers:—I have tried for several days to get a letter written for you but just now, I am overwhelmed with efforts to help the poor who are perishing around us. Now, as I begin to write there is simply a multitude of faces around my front gate pleading for something to eat, for the word has gotten out that we are going to help them, even though we have taken every precaution to keep them from thinking that it is to be had here, for we know that if the word should be substantiated with any giving, there would be an over-running of us which would mean no rest and maybe no life for us. How I do wish you could get a full conception of the real situation that is on all around us. It is estimated that 3,000,000 of people are in great need in this famine-stricken district, and that at least 1,000,000 will likely perish before the wheat is garnered if they do not receive help. Help is now coming in, but as yet, it is as a drop in the bucket to what is needed, and the needs will grow worse as the time drags along till wheat harvest.

I never bow my head to say grace now nor raise my heart in prayer that my mind's eye does not go out to the multitude of needy and my sympathy is so touched for them that I feel now that I will give to the very bottom of my pocket-book if there is not a great deal of giving from the outside. I often pray that the hearts of many people will be touched and that liberal giving will be the result.

I had known all the fall that the needs were great and that many were suffering, but the real state of affairs has during this last half month been revealed to me. With some money that was to pass through my hands, I decided to do some work on some badly destroyed roads, getting the needy to do it. I mentioned that I would give three cents a day for laborers, but was told by everyone to whom I mentioned it that that was not enough to feed them (and I saw that it was less than I could feed them with even the coarsest diet.) But when the work was begun I at once had to begin to refuse men, able-bodied men, who were accustomed to work and who were willing to use their strength.

Morning after morning when I would come down-stairs there was a multitude of faces at my door waiting to plead with me to use them in this work, I having decided to use only two hundred.

This is telling you of the general condition, but I could use a whole day telling you of individual cases of needs, which are pitiful beyond description. One woman told us that she had six sons and had given away three and was hunting for someone who wanted the others, not being able to feed them. Another man who has eighty acres of land, but the crop all being destroyed last summer, was trying to sell his only child baby of eight months. To stick a straw up on anything that is placed on the street is a sign that it is for sale. Children are thus to be seen advertised now. Think of a parent carrying a child in the arms with this sign attached to it and another child following with the same sign! Is it not enough to touch every heart? One baby was buried in the manure of a loaded wagon one night and was soon found and kept over the night, and was sold for one pound of bread the next day. One old person told of having given away four of his six children and said that the other two were so hungry that they could not walk.

One man who is carrying dirt for me for three cents a day says that his whole family of seven are now subsisting on that, having nothing else to depend on. I am told by one neighbor that another neighbor family of eight are making sixteen ounces of meal per day into soup, and that is all they have. One neighbor family of three pass the day eating only one-half cent's worth of wheat bran for the three.

A few days ago a man with nothing whatever on him was sitting out by the side of a house while the wind whistled against him and the snow peppered down on him. One morning when I arose I found a fifteen-year-old boy just outside of my gate, having crouched there all night when the temperature was ten degrees below freezing. I inquired about him and found that his father, mother and his whole family had perished and that he had been out begging without anything to eat. He was in the poorest rags. I found him a boy of good manners and was willing to carry dirt. But when he got up it was shown that his feet had frozen and his toes already in a rotten condition. Again, when the temperature was below freezing I saw a half-grown boy on the street, stark barefooted, crying like a babe with cold hunger. I am not telling isolated cases; there are just such as I have told above to be found by the thousands.

There is now a committee in Shanghai

who are doing what they can to solicit help from foreign countries, missionaries and business men. Any help that you want to send should be sent through them. They send to points where most all passes through the hands of missionaries, so you may feel assured that the greatest care will be taken to get it to the most needy. A gold dollar would save the life of a hungry person for the next few months, till wheat is gathered, when they will then be able to get along. What will you do? Is there one who reads this who is not willing to give that much? And if you give more, it can be well used. I am,

Sincerely,

Wade D. Bostick.

Po Chow, China, Jan. 19, 1911.

ELON COLLEGE NOTES.

Prof. B. B. Dougherty, president of the Appalachian Training School, Boone, N. C., which is doing such excellent work among the so called mountain white of N. C., paid the college a visit on last Sunday and Monday, on his way home from the Capital City, where he had been importuning the Legislature for funds for his institution. Prof. Dougherty felt bound to Elon by tender ties, as he expressed it, and so was anxious to pay this visit. He has used several of former Elon pupils in his faculty and administrative corps. On Monday morning Prof. Dougherty attended chapel services, and made a very interesting and timely address to the students.

President Moffitt returned to the college on last Tuesday morning, from an extended tour of Eastern Va., in behalf of the Special Fund for the college, which he is endeavoring to raise, in which he is meeting with great encouragement. He averaged about \$300.00 a day on this trip and there are more prospects in this same section, which will run the sum considerably above that amount.

Dr. and Mrs. F. S. Child, of Fairfield, Conn., are now honored visitors of the college. Dr. Child on Thursday evening, delivered the first series of lectures on Egypt, which is the theme of his lectures this year. His subject was the "Approach to Egypt" or "From Gibraltar to Alexandria." The steamer on which Dr. Child visited this ancient land made stops at various points of interest in the Northern Mediterranean, and these stops were most classically described by him, particularly the impregnable rock, Puteoli, Vesuvius, and Cyprus. As each of these places were visited in the lecture, matters of historical import were interwoven with matters purely descriptive, in a most fascinating fashion. The subject of the second lecture was "The Nile and an Old

University-Town;" the concluding lecture was on "The Marvelous Revolutions of Archaeological Research in Egypt." Each of these lectures was replete with learning and tinged with the indescribable deftness of personal incident and keen insight. Never has Dr. Child more delighted Elon audiences. Tho this is his rest period, Dr. Child preached at the 11 o'clock hour on Sunday a most eloquent sermon, which will appear in the Sun in full. No man holds a warmer place in the affections of Elon people than Dr. Child and now that his charming and cultured wife has also visited Elon, she also shares this benignant feeling of our people with him. For a busy man such as Dr. Child is to start for days of his all too short vocation for lectures to our students and townsmen is a compliment we most heartily appreciate.

Prof. S. G. Rollings, Kenly, N. C., visited the College Sunday. He came up to see his sister, Miss Grace. His school at Kenly is in a flourishing condition.

Mr. R. A. Campbell, Dayton, Va., was called home for inspection last Wednesday, he being a member of the Virginia Militia. He will return this week and take up his work looking to graduation in June.

Mr. Gus. A. Garrison, Burlington, N. C., was a pleasant visitor here Wednesday and Thursday.

Prof. Lawrence visited the Berea (Alabama) Church Sunday and secured \$325 for the Special Fund.

President Moffitt is confined to his bed at this (Monday) writing, sick of grip.

X.

—Under the guise of "peaceful maneuvers" and "to try the efficiency of the fighting resources of the nation" President Taft, as commander-in-chief of the armies of the United States, has ordered a hurried mobilization of soldiers, sailors and marines to the southwest, along the line between Texas and Mexico. It looks as if this movement meant a show down to Mexico which has been in a state of turmoil and strife for some time; but the official announcement has it that it is only for practice. At any rate Uncle Sam seems ready for business along the Mexican borders if occasion arises.

—A correspondent of the Associated Press gives out this from President Taft as to why troops are assembling along the Mexican border:

"All doubt as to the purpose of the government in sending 20,000 troops to the Mexican border has at last been swept away. The United States has determined that the revolution in the republic to the South must end. The American troops have been sent to form a solid military wall along the Rio Grande to stop filibuster-

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Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

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Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:23	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

[No. 12.]

J. O. Atkinson, Editor.

GREENSBORO, N. C., MARCH 22, 1911

Price. \$1.50 a Year.

IS MY RELIGIOUS LIFE A HUMBUG?

By Dr. Frank S. Child, Fairfield Ct.,
Preached at Elon College, March 12.

"Beware ye of the leaven of the Pharisees which is hypocrisy." Luke XII: 1.

Those who have met Dr. Wilfred Grenfell, or who, if they have not met him, have read of his Labrador work, will be interested in the following paragraphs, showing the circumstances under which he entered upon his life of splendid Christian service: "In 1883, while I was studying medicine at the London Hospital in White Chapel, I was attracted by a huge crowd going into a large tent in the slums of the Stepney. There was singing going on inside, and curiosity led me in.

"As I left with the crowd, I came to the conclusion that my religious life was a humbug. I vowed in future that I would either give up or make it real. It was obviously not a thing to be played with.

"Some time later I heard that one of England's famous cricketers, whose athletic distinctions I greatly admired, Mr. J. E. M. Studd, was going to speak in the neighborhood, and I went to hear him. Seated in front of me there were two or three rows of boys from a training ship, all dressed in the same uniform. At the end of his speech Mr. Studd invited any one who was not ashamed to confess that Christ was his Master for this life, rather than a kind of insurance ticket for the next world, to stand up. I did not know that I was afraid of anything. One boy out of all this large number rose to his feet. I knew pretty well what that meant for him, so I decided to back him up and do the same. With this theological outfit I started out on my career."

"I came to the conclusion," says Dr. Grenfell, "that my religious life was a humbug." A most serious and startling conclusion, wasn't it?

That was evidently the conclusion which Jesus had reached concerning more or less of the people whom he met in his missionary touring through Palestine. The religious life of the Pharisees had a good deal of humbug about it. This most strict sect had apparently gone to seed in the days of our Savior; little vitality remained among them. Religion had become largely a pretense. It was characteristic of these people to like the chief places in the synagogue, to do their alms conspicuously, to pray standing in the

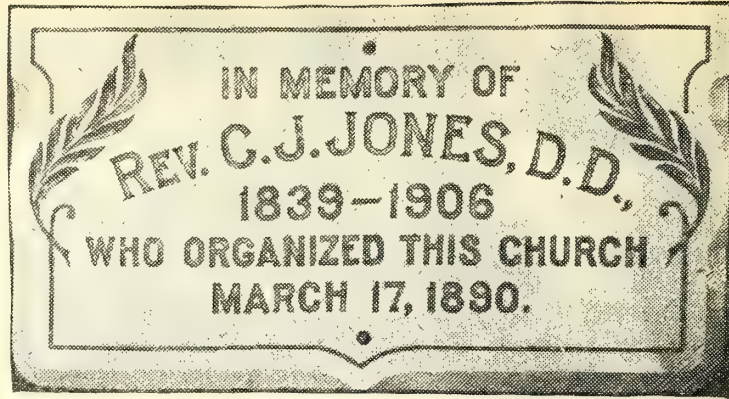
corners of the streets, that they might be seen of men, to disfigure their faces in fasting to tithe mint and rue and all manner of herbs, and then "pass over judgment and the love of God." The whole weight of Christ's wrath was turned upon this sort of thing. He was kind, gentle, patient with average sinners. He treated what we might call the scum of society with the tenderest sympathy and the largest compassion. He was always seeking the good in men, discovering many attractions and getting many cordial responses in the lives of people which society called degraded, worthless or outcast. But when it came to the man who pretended to be what he was not, who traded upon his morality and legalism, who used piety for a cloak in which to cover his iniquity, then Jesus attacked the individual unsparingly, resistlessly. The thing he hated, and enathematized was fraud and deceit in the matter of religion. Charity will cover a multitude of sins, but charity is helpless and hopeless so long as a man is a hypocrite. The spirit of duplicity, imposture, humbug must be broken down and crushed before there is any fair chance for the spirit of the Christ, which is the spirit of truth, to enter and possess the individual. "Beware ye of the leaven of the Pharisees which is hypocrisy," exclaims Jesus. There can be no evasion, no sleight-of-hand, no dextrous fencing on the part of the soul, when it comes to dealing with God. And whatever else religion may be, true religion is a face to face relation between God and a man. "For there is nothing covered that shall not be revealed, neither hid, that shall not be known." Do you recall the apostle's advice? "For say through the grace given unto me, to every man that is among you (Paul is writing to the Romans) not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

This pivotal incident in the life of young Grenfell links itself naturally with the warning of our Savior. If the people whom Jesus met, taught and loved in a personal way needed such a warning—if men so close to him stood in constant peril of self deception and self-trickery, how much larger the need through the later generations when Christianity has become widely diffused and taken to it-

self all the colors of the rainbow! "Beware ye of the leaven of the Pharisees which is hypocrisy." That speech is not aimed at the most strict sect among the Jews. It is aimed at Christ's very disciples—the men who had forsaken all and followed him—the saints themselves. And the speech forced upon the individual the same question that forced itself upon young Grenfell—"Is my religion a humbug"? For we might just as well be frank with one another and say that there are neighbors, critics, observers, who answer that question for us in the affirmative. Yes, your religion is a humbug (I say nothing respecting the character of men who make these accusations against us. That must speak for itself.) There are people who think it and in a thoroughly honest, sincere way, and see what answer we get. And we must pray the prayer of the psalmist while we turn our minds to this task—"Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139: 23-24.)

Men identify themselves with the church and at the same time resort to practices in business which are immoral and degrading. What do people say? "Your religion is a humbug." Men run a sweat shop in the city—grinding down the poor until their bitter cry pierces the heavens. What is the verdict? "Your religion is a humbug." Men take every advantage of neighbors in trade, playing in secret way many a sharp game and pulling the wool over their eyes. Sooner or later it is whispered that they are doing these things while ostensibly walking in accordance with the principles of a Christian life. Is there any doubt what judgment the world pronounces? "Your religion is a humbug." The Christian people of this nation possess the vast share of this nation's wealth. They engage in the varied enterprises which flourish from one end of the land to the other. Human nature is the same stuff in rich and poor, good and bad, high and low. It is ever a struggle between right and wrong with the best of us not less than with the worst of us. It is not a strange thing therefore that men standing well in public esteem and social relations fall into the sins of greed, trickery, deception, in-

Continued on page 4.



MEMORIAL TABLET.

Unveiled Sunday, March 19, 1911.

MEMORIAL TEMPLE, NORFOLK, VA.,
Which Celebrated its Twenty-First Anniversary, Sunday, March 19, 1911.

ANNIVERSARY EXERCISES.

Twenty-First Anniversary of Christian Memorial Temple, Norfolk, Virginia.

Sunday, March 19th, 1911, was a day long to be remembered by the members and friends of Memorial Temple, Norfolk, Virginia. It was truly a great, good, gala day. Pastor McD. Howsare has a mind for action, method and achievement, and a most wholesome and happy idea did he and his good people conceive in celebrating their twenty first anniversary as a church and the unveiling of a tablet to the memory of the first pastor of the church, the beloved and late lamented Rev. C. J. Jones. A beautiful program, special services, choice singing, invited speakers, splendid audiences, a united, active and happy congregation helped to make the occasion memorable and the day a delight. There were three services, morning, afternoon, evening. The morning and evening services were in the regular line of the Sunday services, with platform and pulpit beautifully and elaborately decorated with flowers and potted plants, and special selections suited to the occasion by the splendid male choir of the church. Three members were received at the 11 a. m. service, and one at the evening service.

The memorial service in honor of Dr. C. J. Jones and the unveiling of the beautiful marble tablet, gold inscribed, to his memory began at 3 p. m. The following program was followed:

3, p. m. Rev. McD. Howsare, Pastor, presiding. Organ Voluntary.

Invocation: Rev. J. W. Barrett.

Hymn.

Scripture Reading: Rev. D. A. Keys.

Duet: Miss Mary Lou Brickhouse and Mrs. McD. Howsare.

Prayer: Rev. A. M. Hanson.

Solo: "The Earth is the Lord's," Mr. Mordaunt Etheridge.

Eulogy on the Life of Rev. C. J. Jones, D. D., by Rev. W. W. Staley, D. D.

Unveiling of Tablet: Evelyn Elizabeth Howsare.

Anthem: Still, Still With Thee, Male Choir.

Benediction: Rev. M. L. Bryant.

It is useless to speak of the really great eulogy that Dr. Staley delivered. He knew Dr. Jones and loved him well and so spoke from intimate acquaintance and from the highest personal regard and the closest Christian fellowship. It was a great utterance and fortunately it was committed to manuscript which is printed herewith. The entire audience was thrilled with the beautiful singing, and the musical part of the program was by no means the least inspiring and beautiful of the day.

Pastor Howsare read the following letter from Mrs. C. J. Jones which was greatly appreciated:

To the members of Memorial Christian Temple:

Dear Brothers and Sisters:—You are assembled this afternoon to honor the memory of one who loved you and one whom you loved.

On this, the twenty-first anniversary of the birth of Memorial Christian Temple, the thoughts of many turn back to those days of beginnings. How well do I remember our first meeting place, the Opera House. Then, a little later we worshipped in the Episcopal Guild until we were able to build our own Chapel. But even this was only temporary, and I remember with what eagerness we arose early one morning to lay the first bricks of your present splendid structure. Our cup of joy was indeed full as we entered our new Temple, and worshipping, gave God all the glory. How nobly you rallied to the support of your pastor. How unstintingly you gave of your time and substance for the forwarding of the work. And your efforts were crowned with success. Throughout this period of growth you worked beside

your pastor with your shoulders to the wheel. There was perfect harmony. And when he heard God's call to another field of labor, it was with a deep sense of sorrow that he left you. I need hardly mention my own feelings at that time. You who were there can well remember.

And this afternoon you are gathered together to honor his memory. In thus honoring him you are honoring his family. In behalf of myself and family I desire to thank you for the affectionate memory of times past which still lingers with you, and pray that God may grant His richest blessings to you and to your pastor.

As you look upon this beautiful marble tablet, think of him whose name it bears, if you will, as your first pastor; think of him, if you will, as the one privileged by God to labor with you in the building of this temple; but think of him as one who loved you dearly.

I had hoped that the family might be represented at this service; but this seemed impossible, so I send this note to read.

Sincerely yours,

Mrs. Chas. J. Jones.

At the conclusion of Dr. Staley's eulogy a beautiful incident followed when a white carnation was presented to every one present who was a charter worker and member of the church twenty one years ago. The following young ladies presented the carnations and it required a goodly number: Miss Ida Twiddy, Miss Margaret Brickhouse, Miss Finch White, Miss Ethel Guynn.

Pastor Howsare is doing a great and good work which tells now and will tell in the years to come. It was indeed a pleasure to the Sun's editor to be present and share the joys and the services of the good day at Memorial Temple last Sunday:

CHRISTIAN MEMORIAL TEMPLE.

By Dr. W. W. Staley.

Prelude.

During the Eastern Virginia Christian Conference at Holy Neck in 1889, and on



REV. C. J. JONES, D. D.,
First Pastor Memorial Temple, Norfolk.



REV. McD. HOWSARE,
Pastor Memorial Temple, Norfolk.



REV. W. W. STALEY, D. D.,
Suffolk, Va.

the night of October 31st, sixteen persons, six of whom have since died, met at Captain P. H. Lee's residence to consider the question of a Christian church in Norfolk. The meeting adjourned to the residence of Mrs. A. L. Hill in Norfolk on November 11th. Fifteen were present at this second meeting. A Finance Committee was appointed and a subscription of \$700.00 was taken for current expenses, and the A. C. C. offered \$800.00. Rev. C. J. Jones was chosen to lead the work and W. W. Staley was instructed to wire the call and explain by letter. This was done November 12th and Dr. Jones wrote letter of acceptance Nov. 16th from Columbus, Ohio.

The third meeting was held at the residence of Col. A. Savage, December 1st, Dr. Jones being present. Committee of place for worship reported purchase of Chapel on Charlotte Street for \$3250.00 and this was approved.

The 4th meeting was held in the Chapel, March, 1890, at which forty charter workers were enrolled; and the 5th meeting was held in same place April 5th when twelve names were added, making 52. Many of these held membership in other churches.

At a 6th meeting, held May 29, 1890, officers were chosen: Deacons: A. Savage, A. M. Eley, S. A. Etheridge; Treasurer, A. Savage; Secretary, T. A. Jones; Ushers, P. H. Savage and James A. Eley.

On January 14, 1891, a committee was appointed to sell chapel on Charlotte St. and purchase a new location. Eight lots were bought here for \$3800.00 and a plank chapel erected at a cost of \$1080.00. This was occupied from March 15, 1891 to March 11, 1894.

The reunion of the church north and south, Marion, Indiana, October, 1890, suggested the idea of "Memorial Christian Temple" to commemorate that historic event. In this work the city of Norfolk

paid \$16,120.00; the southern churches \$7865.00; and the north \$4600.00, making \$28,585.00 up to the time of its dedication, May 6th, 1894.

Among the most conspicuous helpers in those early years were Col. A. Savage, whose personal check made big-steps possible by gift or loan; A. M. Eley, T. A. Jones, R. A. Hyslop, E. J. Brickhouse, John C. Haynes, P. H. Lee, T. R. Gaskins, W. J. Lee, and many others whose labors are enshrined in these walls. If time permitted I would call the roll of those 52 who moved with their faces to the light and made not only this Temple a reality, but really made 3rd Church, South Norfolk, Portsmouth, Lambert's Point, and Newport News. Those were seed-sowing years whose fruitage will be greatest in years to come.

It is in connection with this work that I have been requested to deliver an eulogy upon the life of Rev. D. C. J. Jones whose labors in this city for six years won many souls to Christ and established the cause of the Christian Church. I now enter upon that pleasing service which I wish had fallen into more gifted hands. The only thing I can bring is a heart full of love and a mind full of memories for the minister whose sermons and fellowship meant more to me than any other in spiritual things. He not only charmed me by his utterances, but he enriched my soul by his spiritual power. He was a preacher who lived in the conscious presence of God and in touch with the souls of men. He imparted to others some of the spiritual quality which he possessed in so marked a measure. He tuned preachers up to a spiritual key. He helped the pulpit as well as the pew. His visits left a church fuller of faith and aspiration and he created an atmosphere that was full of God. All that was trivial in religion vanished under his presence and

his speech. His farewell to this church was preached August 27, 1895.

REV. CHARLES JACKSON JONES, D. D.

I. Origin and Education.

Charles Jackson Jones was born in Birmingham, England, November 3, 1839. His father was a metal worker in that world-famed metal-working city, and he inherited a love for metals and mechanics which served him splendidly in sermon illustrations.

His parents emigrated to the United States and settled in Pittsburg, Pennsylvania, the iron and steel city of the western hemisphere, when their son was seven years of age. He attended the schools of Pittsburg till prepared for the High school when his parents moved again to Youngstown, Ohio, another iron-working city. Here he attended High school and, later, Western Reserve College. Ira D. Sankey, the world's greatest evangelistic singer and composer, was his classmate and chum in Reserve College; and they were ever afterward good personal friends. This showed that Dr. Jones was born and reared in that age which renewed and made powerful the revival spirit in the Christian world. The effect of that age appears in his ministry.

Born in England, trained in America, he combined two hemispheres in his life and ministry. Educated in the North, adopted in the South, he cemented both sections and obliterated the footprints of war. A chaplain and drillmaster in the Federal army, he gained strong friends among Confederate officers and bowed with them at the altar of a common Father and in sweetest fellowship. All differences of sects and sections dissolved in his clear head and warm heart.

Like Samuel he had prenatal consecration to God by his parents who were

Continued on page 6.

Begin on page 1.

justice common to our perverted hearts. The prophet is right when he says that we are prone to do evil as the sparks fly upward. It is easy to slip and fall. A man's religion is in a sense a humbug if by that saying is meant that he comes far short of his ideal, the divine pattern, the standard given us by the church and Bible. And there is many a man who deceives himself—consciously deceives himself. He continues injustice and iniquity at the very time when he professes eagerly a desire to work for humanity's good and the reign of righteousness on earth. His religion is to that extent a humbug. "Verily they have their reward," said Jesus pointing to the pretentious sectarians on the street and in the synagogue.

But it is a milder type of hypocrisy which Dr. Greenfell had in mind—a kind however which falls not the less under the condemnation of the Savior. The young medical student was in a very hopeful, exemplary mood when he asked himself a severe question. A thorough self-examination led him to detect his own weakness and folly. As a follower of Christ he was pledged to live a certain kind of life. He had professed what the most of us profess—a willingness and determination to live out the principles of the Gospel. He was suddenly aroused to the fact that his religion was formal, not vital. It lacked heart, sincerity, manliness. It was a thing of the lips—something dissociated from the actual self—little reality in it. That was an awful conclusion which he reached on leaving the tent in the slums of Stepney—his religious life a humbug. But you are familiar with the issue of the struggle. It proved to be the crucial hour in the young man's career. For a few moments the white light of heaven—a very searchlight of eternity shone down upon his soul and revealed him to himself. The self-deception and shallow pretense which had made so large a part of religion for him were driven from his heart. He did away with the humbug of the thing. He set himself to making his religion real. What magnificent success has crowned his labors! What a noble, joyous man, what a beautiful and ministering servant, what a triumphant fruitful preacher by deeds and by words!

"Beware of the leaven of the Pharisees which is hypocrisy." Jesus addresses you and me. Are we deceiving ourselves? Are we thinking that we have the true religion—that we are deeply and sincerely Christian when as a fact our religion is in any sense a humbug—when God and the shrewd world would know the humbug of it?

Ask yourself what your religion is do-

ing for you. Does it open your eyes so that you behold wondrous things in God's law? Does it make you brave and strong in the hour of trials? Is this Christian Faith training you into nobility of character? What has become of that hot temper, that rebellious disposition, that tendency to over-reach someone less sharp than you, that passionate and riotous spirit which involved you in difficulties? A man's religion ought to make him the best son or husband and father or brother in all the world—his love overflowing in perpetual happiness and helpfulness. A man's faith in Christ ought to shape him into the kindest neighbor, the honestest associate, the friendliest companion, the most generous servant that is known in the community. If religion will not sweeten, adorn and refine and exalt life, what will? If our religion does not transform us into clear-visioned, large hearted, grand spirited men and women what hope is there for the world lying in sin about us? If this Christianity which we say is to dominate the world, redeem all the world and perfect human society fails to work any noticeable and happy change in you what is the use of saying that it will do that greater work which is simply the multiplication of the smaller work to be done in your heart and mine? What is a Christian state? A government constituted by Christian people, the individuals which

men and women living in accord with Christian law. The sum total of faith in the state, the sum total of morality, righteousness, high thinking, splendid service is the added sum of each individual's honor, goodness, well being and well doing. It is impossible for men to act the part of Dr. Jeckyll and Mr. Hyde, and long escape the just condemnation of God and their fellows. Eternal law and truth side with the man who is friendly with God. Catharine of Siena was the daughter of a dyer—humble in station and without anything to recommend her except genuine goodness and unconquerable faith. Gregory XI and his Court were corrupt and worldly—a disgrace to Christianity. This woman went to Avignon where the Pope and his associates had refuge and there she spake with such fearlessness and power concerning the reality of religion and judgment in God that these men shook and trembled in their terror, meekly following her to Rome that they might attempt a reformation.

Ask yourself likewise what you are doing for your religion. Do you remember the blessed experience which came to one of the old saints? He had a vision and his soul was filled with joy and love. The Lord appeared to him and said, "My son, what reward shall I give you for many services?" The old saint simply answer-

ed, "Lord, that I might suffer most." The little he had done counted for nothing in his own eyes. He wishes to win the chance to suffer hardship, pain, trial all difficulty and sorrow in order that he might show his Lord the greatness of his love and the loyalty of his spirit. You will doubtless think that such an example passes all ordinary living. But there you make a mistake. There are people whom we meet—people sharing with us the monotony of his workaday world who possess that spirit and live humbly along that line of service. Their quiet fidelity, their unnoted sacrifices, their magnificent personal contributions to virtue, honesty, kindness, cheerful labor, happy faith amount to more than millions of dollars put into monumental stone. Yes, it is time for us to stop and think upon these matters. There are occasions when a wise man pays some attention to what the world says about him. Ordinarily we ought to go straight ahead in our work and give little heed to current talk, criticism, interference on the part of our fellows. But when the world suspects our sincerity—when the direct accusation is made against us that our religious life is a humbug, when associates avoid us and when a father says to his son by way of advice—"My son keep a sharp eye on everybody in your business dealings, but an especially sharp eye upon a Christian"—when these conditions prevail to a large extent then we ought to turn our gaze inward—do some thorough work of self-investigation and settle in our own minds just where we stand.

"Beware of the leaven of the Pharisees which is hypocrisy." Are we fair and square in the matters of the Christian faith? Are we pretending to be all that the Lord asks and commands while we take our own gait and hurry down our own preferred path of selfishness, indifferent to obligation? Is our religious life a humbug in the sense that Grenfell meant it when he pronounced judgment upon himself.

Let us apply this test to ourselves? Have I any genuine faith? Do I truly believe that Christ came into the world to save men? Is this Jesus the hope and inspiration of my soul? I think into the very heart of these questions and I frankly say yes. But when I say yes, I say it conscious that I am weak that I have strayed and stumbled that I have failed to attain anything like the standard set before me.

Let us apply another test. Do I detect in myself honesty of purpose? Am I truly wishing and aiming to live the life that is outlined for me by good men of all ages—by Christ himself who spent his life in doing all that he could do for

the help of men? Have I formed the resolution to imitate him and obey him? If I can say sincerely that such a purpose has come into my heart and stays with me—although I come short of the ideal, nevertheless my religious life is not a humbug.

Let us apply the third test. Are we making an earnest effort to do right and serve God even when confessing waywardness and disobedience? Amid the numerous discouragements which thicken about us, do we try and try again to follow the Master, looking unto Him for Help? Then whatever mistakes and disgraces becloud us our religious life is not a humbug. We are not hypocrites. Sooner or later we shall get into what a wise writer of this age calls "the happiness of the real thing."

MANNERS IN THE MINISTERS.

The pastor has much to do with social life. We do not live in a land of barbarians. We rejoice in the dissemination of culture and refinement. Churches want their pastors to be gentlemen. They want them to manifest at least ordinary politeness and a thoughtful attention to the usages of good society. Some church members may carry their taste for etiquette to an excess and become overfastidious. But sensible people recognise the value of certain rules in social intercourse, rules which are founded upon that regard for the comfort and pleasure of others which is one fruit of Christianity.

Men who have been obliged to struggle in life for "the main chance," as it is called, and who have a natural admiration for great independence of character, coupled with a god deal of boldness and conceit, sometimes delight to trample on social usages. They call it "defying the absurd dictates of fashion."

It seems to them unnecessary and fussy to be neat in their personal appearance, to cultivate good manners at the table, to be courteous to ladies and children. They have none of that delicate sense of fitness which is so desirable. In speech and in conduct they seem to glory in doing the startling rather than the appropriate thing. They annoy sensitive natures by the lack of respect, if not of reverence; and make their best friends ashamed of their boorishness. If favors are shown to them they take no pains to express appreciation or gratitude; and spoil by their clumsy bluntness in conversation and by their rude jokes and personal criticisms during the week all the spiritual appeals of their sermons.

Indeed, if refinement of manners is not cultivated by the minister in social life, the lack of it will soon appear in the way he conducts the services of God's house

where a delicate appropriateness is the true expression of reverence.—Rev. H. F. Colby, D. D., in the *Homiletic Review*.

THREE COUNTRY CHURCHES VISITED.

At the request of the President of Elon College, Dr. E. L. Moffitt, in company with Rev. L. I. Cox, pastor, it has been my privilege recently to visit three of our country churches—Apple's Chapel, Monticello, and Pleasant Hill. It was a pleasure to me personally to be permitted to visit these branches of our brotherhood and to meet those who entertain the same sentiments in regard to the church and the fundamental doctrines of religious life as myself. There is always a warmth of fellowship, insistent and irrepressible between those who entertain kindred notions in regard to any great matter, and this is particularly so in regard to those who entertain identical ideas in regard to religious matters.

But I was also anxious to visit in these churches, because I wanted to see the working of Brother L. I. Cox in a personal way in the congregations where he has met with such large success as a pastor. The success of Brother Cox in developing his churches spiritually and increasing them numerically and in interesting them largely and successfully in the general enterprises of the church, had been well known to me before my visit, but they are better known to me now, since the secret of his success is in my possession.

Brother Cox is a spiritually-minded man and into whatever home he goes, there goes with him an air of spirituality that is perceptible to all. By the family fireside he discusses with his members matters of religion and the enterprises of the church. If there is sadness or sorrow in the home, there is a word of sympathy. If there is joy and happiness, there is also sympathy. There is wise counsel for the young and words of comfort for the old. No frivolity is entered into, nor suggested. He is as a preacher in the pulpit very earnest and straightforward, and uncompromising in his advocacy for the right and truth as he understands it.

It is not surprising to me that churches have done well under his pastoral charge, nor is it now surprising that these three churches gave liberally of the means towards the Special Fund for Elon, which the president is now endeavoring to raise to pay off its bonded indebtedness.

W. A. Harper.

SECRETARY PETTY RESIGNS.

My work, as salesman on the road, requires so much time and confinement that I must resign as Secretary of the Christian Church Loan Fund of N. C. We have

as I remember, something like \$500.00 in the treasury, notes and cash. Mr. K. B. Johnson, Cardenas, N. C., can receive any dues from members. I am mailing him my books to hold until my successor is appointed. I thank those who have been helpful in building up this fund, which is only a nucleus. I hope to see some one take up this work and push it forward. I am always interested in the welfare of our church.

Fraternally,

R. S. Petty.

A ROSE TO THE LIVING.

A delightful afternoon was enjoyed by the ladies of Memorial Christian Temple, Thursday afternoon, March 2nd, when a "Sunshine Shower" was tendered Mrs. J. L. McKinney of Yellow Springs, Ohio. It had been learned that Mr. and Mrs. McKinney, who have spent the winter months with their daughter and family, Mrs. Me D. Howsare, were to return to their home soon, so the ladies conceived this plan of expressing their love and respect for Mrs. McKinney. The church parlors were beautifully decorated in red and green, the fragrance of the pine boughs adding charm to the occasion. In the center of the room a red parasol was so suspended that it could be reversed at the proper moment. As this was the day for the regular meeting of the Ladies Aid Society, Mrs. McKinney's suspicions were not aroused when she and her husband were invited to attend the meeting, and although they were given the most comfortable rockers in the room, directly under the beautifully bedecked and innocent looking parasol, it was not until the letters and parcels began to shower down upon her during the singing of "Scatter Sunshine" that Mrs. McKinney realized that she was the "Guest of Honor." Mrs. H. H. Reed, the chairman of the Committee then spoke very appropriately of the esteem in which these two good people are held by their many Norfolk friends, and she explained that this "Sunshine Shower" is to follow them to their distant home and to continue for thirty days after their arrival there. None of the parcels are to be opened until they arrive home. They are all numbered something between one and thirty, and only those bearing the number "one" may be opened the first day, "two" the second, and so on throughout the month. So a happy surprise awaits them from day to day. A program of Sunshine songs including solos and duets preceded the "Shower," and dainty refreshments and a good social time followed. The people of Memorial Christian Temple try to make Christianity practical and this is just one way they have of "Giving a Rose to the Living."

One Present.

Begun on page 3.

devout followers of Jesus Christ. In their daily devotions before his birth they carried him to the Lord in prayer. This may account, in part, for his deep spiritual nature and his power in prayer.

His education contained three essential elements of life-value for the ministry.

1. He was in touch with the intelligent working people and enjoyed the birthright of English blood and American association.

2. His education was thorough enough to equip him for profound study, clear insight into books and men, and his early years were environed by the enterprise and self-reliant spirit of the growing west.

3. His religious life was developed and trained in a deeply religious home, and in times when spiritual experience had not been restrained by culture or wealth. His development contained all the ingredients of sincerity, endurance, and hope. Worldly ambition at no time submerged his spiritual convictions and worldly honors at no time enticed him away from the path of the just. He grew up among the big things of the west and he translated those great surroundings into great services for God and men. His young manhood was a flame with a passion for souls and that made him surrender all to the call of God to preach the gospel to a lost world before he was twenty years of age.

II. Early Religious and Ministerial Life.

The child Jones became a Christian at nine and was always an advocate of child-conversions. In fact he believed so strongly in the conversion of children that he thought that children might be so trained for Jesus as to hardly know when they enter the new life. He not only gave his heart to Christ at nine, but entered upon religious service very young and preached his first sermon at eighteen.

His parents were members of the Methodist Church and he was ordained to the ministry in that church by Bishop Edward Raymond Ames at Boonsborough, Iowa, in 1860, when he was twenty-one. He was an active minister in that denomination for eight years. He preached with great power and success in Iowa, often enduring hunger and cold, but always moving men and women by his powerful spiritual appeals. His theological training was chiefly in the school of hard ministerial work. Here he learned men in all their different temperaments and pursuits, and became skilled in the psychology that makes wise men and useful ministers.

He grew up among the colossal undertakings of western pioneer enterprise and became a giant in ideal and soul-plans for human society. He saw the selfish adventurer, the wild speculator, the rude society, and the sturdy farmer, and the need for the gospel; and this stirred his con-

secrated soul to its depths for the salvation of men and the culture of society.

It was during these trying years that young Jones studied the creeds of many churches and finally reached the conviction that his place was in the Christian Church, which, in his thought, stood nearest to the primitive church. A sermon preached at Covington, Ohio, gives his reasons for this change from the Methodist to the Christian Church; and this sermon bears the marks of wide acquaintance with creeds, a sweet charity toward all denominations, a love for the church of his parents and his early ministry, and, at the same time, a well grounded conviction that the position of the Christian Church was nearest of all to the Bible ground. From his thirtieth year to the end of his life at sixty-six he was devoted to the principles of the Christian Church, and a great preacher in her pulpits.

His Meridian Labors.

His talents were so diverse and his interest in the Church so intense, that he was drawn into many lines of service, and he was successful in all. His evangelistic gifts, however, predominated and served him and the cause in every undertaking. He was a church builder, building congregations and membership while he erected houses of worship.

After his union with the Christian Church he built a new house at Marion, Iowa, in 1870. Later he entered the evangelistic field for two years holding meetings through Iowa, Illinois, and Ohio. In 1872 he accepted a call to Yellow Springs, Ohio, the seat of Antioch College and remained till 1875. In that year he accepted a call to Bloekly Baptist Church 53rd Street Philadelphia and served till 1882. He served that church as pastor, but as a Christian minister, and was called by them because of his evangelistic and pulpit power. During his pastorate that church was greatly blessed.

From Philadelphia he returned to Springfield, Ohio, where he built a new Christian Church.

He was pastor at Mount Sterling and West Milton, Ohio, and then accepted the position as editor of the Herald of Gospel Liberty and the Sunday-school Literature for five years. The Christian Publishing Association was in debt and in jeopardy at that time, and Editor Jones travelled and raised the money that saved that Institution. It was a glad moment when the press said: "The Publishing House has been cleared of its thirteen thousand dollar debt." Those were trying years; but the House now has one hundred and thirty thousand dollars in assets and no debt.

He surrendered the editor's chair to become General Evangelist for he could not be contented nor could the church feel

that his supreme work was any other than soul-saving. He labored successfully in this field till called to Norfolk in 1889, by a small band of believers. Great as he was, he entered upon this work with all the enthusiasm of a young minister called to the pastorate of a big city church. In this movement he found kindred spirits and responsive hearts. A chapel was purchased on Charlotte Street and occupied for a time. That was sold, this lot was purchased, a broad chapel was erected, and later this Temple. Those were years of struggle, of hesitation, of prayer, of hope.

The re-union of the church north and south at Marion, Indiana, in 1890, suggested the Memorial idea, and brought some sympathy and help from the north. The largest personal donation from the north was given by Hon. F. A. Palmer, a lover of the church and an admirer and friend of Dr. Jones. The Eastern Virginia Christian Conference stood by the undertaking with liberal and loyal help till the money was paid. During his pastorate of six years the small band increased to nearly four hundred members.

The year after the arrival of Dr. Jones in Norfolk the Sam Jones meeting was held in a great tabernacle on Queen St. This meeting was Norfolk's greatest religious sensation and evangelistic meetings were held in this tabernacle for months after Sam Jones left. In all these meetings Dr. Jones was a conspicuous figure and leader. This introduced him to Norfolk and the clergy favorably. They recognized his ability, his fraternity, and his spirituality, and respected him and his work. That gave impetus to this church and standing to this congregation. It gave his own people an opportunity to compare him with the best ministers in Norfolk, and the comparison filled his congregation with loyal pride and inspired them to noble endeavor. The dedication of this temple was the coronation of those years, and the coronation of Dr. Jones in this city.

The Southern Christian Convention was in session here. The Executive Board of the American Christian Convention was in session here at the same time. Big men of the church were present. The sainted and eloquent Dr. T. M. McWhinney preached the dedicatory sermon. Palmer was on the platform. The house was packed. The day was bright. The congregation was a sea of happy faces. Dr. Jones overflowed with joy. It was the climax of re-union. It marked the abolition of sectional asperities. The war was over. The church was one. Love filled every heart and gladness sparkled in every eye.

From this charge he went to Marion, Indiana; thence to Lakemont, N. Y., where he built the temple; thence to First

Church, New Bedford, Mass., where he rounded out his preaching ministry in the meridian of his strength and his years.

IV. His Closing Years and Victory.

From New Bedford he was called to the presidency of Marion Christian College, Merom, Indiana, where he closed his earthly labors and great career on August 20, 1906, well in his sixty-seventh year and after two hard years in the interest of the college. He undertook the herculean task of raising seventeen thousand dollars for repairs on the buildings in addition to the conduct of the Institution. He had just about completed his task when God called him home to rest and reward; but he had started the college in a healthy movement upward and the momentum has not lost its force. The college still prospers under the leadership of President O. B. Whitaker, increases in students and endowment. In the brief period of his Presidency Dr. Jones stamped his impress upon Faculty and students before he went to receive his crown.

He died surrounded by his loved ones as quietly as he ever went to sleep on his mother's bosom. His splendid work closed while thousands were expecting great things at his hands. He left no material fortune to his family, but he left them the inheritance of a great life for God and humanity.

He seemed to breathe the atmosphere of heaven and to dwell among the pure in heart. When he led in public prayer God seemed to be near and all felt the uplift of his soul. When he preached the Holy Spirit seemed to be in his soul and his lips seemed touched with a live coal from the altar of God. His visits brought saintly thoughts and his conversation awakened spiritual aspirations in the heart. At the bedside of the sick he opened the future with inviting charm and the grave at his words seemed to open into glory for the sorrowing and the bereaved. In the pulpit he rose above himself and other ministers and made auditors feel that they could and would serve God. His sermons illumined Scripture and quickened the faith of men. Sinners listened to his entreaties with the word of God. He stood highest, looked noblest, and spake with authority when he was pleading with souls to accept Christ. Dignified, cultured, modest, spiritually minded, his sermons were chaste, lucid, Scriptural, artistic, pathetic and tender like the words of the Master whom he served.

His name honors this temple and our church; his ministry is lustrous with eloquent power; and his life grows more majestic as we follow him to the victory of that last moment when he laid down the cross for the crown.

It was the pastor's wish that the vener-

able Col. A. Savage might be present to draw the curtain that now veils the beautiful tablet which friends have placed in the sacred wall of this temple in loving memory of Dr. Jones; but he is now waiting for the removal of that thin veil that separates him from re-union with his departed friend. They lived and labored together here through cloud and sunshine in sweetest fellowship; they will dwell together in the upper temple forevermore.

Only a thin veil hides this splendid tablet from our view; soon the tender hands of the pastor's child will draw the curtain and the tablet will appear in its beauty and significant design. Soon angel hands will draw that thinner veil and we shall see him face to face in the presence of Jesus on the great white throne.

Draw the curtain, my dear child; look on that white marble, gold incised; think of Jones and heaven.

The Club Locker Law.

The Supreme Court of this State decided some months since that the present prohibition law did not prohibit clubs from keeping lockers and having whiskey for use and sale. There was a demand throughout the State at once that this gap in the law should be shut and the Legislature just adjourned did the work in that direction, passing the following law which prohibits the Club Locker.

"The General Assembly of North Carolina do enact:

Section 1. That any corporation, club, association, person or persons, that shall directly or indirectly keep or maintain by itself, himself or themselves, or by association with others or by any other means, or that shall in any manner aid, assist or abet another or others in keeping or maintaining a club room or other place where intoxicating liquors are received, kept or stored for barter, sale, exchange, distribution or division, among the members of any such club or association or aggregation of persons, or to or among any other person or persons by any means whatever, or that shall act as agents in ordering, procuring, buying, storing or keeping intoxicating liquors for any such purpose shall be guilty of a misdemeanor; Provided, this act shall not apply to drug stores or medical depositories authorized to sell liquor on prescription as now provided by law, or to churches using same for sacramental purposes, or to hospitals or asylums keeping intoxicating liquors for medical purposes.

Section 2. That this act shall be in force from and after its ratification.

Ratified 6th day of March, 1911.

—The Associated Press carried the following from Washington, D. C., March

9th. "More gruesome stories of the Chinese famine reached the State Department today from the Consul General at Shanghai, who sums up conditions at the beginning of February. One traveler reported passing 13 dead bodies in 13 miles on the road. The missionaries tell of the natives eating cakes made of leaves and stems mixed with millet chaff, which they buy with the allowance from the government of three cents apiece. The trees have been stripped of bark, which had been eaten. Dr. Cochrane, an American missionary, declared that in the whole afflicted region there were two million starving people. In one village of a hundred families one-third were dead of hunger and pestilence. Snow was falling and many were without proper shelter or clothing."

—The roads of the world will have to be rebuilt before they can withstand the wear and tear of automobile traffic, according to a recent statement by Nelson P. Lewis, chief engineer of the New York board of estimate. The old macadam road is adapted to horsedrawn vehicles, but the automobile tears it to pieces. Some kind of a bituminous binder must be used to hold the materials of the road together. New York is experimenting with eighteen different bituminous preparations on a piece of roadway, each kind laid by a contractor who believes in it. Mr. Lewis hopes that out of the eighteen, at least one may be found which will be satisfactory.—Ex.

—Atlanta has just carried through a movement to raise \$450,000 for bringing its Y. M. C. A. up to a \$600,000 standard and Charleston is nearing the hundred-thousand mark in a \$150,000 movement for bettering its Y. M. C. A. facilities. We shall congratulate them the more heartily if they will turn in now and do something for the Y. W. C. A. also.—Charlotte Observer.

THE YOUTH'S COMPANION IN MARCH.

If the short stories in the March numbers of The Youth's Companion are not "corking," they are something else which means the same thing.

Any one who should "read, mark, learn and inwardly digest" all the good things in the March issues of The Youth's Companion, would be at no loss for topics of interesting conversation for a long stretch of years.

A capital air-ship story, by George Foxhall, is printed in The Youth's Companion of March 30th. If you were a passenger in an aeroplane and the operator who took you up swooned, what would you do, in order to skim to earth in safety? The passenger in this story managed to bring the machine intact to earth.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

ORGANIZED CLASSES—WHAT THEY OUGHT TO ACCOMPLISH.

The Adult or Organized Class Department has for a long time been the forgotten or neglected department in the Sunday-school. Only within the past two decades can it be said to be a regular department at all. The International Association only recently recognized its worth and assigned it a Secretary. Yet the growth and influence of the department has been marvelous and it has accomplished many desirable results in Sunday-school work. What have these results been?

1. It has brought the adult into the Sunday-school.

2. It has been able to hold them there by giving them something individually to do. It is easy enough to drum up a crowd for a Sunday-school, but it is hard to hold them after they have come. The Organized Bible Class by introducing the principle of the division of labor gives its members specific work to do and so holds them.

3. It has built a wall of flesh and blood around the big boys and the big girls so high that they cannot break through it or climb over it. Thus it has contributed to the solution of one of the most difficult of all Sunday-school problems—the problem how to hold the big boys and the big girls when the period of adolescence has set in. Volumes have been written on this problem, but the Organized Class has solved it. For the big boys and the big girls are influenced by example more than by precept and will willingly do what they see their elders doing.

4. It satisfies the longing for organization which seems so prevalent now in world. It is much better for this longing to be satisfied in the church and its auxiliaries than for the church to condemn the longing and send its members to have it satisfied in the sororities, fraternities, paternities, maternities, clubs, secret societies, lodges, brotherhoods, leagues, circles, etc., which afflict modern social life.

5. It has developed fellowship and human brotherhood. The member of an Organized Class is first loyal to his own church, but secondly bound with strong ties to others. The red pin with white center is a badge of world-wide fellowship and its sublime sentiment melts every wearer into tenderness and compassion.

6. It trains in Christian service. This

it accomplishes through its committees, which may be many or few as each local class elects, but which, if properly managed, never fail to give the opportunity to do Christian service and to develop Christian character.

7. It has made Bible study popular and when the adults begin to study the Bible, you see a new spirit abroad in the church. Every enterprise takes on new life and a more abiding enthusiasm for the things of the Spirit is manifest.

8. It saves souls—not that everyone who joins an Organized Class will become an active church member or be saved—but many of them will. The experience of all churches which have tried this kind of adult class has been that it is one of the strongest forces making for church membership. It is hard to think otherwise and believe the plain statement of the Scriptures. The study of the Word always yields such results.

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TO THE PASTORS.

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Why is that some churches never meet their conference obligations, have Sunday-schools only occasionally, Christian Endeavor not at all, do not pay the Sunday-school Home Mission money, rarely have delegates at Conference, less often have delegates at the Young People's or Sunday-school Convention, are regarded by themselves and others as back numbers? Why is it that one Sunday-school has Teacher-Training, Cradle Roll, Home, and Organized Class departments and another in just as progressive a community has no such things? Are you to blame, Bro. Pastor? I suspect so; though I hope not.

Be that as it may. One thing is sure: Unless your churches are represented in our general conventions, where new methods are discussed and hopeful measures adopted, they will soon be lacking in influence and so will their shepherd. You can have your Sunday-school and its departments and your Christian Endeavor Society represented in the general Young People's Convention which meets at Elon College April 15-17, if you will. I trust that every pastor who reads this, will take steps immediately to bring this end to pass, for it will mean new life in all the auxiliaries of the church. Each organization is to have representation on the basis of one for each 25 members, but to have one at least. Be sure to come yourself also, Brother Pastor. Send name to W. A. Harper, Elon College, N. C., as soon as convenient.

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What Joshua Teaches.

Joshua began to fight for Jehovah as soon as he left Egypt, in the first battle with the Amelekites. God does not select

an untried man to succeed His heroes like Moses.

In this first battle, won more by the hands of Moses lifted up in prayer than by his own weapons, Joshua got the most important lesson of his life,—that victory is not by might and power, but by God's Spirit.

Joshua was with Moses on the holy mount when the law was revealed. Well might he revere that law, and make it the man of his counsel.

Joshua was placed in charge of the first tent of meeting, where Moses met Jehovah and came forth with his face shining like an angel's. The experience must have taught Joshua to place prayer by the side of the Bible as his two guides in life.

Joshua was one of the twelve spies that investigated Canaan, and he alone, with Caleb, reported that the land could be conquered. "We can" was his motto all through his life, and that spirit was more than half of the power that won his victories.

Joshua came near being stoned to death for his courageous report concerning Canaan. It was well for him to get very early into the habit of standing alone—with God.

Joshua and Caleb were the only ones of their faithless generation that lived to see the promised land. Every year of the wilderness wanderings was an education in faith.

Notwithstanding all his preparation, Joshua was overwhelmed when bidden to take up the gigantic task of Moses, and needed the splendid exhortation that was given him. He would have been less fit for his task if he had felt himself to be fit for it.

Joshua's first great victory was just such a triumph of faith as his entire life of faith had been preparing him for. Jericho would not have fallen at the blast of the ram's horns if innumerable other Jerichos had not thus fallen before Joshua during the preceding years.

Joshua's farewell address to the people, after all his campaigns and faithful leading, gave them the secret of his successful life. "Serve the Lord," he pleaded, and enforced the plea by the resources of a powerful orator. It is the lesson for us, if we would enter into Joshua's successes.—Prof. Wells.

Said about Joshua.

The courage, the cheerfulness, the sense of victory and of success which runs through the Gospels, finds its best illustration from the older church in the character and career of Joshua.—Stanley.

Joshua may be compared to the man of two talents, whilst his great master was dowered with five.—F. B. Meyer.

Ever since that day on the mount and in the cleft rock, the Lord, and no heathen god of them all, had been Joshua's God.—Whyte.

Joshua could not dream undying prophetic dreams, he could not legislate in God's council-room for all the ages of time; but he learned, in the free school of fidelity, how to make a promised land a possessed land.—H. E. Lewis.

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Inclusive Endeavor.

There is no need to establish in a church different sorts of young people's societies in order to do different kinds of work. Literary work, health culture, civic studies and activities, charities, social pleasures, all find a natural home in Christian Endeavor, Incorporate them in the Society. Give them in charge of special committees and departments. Set special officers over them.

The great advantage in this is that you do not split up the active young people of the church into a lot of sundered cliques. You place back of every enterprise the zeal and numbers of a large body of young people.

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Show Your Colors.

The Christian Endeavor pin is the most generally known and commonly accepted and widely used badge of Christianity!

The wearing of it is a splendid advertisement for our society. It leads to many conversations about it, and it is easy to pass from that topic to genuine religious conversations.

Many pleasant acquaintances are made by means of the Christian Endeavor pin. This is constantly the experience of the writer.

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Bits of Brightness.

In taking part in prayer-meeting, try to think of some happy and striking way of speaking; say something that will catch the attention and linger in the memory.

Write your committee reports carefully, trying to put them in some original way, with occasional flashes of wit.

In the socials, though you will not be boisterous, try to be lively and to liven up the whole affair.

Interperse in the business meeting jolly motions and funny remarks. Do not be a clown, but illustrate the sunny side of Christianity.

* * * * *

Why Christian Endeavor?

Because it has been proved by more than a quarter of a century to be a wise and effective method of training the young.

Because no better method has yet been found; and if a better method should be found, Christian Endeavor will incorporate it and fully adopt it.

Because it is comprehensive; a church

that adopts Christian Endeavor has no need to form a multitude of other societies.

Because it is flexible, in the matter of the committees, the pledge, the officers, the meetings, and all other features.

Because, in its pledge, constitution, and practice, it honors the church and the pastor.

Because it seeks continually the glory of Christ and not its own glory.

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Getting Tired?

The remedy for weariness in Christian Endeavor is not to give up the society; the remedy is to keep at the work until it becomes play. Facility comes from practice, and liking comes with facility. The only way to conquer a task is to get a joy out of it.

Do not let your work grow monotonous. Vary the sorts of it. Be ingenious in fashioning it into new shapes. Take fresh and interesting routes to the same goal.

Rest by a change of occupation is better than rest by the absence of occupation.

Best of all is rest by a restful mind, calmly abiding in the love and the power of Christ.

* * * * *

C. E. TOPIC FOR APRIL 2—A FEW SUGGESTIONS.

Lessons from Joshua's Life, Josh. 1:1-9.

Consecration Meeting.

Roll-Call:—For variety's sake have the roll called at the very beginning of the meeting, allowing no one to speak more than two sentences which shall emphasize a truth from Joshua's life.

The Leader:—If the leader will have some one read the Scripture and another to comment thereon briefly, it will be well for him to speak about some one great event in Joshua's career—his favorable report of the promised land, his success as a warrior, his holding up of the hands of Moses, his conduct on becoming head of the people, the fall of Jericho, his farewell address to the people. On some one of these or some kindred theme he will speak his five minutes, driving home the moral truth of whatever incident he chooses and providing that his fellow endeavorers shall do likewise of the other leading incidents.

Questions to Meditate Over and Voluntarily Answer:

How was Joshua trained for his great responsibility?

Why is training necessary for us today?

How does Christian Endeavor contribute to this training?

How should we face dangers?

Why is it always best to speak the truth fearlessly?



Absolutely Pure

**The only baking powder
made from Royal Grape
Cream of Tartar
NO ALUM, NO LIME PHOSPHATE**

How does Joshua compare with Moses in greatness?

Why should we be cheerful?

How did Joshua learn that success comes not from might, but from trusting God?

What do you like in Joshua's farewell address?

Compare it to Christ's final word with his disciples.

Compare it to Washington's farewell to American people.

Wherein does it fall below Christ's farewell words?

Wherein does it surpass Washington's farewell words?

What is the greatest teaching of Joshua's life for us?

Scripture Verses:—If desired, the leader can find a goodly number of appropriate Scripture verses for memory and recitation with brief comment by consulting the concordance under such words as: Courage, trust, faith, cheerfulness, service, save, consecration, truth.

Essay Work:—Have an essay of two or three minutes on such themes as: The Value of Studying the Lives of Great Men; The Chief Value of the Old Testament Historical Books; How the Bible Records a Man's Life; Joshua's Place in Israel's History; The Secret of Joshua's Success.

For Next Week: Painting the States White.

M., Apr. 3. Law versus Lawlessness. Rom. 13:1-6.

T., Apr. 4. Putting off evil. Rom. 13:12-14. W., Apr. 5. Power of the Vote. Ezra. 7:25-27.

T., Apr. 6. Boycott of the Trade. Rom. 14:19-23.

F., Apr. 7. A Black City. Ezek. 22:27-31.

S., Apr. 8. The City Cleansed. Zech. 14: 20-21.

Sun., Apr. 9. Topic—Painting the States White. Ps. 14:1-7. (Temperance meeting.)

OUR WESTERN LETTER.

Good news continues to come from various parts of the field. Now it is from Oklahoma. The Rev. A. C. Burnham of Nebraska has been to Oklahoma on evangelizing tour. At—— he held a series of meetings which resulted most favorably in the profession of faith on the part of a good many and the opening of the way for a new Christian church, and not only so, but the way seems to open for a much larger work than the building of one church. It seems the work begun is in a large community with wealth. A big corporation has given eighty acres of land, which in itself is valuable, for a college enterprise. Three of the directors of the college enterprise are members of the new Christian church, and Bro. Burnham has it in his mind as a hope that the whole thing may come our way. We wish it might, for Oklahoma, though a new State, is one of great promise—rapidly developing, just the sort of a country for the Christian Church.

As helpful as the opening of such a field to us would be, and as desirable as the command of great wealth would be from some standpoints, yet I must say that money is not our greatest need as a people. Our first need is the "life which is hid with Christ in God." With that life abundantly bestowed and fully received, we may hope to do far more and greater things in the service of God than untold wealth without it could ever do. If I had the attentive and appreciative ear of the ministry of the Christians today, I would urge the necessity of waiting on the Lord for the gift and its power for service, as the first need for our future usefulness. This we need to do till our hearts overrun with the joy of the Lord, for in that we shall find our strength and fruitfulness. We may pile up church machinery, and gather what we sometimes call church spirit, and we may get all the money within our reach, but without the overmastering love of God filling our hearts and minds, we shall find ourselves at last as a big tree with "nothing but leaves, nothing but leaves, while the Spirit grieves" over our wasted opportunities. There is much greater need for this wholesale turning unto the Lord for help than many of us think. We are more or less at ease in Zion—we are something like the man who went floating down the river on his little boat with so much ease, not dreaming that the rapids were already adding to his speed on the way to

ruin. As a people we are indulging our ease, we are thinking it cannot be long till something will happen to bring larger success, instead of laying to ourselves and doing our best to bring success to the Master's kingdom among men, and while we are drifting along in a cold and formal state spiritually, laying great stress on our money and our wisdom and our greatness, behold Hinduism, Buddhism and Brahminism are making their way to our country with a view to supplanting our churches and Christianity with heathenism and idol temples. Already, while I write, heathen worship is a reality in the United States. Almost all of the larger cities on the Pacific coast have now heathen temples. Only recently a heathen (Hindoo) temple costing one hundred thousand dollars was dedicated in the city of San Francisco, and it was built by the women of that city. There are now almost one hundred heathen temples in operation on the Pacific coast. If the church does not wake up and look to God for overcoming power, it will not be long till our country will have rank heathenism, and once entrenched, who can say that our grandchildren may not be worshipping idols in heathen temples right here in the places where our churches stand? May God awaken us before it is too late.

I was chagrined as an editor recently on opening one of our exchanges (it was a denominational paper) to read from the pen of a prominent minister of the Gospel these words as an explanation of his failure to write for his church paper: "I have nothing special to write." "I have always been disposed to say nothing when I have nothing to say." I am sure that is a very wise conclusion, for a man talking when he has nothing to say is pitiable indeed. I do not find fault with his conclusion, but with the fact. It stirs my heart to think of a man, called of God to take His message to a dying world, a man who has been trained in college, who has been ordained to the work of the Gospel ministry, and yet he has nothing to say. The church paper is open to him at least fifty times a year, through which he can get a large audience at any time, and there he stands, week after week, a messenger without a message! What is a man educated for, if he has no message! What is he ordained for, if he has no message! Think of it, ministers of the Gospel standing all the day with no message to send out to the people, not even when the people are calling for it. Think of it, commissioned to preach, but no message! Can it be any wonder that heathenism is making inroads into our country? Can there be anything strange that heathen temples are building in a country where the messengers of the gospel have no message for

the people, not even when they call for it? What can be the use of a messenger, if he has no message? If we as ministers do not wake up and get a message, a message of sin and salvation from God, it will not be many years till we shall have heathen temples built, and idol gods worshipped in these parts of our common country. Perhaps some will say, "Oh, that is impossible—we will have none of it in this country!" But brother, it was only a few years ago when all the Christian people of California would no doubt have said the same thing, with reference to the introduction of a heathen religion into that State, and yet today heathen temples and idol gods are in evidence in California—our own American people are being converted to Hinduism, Brahmanism, Buddhism, and other heathen religions, and Americans are building heathen temples within our own country. A ministry without a message is helpless before such an oncoming tide of evil! If we are to resist this flood of sin and ruin, if we will save our land from this curse, then our ministers must get a message, a message from God, and live in the Spirit, so as to be ready to deliver it at any time—instant in season and out of season. To do this, however, we must tarry much in the "Upper Room."

Perhaps it may be charged that I am alarmed! In the name of my Lord, may I ask, is it not time to be alarmed, when in so large a degree we have failed to give the gospel to the world, and our inactivity and lack of power are followed by the incoming tide of heathenism into our own country, with Americans turning from the true and living God to serve idols? Is it not time for us to be alarmed when messengers of the Cross seem to count it a light thing to declare that they have no message for the people, and when called on to know why, simply reply: "I have nothing to say." God pity and help us to get the Gospel Message, and to be instant in season and out of season to proclaim it.

J. Pressley Barrett.

Dayton, Ohio.

PORTSMOUTH LETTER.

We are now looking forward with much interest to the revival that will begin about the middle of April. Rev. M. J. Swearingen of Delaware, Ohio, who has spent sixteen years in the evangelistic work, will do the preaching. He has been eminently successful in his work and we are praying that God may mightily use him here in this city. He will go from here to the Memorial Temple, Norfolk, where he held a most successful meeting last fall for Brother Howsare. We beg

you to join us in praying for the success of these meetings.

The work of the church has been steadily going forward during the winter months. Though the weather has been unfavorable, many Sundays, the congregations have been splendid. Frequently the auditorium has been well filled. With nine months in the new church building we can say that we have found it easier to run the church than we did the chapel. It has been easier to pay our bills and keep up all the running expenses, though they have been nearly doubled. The new situation and needs have called forth a larger response on the part of the people. Before building the new church, we feared the running proposition would be the difficult one. We rejoice that we have found it differently so far, and are praying that we may continue to find it so. This possibility lies with the membership and congregation. The church of Jesus Christ should not lack for anything that will make it effective and useful. The people that look well to the interests of the kingdom of God in the earth, God himself will look out for and they shall not lack for anything that will be for their good. The selfish life is the unprofitable life. It knows nothing but disappointment and dissatisfaction. The selfish man is wretched.

The Ladies Aid Society of the church has just closed a membership campaign that has added 120 new names to their roll. This gives them a total enrollment now of 194. The campaign resulted in more than doubling the roll. The receipts of the society during February were about \$40.00 and this month the receipts have already gone well beyond the \$100.00 mark and will probably reach \$150.00 by end of month. The Aid Society is a working force in the church, that can be counted on to help in every needed place. The society will be ten years old this year and each of those years have been years of usefulness. The work of the society has grown gradually from year to year. It holds its meetings each Thursday afternoon. Weekly meetings, has been its policy from the beginning.

The middle of April the first note of \$1000 will fall due with the interest of \$390. The offering to meet this need will be taken the second Sunday in April. We are praying that God will move upon the hearts of his people to give the full amount necessary. We would be exceedingly glad if we could also pay off the outstanding indebtedness, so that nothing but the bonded debt would be to look after.

The Sunday-school is now waging a membership campaign that is expected to last until Easter Sunday or possibly go

beyond. It has been running three Sundays, and the result has been 26 new scholars added to the roll and an increase of 30 per cent or more in attendance.

J. W. Harrell.

March 16, 1911.

AMONG THE CHURCHES.

Graham.

Last second Sunday the writer filled his regular appointment at this place. The congregation was very good, and we had a very pleasant service.

I am enjoying my work at Graham very much. The people are kind, pleasant, and appreciative, to preach to such people is indeed a very pleasant task.

The work here seems to be moving on nicely in general. The Sunday-school with Bro. Chas. D. Johnson as superintendent and his splendid corps of teachers is progressing nicely, and with increasing interest.

Ether and Shady Grove.

My appointment at these two churches is on the third Sunday in each month, at Shady Grove in the morning and at Ether at night. The work at these places is moving on very nicely. We have a splendid Sunday-school at both places, with Bro. B. B. Martin, Supt. at Shady Grove, and Bro. Hiram Freeman at Ether. I have not found a more appreciative people than those of Ether and Shady Grove. I must say that I have a very pleasant field in which to labor this year, and I am praying that God may give us his spirit as our guide, and make us willing to be lead by the Spirit on to success.

J. F. Morgan, Pastor.

Valley Letter.

Through cold, snow, and mud we have been plodding along at our usual pace here. We have missed a few appointments on account of bad weather, but the work has survived the winter well, and with the return of spring is taking on new life. Yesterday's congregations at Antioch and Linville were unusually good.

Our meeting at Bethel this year was a good one. The interest was good and about eighteen accepted Christ as their Savior. Some were small children, some young people, some were heads of families, some were back-sliders reclaimed. Six united with the church. Rev. R. L. Williamson was with me in the meeting and did about half the preaching. He is well liked by the people of the community.

The meeting at Palmyra was also a good one. About thirty decisions for Christ were made including some back-sliders whose names were still on the church roll. Some of the decisions were by children who have not yet united with the church. Nine new names were added

to the church roll, some of them heads of families.

The Sunday-school at Palmyra, which was temporarily closed just before Christmas, has been re-organized for the summer. The S. S. there last summer was pronounced by many to be the best they had ever had there. We are hoping for even better things there this year.

The meeting at Mt. Lebanon was not as good from a standpoint of visible results as we had hoped for. One young married man, whom we believe will make a useful member, accepted Christ and united with the church. Bro. Williams was with me in that meeting and did faithful work to good acceptance. Some of the discouraging features at Mt. Lebanon are hard to overcome.

We have recently closed a meeting at New Hope, or rather a good sized March snow helped to close it for us. Bro. Williamson and I were both in the meeting there, though usually but one of us at a time, as other appointments, funerals, sickness, etc., kept one or the other away most of the time, and several times both of us had to be away. On our absence first Sunday in this month Rev. H. C. Moore preached morning and night. Bro. Moore used to be pastor there and all were glad to hear him again. We trust that good was done during the meeting though there were no visible results.

I am now at Linville where I have just begun a meeting.

A. W. Andes.

Harrisonburg, Va., March 13, 1911.

—The Southern Commercial Congress has been in session at Atlanta, Ga., the past week. This has come to be an important gathering drawing as it does some of the most distinguished men in the country to its meetings. President Taft and ex-President Roosevelt were among the speakers at last weeks session.

—A man who escaped the State prison at Raleigh, N. C., sixteen years ago, then receiving a sentence of 30 years for murder, was recaptured in Kentucky last week and brought back to prison. The man was living under an assumed name, had given good account of himself and had amassed a comfortable fortune. Two weeks ago a similar case occurred at Danville, Va., when the chief of police was arrested and carried back to Atlanta, Ga. from which prison the man had escaped fifteen years ago serving a life sentence for murder. "Be sure your sins will find you out" may sometimes seem a relentless sentence, but it is a proverb as true as it is old. God ordained that sin should not be covered forever, but provided a way of escape for every guilty one.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount Brought Forward \$366.33
Dues

Dwight Hillis Lankford 20
Jack Vincent 2.50
Will Vincent 2.50
Harvey Vincent 2.50
Elizabeth Vincent 2.50
Charles E. Newman Jr., 10
Hannah Clare Newman 10
Helen Shivers Newman 05

Monthly S. S. Offering

Poplar Branch 39
Shallow Ford, N. C. 28
Suffolk, Va. 17.46
Greensboro, N. C. 2.46
Berea, Norfolk Co., Va. . . . 5.00
Timber Ridge, W. Va. 1.63
Berea, Ala. Co., N. C. 2.88
Graham, N. C. 1.00

Special Offering

Sale of 3 1-6 bu. Peas 9.50
Mt. Auburn Chr. N. C. . . . 1.77
Mrs. Bettie Cates (3 mos.) 9.00
Support of children.

Amount 9th week \$62.22

Total \$428.55

Elon College, N. C.

March 15, 1911.

My Dear Children and Friends:

We had to "swap horses" last week in order to better equalize our team. The Orphanage now has 2 good horses and one colt (3 years old) which we hope to bring into work this season. We have just received our Royal Pea Huller and begun getting out our peas. We like it fine. The Mt. Auburn (Warren Co., N. C.) congregation gave us over \$50.00 last Sunday when opportunity was given. Report will be made soon.

We are anxious to plan for our 4th and 1st Sundays to get help to meet our indebtedness. Write and ask us to come.

Donations.

From Pleasant Hill Church, Alamance County, N. C. The following gave one bushel of wheat each:

J. A. Fogleman, E. A. Fox, John A. Murchison, P. D. Teague, Dr. Albright, F. Hornady, W. F. Way, Willie Teague, T. H. Murchison, J. E. Fogleman, Eugene Teague, O. N. Cotner, Miss Emma Andrews, W. H. Fogleman, P. E. Cable, Clay Carter, J. W. Steward, F. H. Pickard, Jabin Hinshaw, W. N. Fox, W. O. Car-

ter, C. J. Fox, Henry Carter, W. J. Murchison, H. C. Teague.

Two bushels wheat each:

Samuel McPherson, Wayland McPherson.

One half bushel each: D. H. Lashey, J. L. Jones, J. B. Jones, Mrs. L. A. Teague.

M. T. Fogleman, 2 bushels corn; Mrs. J. A. Murchison, basket popcorn; J. A. Murchison, sack of cottonseed; Clara Strowd, 1 box candy; Mrs. P. D. Teague, 1 box candy; Mrs. M. A. Reitzel, Elon College, N. C., clothing.

Just see what a helpful donation Pleasant Hill has made us! And this is the third time they have done so. We believe they love the orphans, for they surely help to feed them. We thank each kind friend for being so good to us. If you could have seen the boys eat biscuit tonight you would have thought that we needed two more loads.

We thank Sister Reitzel for nice cloth.

Some of our letters for "Monthly Offerings" may happen to reach schools that are already sending, if so just lay it aside. We trust that the schools will give earnest consideration to this call for we need now 100 "Monthly Offerings"

Give us a full cornet next week.

Fondly yours,

Uncle Jim.

Columbus, Ga.

March 5, 1911.

Dear Uncle Jim:

I have gotten along fine with whooping cough and am just about well. Mother is so glad I am through with it. Last Friday was my birthday and I was eight months old. Father tied me up in mother's big apron and weighed me. It did not scare me one bit. I just spread my mouth and showed my two little white teeth. It was great fun. I weighed twenty-one pounds.

Am sending twenty cents my dues for February and March.

Your nephew.

Dwight Hillis Lankford.

Dear me boy, you'll be a year old before you know it if you do not mind. How time flies. We wish all the dear babies in our Convention would begin to write now and continue membership for life, sending more and more as they are able to earn it.

Holland, Va.

March 10, 1911.

Dear Uncle Jim:

Have all the little folks at the Orphanage had the measles? We have had it, but are getting well of it now. Will had it first and about the time he was getting over it Jack, Harvey and I took it. Will took cold and had a dreadful time with pneumonia, and before he was well of

that mamma had measles and was very sick a long time. Don't you know papa had his hands full with everybody sick in the house but himself? We are so thankful that we are all getting well. Jack and I have started to school again and I hope Will can go next week.

I promised last fall to do better about writing to the corner, but I have not been keeping my promise very well, so I'm going to try again if you will excuse me for having been careless in the past.

I enclose ten dollars for Jack, Will, Harvey and myself.

Your little niece,

Elizabeth Juanita Vincent.

Thanks very much children for your nice offering. You make up for your silence by such a nice letter with its splendid contents.

Henderson, N. C.,

Feb. 23, 1911.

Dear Uncle Jim:

Helen is four months old today. She is a healthy baby and grows rapidly. Charles and Hannah Clare think there is nothing quite so sweet as "Helen girl," and next to her is "dear Bessie," our new horse. Mama says daddy thinks more of the horse than he does of the baby, but he says he doesn't—he can just handle the horse better. We are having a cold snap this week. The Denton boys would not go bare-foot here.

Enclosed is our quarter.

Lovingly,

Charles E. Newman, Jr.,

Hannah Clare Newman,

Helen Shivers Newman.

Never mind children, the cold snap will be over before long, and then hurrah for bare-foot time!

Windsor, Va.,

March 1, 1911.

Dear Uncle Jim:

My two sisters and I have had the measles and am entertaining ourselves since better dressing dolls, reading, drawing and having a big time. Want to get back to school soon. Enclosed find 5 cents. Much love to the orphans.

Sincerely,

Junie Maie Davis.

Better be careful of eyes Junie. Reading I fear is not good for measles.

MARRIED.

Tomlinson-Hocutt.

At the home of the writer in Garner, N. C., Mr. Will Tomlinson led to the altar Miss Della Ivey Hocutt where the words were spoken that made them husband and wife. A few friends witnessed the ceremony. May long life much happiness attend them through life.

A. P. Barbee.

MARRIED.

Wilcox-Peck.

On the twenty-eighth day of February, at the parsonage, Waverly, Va., I united in marriage Mr. James Wilcox and Miss Annice Peck. Mr. Wilcox was formerly a Sussex boy, but now a professional black-smith of Richmond. Miss Peck is an attractive daughter of a prosperous farmer in Surry County.

May their lives be long and happy together.

H. E. Rountree.

Bradshaw-English.

At Mr. Richard Frazier's near Mt. Carmel Church, Isle of Wright Co., Va., Jan. 11, 1911, Mr. Willie Bradshaw and Miss Lelia English, daughter of Deacon J. H. English. The young couple are very popular in the community and have the best wishes of their many friends.

Williams-Johnson.

At the bride's mother's, Suffolk, Va., Jan. 18, 1911, Mr. Jesse Williams and Miss Mignon D. Johnson. After the marriage the young and happy couple took the train for the Southern cities.

Bartlett-Sullivan.

At the bride's mother's, Nansemond Co. Va., Jan. 18, 1911, Mr. Letcher Algeon Bartlett and Miss Yillie E. Sullivan.

Bowden-Hersie.

At No. 207 Chestnut St., Suffolk, Va., Jan. 29, 1911, Mr. J. Rufus Bowden, of Southampton Co., Va., and Miss Erma C. Hersie of Southampton Co., Va.

Boone-Holland.

Mr. Howard Sion Boone of Crockett Co., Tenn., and Miss Ruby Doris Holland of Windsor, Va., were married at her sister's, Mrs. Eley's on Washington St., Suffolk, Va., Feb. 22, 1911. The happy young couple took the train for Richmond and the Southern cities.

Duck-Turner.

At the home of the bride's father, Isle of Wight Co., Va., Feb. 2, 1911, Mr. Elisha Duck and Miss Callie Turner, daughter of Mr. John Turner. Both of Isle of Wight Co., Va.

H. H. Butler.

Holden-Winston.

There was a beautiful marriage at Youngsville, (N. C.) Christian Church Dec. 27, 1910, when Mr. Sidney C. Holden led to the altar Miss Martha Estelle Winston. The church was filled to overflowing with interested kinspeople and kind friends who came to witness the happy event. The church was beautifully decorated. Miss Estelle Clements sang "Because God Made Thee Mine." Rev. Jas L. Foster officiated. The attendants

were Mr. L. E. Winston and Miss Mary Shepherd Ellis, Mr. Robert Etheredge and Miss Laura Jeffreys, Mr. Will Hardister and Miss Madie Allen, Mr. G. C. Holden and Miss Lora Johnson, Mr. Edwin Winston and Kate Holden, Dr. C. H. Brooks and Miss Marjie Macon. Ushers, Dr. A. R. Winston, Lillie S. E. Winston, Capt. B. B. Jeffreys, and Sheriff W. M. Boone.

After the marriage bridal party drove to the home of the bride's parents, Mr. and Mrs. J. C. Winston and enjoyed refreshments. Mr. and Mrs. Holden start out happily in life. Elon students and the many friends far and near join in congratulations and best wishes.

Jas. L. Foster.

Howell-Davis.

On Wednesday, March 8, 1911, at the home of the bride's father Mr. J. C. Davis 209 N. Salisbury Street Raleigh, N. C., Miss Annie Pearle Davis became the bride of Mr. Charlie Smith Howell of Bennettsville, S. C. The maid of honor was Miss Beulah McKee Reynolds of Merry Oaks, N. C., a cousin of the bride. Mr. Joe Carr of Hamlet, N. C., acted as best man.

Little Miss Fleetner Summers of Raleigh and Master Jarome Thomas, a nephew of the groom from Salisbury were flower children.

Prof. Mears of Raleigh played "Mendelsohn's." wedding march, and also during the ceremony "Sweet and Low," Rev. A. P. Baibee officiated.

Miss Davis is one of Raleigh's most popular young ladies. Mr. Howell is conductor on the Seaboard Air Line. A reception was given after the ceremony in honor of the guests. The bride and groom received many beautiful and useful presents.

Mr. and Mrs. C. S. Howell left on the southbound train for Cuba, and will be at their home in Hamlet after the 25th of March.

A Cousin.

DIED.

Scott.

John Morgan Scott was born Nov. 30, 1871, and died March 1, 1911, aged 39 years, 3 months and one day. He was married to Miss Maude Arnold Taylor Dec. 29, 1909. He suffered for the past 6 months, but was confined to his bed only about 3 weeks. All that love and friends could do was done but could not overcome the dread disease. He leaves to mourn their loss a devoted wife, a little babe, Ruth, too young to know the loss of father. Deep sympathy is felt for the young widow and the aged father who was much grieved at the loss of his son.

Bro. Scott was for years a popular

traveling man in the West; he was a friendly man and clever citizen.

The burial was from Lebanon Christian Church. Beautiful flowers were placed on the grave showing the love and esteem of those left in sorrow.

Jas. L. Foster.



THOMAS R. GASKINS.

Tribute of Respect.

At a stated communication of Harmony Lodge, No. 149, A. F. A. M., Feb. 18, 1911, the following preamble and resolutions were unanimously ordered or adopted.

Whereas, on the 23rd of December, 1910, the Supreme Master of the universe saw fit, in His providence, to remove from our midst our beloved brother Thomas R. Gaskins in the 76th year of his age, therefore,

Resolved, That in the death of Bro. Gaskins the Lodge has lost one of her oldest, most punctual, best and most popular members, and the Craft generally a Mason in the true sense.

Resolved, That in his death the community, in which he spent all of his days, has lost one of its most exemplary citizens, and his church, one of her most zealous and ever faithful members.

Resolved, That a copy of these resolutions be spread upon our Minutes, a copy be sent to the widow of our deceased brother; and a copy for publication be sent to each of the following papers: The Christian Sun, The Suffolk Herald, and The Virginian Pilot.

W. T. Jordan,
R. H. Williamson,
Geo. T. Rawls,
J. A. Williams,
Committee.

Lea.

Died during the night of Feb. 11, 1911, Martha Elizabeth, infant daughter of Mr. Y. W. and Mrs. F. M. Lea, Burlington, N. C. The little one had not been well, but was not considered serious, and so her death came as quite a shock.

The funeral services were from the home, Sunday afternoon Feb. 12, and the burial was at McCray, N. C. May the Healer of broken hearts comfort the bereaved ones.

P. H. Fleming.

Fitch.

Whereas it has pleased our heavenly Father to remove from labor to reward our brother, W. J. Fitch, Therefore Resolved,

1st. That in his death we have sustained a great loss from our church and community, that a good citizen, a good neighbor, a good husband, a kind father, and a worthy officer of our church has been taken from us.

2nd. That we will cherish his memory and emulate his worthy example.

3rd. That a copy of these resolutions be sent to the Christian Sun, the Burlington News, and State Dispatch for publication, and to his bereaved family.

Jas. A. Diekey,

H. C. King,

L. M. Johnson,

G. T. Hurdle.

Duke.

At his home near Stever, Nansemond Co., Va., Dec. 20th, 1911, Mr. Buwell Duke, aged about 74 years. Mr. Duke was greatly beloved by all who knew him and will be greatly missed in his home and community. He leaves a devoted wife, one obedient and loving son, one grand-child, one brother, Mr. William T. Duke of Stever, Va., one sister, Miss Nancy Duke and many friends. The funeral services were conducted at the M. E. Church, Stever, Va., by the writer and his remains were laid to rest in the cemetery near by to await the resurrection. H. H. B.

Joyner.

Jan. 29, 1911, Herbert Gray, the little son of Mr. and Mrs. John Frank Joyner, aged 17 months and about 14 days. The funeral services were conducted at their home on Wellons St., by the writer and the remains were laid to rest in Cedar Hill cemetery. "Suffer little children to come unto me, and forbid them not for of such is the kingdom of God."

Benton.

At her father's near Suffolk, Va., Feb. 22, 1911, Edna R. Benton. The much beloved daughter of Mr. and Mrs. Samuel

Benton of Bethlehem church, aged 12 years, 9 months and 26 days. The dear parents and loved ones have the deepest sympathy of their many friends. The funeral services were conducted at Mr. John Taylor's her brother-in-law's where she went to see her sister and was taken sick and died, and her remains were laid to rest in the family cemetery. May the bereaved ones find comfort in Jesus who says, "Lo I am with you always, even to the end."

Beaton.

Mrs. Martha Ann Beaton, widow of the John H. Beaton, died at the Memorial Hospital, Richmond, Va., Feb. 23, 1911, aged about 76 years. She leaves several nephews and nieces, among them are Mr. William Johnson of Ivor, Va., Mr. Fred Johnson, who has been staying with her since her husband died, Mr. D. J. Bowden, of Norfolk, Va., Joseph G. Johnson of Isle of Wight Co., Va. She was one among the oldest and best members of Mt. Carmel Church and will be greatly missed. Funeral services were conducted at her home by her pastor and her remains were laid to rest in the family cemetery.

Holland.

Jesse E. Holland, aged 59 years, died at his home in Suffolk, Va., Feb. 27, 1911. He had been sick for two years or more. He was a member at Bethlehem Church. He leaves a devoted wife, one daughter, 3 brothers, 4 sisters and many friends. The funeral services were conducted by his pastor at his home and his remains were laid to rest in Cedar Hill cemetery. The Lord bless and comfort the dear loved ones.

Nelms.

Edward M. Nelms, the little baby of Brother and Sister Phenious D. Nelms, near Bethlehem Church, Nansemond Co., Va., Mar. 7th, 1911, aged one month and 23 days. The funeral services were conducted at Bethlehem Christian church, by the pastor and the remains of little Edward were laid to rest in the church cemetery to wait the coming of Him who loveth little children.

H. H. Butler.

Hinsshaw.

Ruth Caroline Hinsshaw (nee-Edwards) was born Feb. 23, 1853, and died March 3, 1911, aged 58 years and 3 days. She was united in marriage to Jabin Hinsshaw on December 28, 1871 and they lived happily together for more than 39 years, when death separated them. To this happy union were born ten children, seven girls and three boys. Two of the daughters preceded mother to the spirit world.

When a young girl, Sister Hinsshaw professed faith in Christ, and united with Pleasant Hill Church, Alamance Co., N. C., and remained true and faithful till death.

She was a devoted wife, a loving mother, a kind neighbor, and was loved by all who knew her.

The funeral services were conducted by her pastor from her home church, Sunday, March, 5th, 1911, in the presence of an overflowing house of sympathizing relatives and friends.

She leaves a husband, eight children, together with many relatives and friends, who mourn their loss.

L. I. Cox.

Strader.

Nancy B. Strader (nee, Dalton) departed this life March, 12, 1911, at her home in Forsyth County, N. C., being 69 years, 11 months and 4 days old. She was married to Deacon John Strader, she being his second wife, in the year 1891, and they lived happily together.

Sister Strader united with Salem Chapel Church, when only a young girl, and remained a devoted member till death.

She was perfectly devoted to her husband, and always tried to labor for his happiness.

Sister Strader was afflicted for several weeks before her death. She bore all her afflictions patiently and was resigned to death, and willing to go; her only regret was leaving her dear husband here alone.

The funeral services were conducted by the writer from Salem Chapel, March 13, 1911, and her remains laid to rest in the church cemetery at that place.

L. I. Cox.

Death of Deacon W. A. Culberson.

On the 29 of Jan., our Brother and Deacon of Durham Christian Church was called from labor to reward leaving a sad home indeed, a loving wife and six children only two being able to earn a livelihood. The writer was intimately associated with this dear brother, and for nine years he was a faithful member of his church.

Morris.

Feb. 22, the angels came to the home of Brother R. H. Morris and wife and removed to her heavenly home Sister Iola Morris, aged 16 years, after a lingering illness. She leaves to mourn their loss a father, mother, and brother, a great number of little girl friends who were lovingly associated with her in the Sunday-school. It was my pleasure to know Iola since she was tender in years. She was very faithful to her Sunday-school, and all the services of Main St. Christian

Church Durham while I was pastor and during her illness she remembered fondly her class and often expressed a desire to be able to go to Sunday-school.

The funeral was conducted at Main St. Church by Rev. J. O. Cox and Rev. Mr. Marshall, and the writer, after which we laid her body in Maplewood cemetery to await the resurrection.

A. P. Barbee.

White.

Mr. Rufus White died Jan. 17, 1911, at the home of his father, W. H. White, Raleigh, N. C., after an illness of about two weeks with fever. Mr. White was 27 years, 7 months, and 9 days old, and was a good Christian. He leaves five sisters, three brothers and a father to mourn their loss. He will be greatly missed in his church and community, but most of all in his home. May the Lord comfort and keep the bereaved ones in this time of sadness. He was laid to rest Jan. 18, 1911 to await the resurrection.

A. Friend.

Wells.

James Olly Wells was born May 3rd, 1873 and died March 6th, 1911, aged 37 years 10 months and 3 days. He was converted and joined the church in early manhood. From his youth up he was in the services of the church and died a loyal and faithful member. He was leader in the singing for years and till too feeble to attend. Some years ago he was elected deacon. He had been a faithful Sunday-school worker for years and had served as Superintendent till too feeble to attend service. He married Miss Bettie McAden, Jan. 2, 1896, who survives him, with four children, a mother, three brothers and six sisters. His sickness had continued for two years and his suffering had been deep and severe. He expressed full hope in Christ and was not afraid to die.

The funeral services were held at Lebanon church, Caswell Co., N. C., by the writer and his remains laid to rest in the rapidly filling cemetery.

He was a good husband, a faithful Christian and useful citizen.

Jas. H. Foster.

Dean.

Mildred Anne Dean the wife of J. S. Dean was born April 17, 1857, and died Feb. 26, 1911 at the age of 53 years, 9 months and 9 days. She was a Christian woman, though I believe not a member of any church, and expressed herself as ready to go. Funeral services were conducted at her home about three miles from Shenandoah City, and the remains laid to rest in a cemetery not far away.

A. W. Andes.

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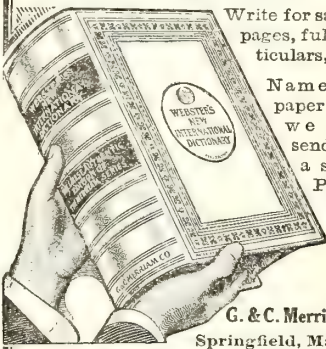
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" Caraleigh	8:10	1:23	6:45
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" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
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" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
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VOLUME LXIII.]

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[No. 13.]

J. O. Atkinson, Editor.

GREENSBORO, N. C., MARCH 29, 1911

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INJURIOUS READING.

The remarks of the following article are not intended to condemn novel reading, however unwise the surrender to that practice may be: for novels do not usually deceive their readers, and many a novel teaches truth. The points concerning novel reading are, to discriminate, not to waste time, and not to surrender to mental stimulant.

But I refer to matter set before the public by an author whose words reveal that he is not sincere in his writing.

It is unwise for a young minister, or any young person, to read the writings of an author who is either personally dishonest, or whose statements are found to be unreliable. It is even unsafe: for such author, in his own career, has lost the power of instinctively discerning truth, and even for himself trusts to reasonings that are unsound; at some time, or times, in his own past life having labored to believe a lie, and having combined and interwoven arguments and evidence for such purposes. In his own experience having surrendered to the untrue, he has grown into the condition alluded to by the Apostle Paul in 2 Thes. 2: 10-12:

"They received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth."

Such a writer will state reasonings in a way to mislead his reader by insidious and suggestive ideas, possibly being unconscious that he is teaching a lie. His life habit has become that of an actor, and not that of a doer. Reality has disappeared from his purposes, and his finger-board is not determined by the pole-star of liberty (notwithstanding his claims) but by preferences. In this state he may not intend to deceive, but his writing is unsafe. Young ministers should avoid it: for there is nothing more important than by the child that has never heard a lie, the natural instinct for truth possessed nor been deceived. Preserving that child-like quality, you will gradually form the truth habit, which will save you from many a weary hour of investigation, at whose conclusion you might otherwise still be groping in uncertainty.

Preserving your child-truth-habit, you will perceive and grasp truth apparently intuitively; sometimes almost as free from labor of testing facts, or balancing evidence, as a merchant's scales when sinking, or rising, under the argument of weights or measures. Shutting your mind against every thing uncandid or insincere, you will also even have perception of character denied to those who make their minds and hearts a highway for the tramping demons of deceit. Sooner or later any error that is given even temporary hospitality in the human mind, fixes itself for permanent residence there, and hinders the entrance of the angels of truth, and obstructs their glory and helpfulness.

But if you preserve the truth habit, you will be like Sir Isaac Newton, who foresaw much truth that in his day was yet undiscovered (because of the state of science at that time), but has since been demonstrated, or been discovered. He had the truth-habit so fixed, that he sometimes instinctively perceived truth, or seemed to feel it. Such capacity is of far greater value than the much praised practice of listening to all pleas. That practice does not make a man broadminded, or liberal: it sometimes makes him shallow, or uncertain.

Jesus had such ideas in mind when he used the following words:

John 8: 47. "He that is of God heareth the words of God; for this cause ye hear not because ye are not of God."

John 18: 37. "Every one that is of the truth heareth my voice."

And John, the beloved disciple, had such ideas in mind when he wrote the following:

1 John 4: 6. "We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error."

Such instinct as that of Sir Isaac Newton, of John, of Jesus, is highly important. In order to get such instinct, be quick to drop an author who is insincere. As you would not bargain with a dishonest merchant; just so, read not an insincere author. For, if you do, at some time you will be misled, losing your keenness of vision for truth.

J. J. Summerbell.

Dayton, Ohio.

TWENTY-EIGHTH ANNUAL CONVENTION OF THE NORTH CAROLINA SUNDAY-SCHOOL ASSOCIATION.

High Point, April 26, 27, 28, 1911.

The greatest Sunday-school meeting of the year for this State will take place in High Point, April 26-28.

The music will be in charge of Mr. and Mrs. Charles Butler. Mr. Butler has been for several years past with Dr. R. A. Torrey in his evangelistic tours. He is well known as a leader of evangelistic singing and as a soloist of unusual ability. His wife has a very sweet soprano voice. Their solos and duets are inspiring and uplifting.

The railroads have granted reduced rates from all parts of the State. The tickets will be sold on the certificate plan and will be one and one-half fare, plus 50 cents for the round trip. Tickets will be on sale from April 22-26, with final limit May 2nd.

Each county is entitled to as many delegates as there are townships in the county. This does not mean that every township must be represented, but that the basis of delegation shall be the number of townships in the county.

All delegates will pay a registration fee of \$1.00. This will be paid at High Point when assignment to home is made. All delegates will receive—Entertainment during the convention, a seat in the convention with county delegation, a souvenir badge, a convention program, a right to a voice and vote in all the deliberations of the body, helpful literature of various kinds.

Entertainment will be provided all delegates by the citizens of High Point, during the three days of the Convention.

Mr. Marion Lawrence, General Secretary, and Mr. W. N. Hartshorn, Chairman Executive Committee, will be the representatives of the International Sunday-school Association.

The Convention is interdenominational. Those desiring to attend should send their names to their County Association Secretary or to J. Van. Carter, General Secretary, Raleigh, and receive appointment as a delegate.

Language was given to us that we might say kind things to one another.

EDITORIAL.

LOOKING UNTO GOD.

("Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45: 22. Golden text for Sunday, April 2).

There are times when a king is helpless and a prince powerless. Such a time as that had come in Israel when the lesson of today was penned. Royalty takes a back seat, pomp prevails not, and the great become insignificant. Maidens are more powerful than masters, servants are more efficient than sovereigns, and an humble prophet of God puts to shame, but saves from distress and great anguish, a mighty king.

In the extremity of life no king is powerful enough to bring relief. Naaman the Syrian had arrived at an extremity, but neither the king of Syria nor the king of Israel could render him the need service of relief. What two kings with all their resources could not do, a message borne in the mouth of a servant, could easily and effectually do. God always employs simple means to accomplish great and wonderful things. The Jordan was not a clear and beautiful stream, but a muddy and uninviting one. Its waters, however, availed to cure Naaman of his leprosy because God willed it.

It would seem that God's power has been so often manifest to those who trust Him and obey him that long before now all peoples every where would be ready and willing to look unto Him and be saved. Yet they are not. Why? There are several reasons.

1. Man is rebellious. He wants his own way about things. He thinks he knows. He is full of self. He thinks his way is the best way; and it is wonderfully hard, by any sort of teaching or example to prove to him that this way is not the best way, Naaman, afflicted and on the verge of a hideous death, came near to losing the blessing, and but for the importunity of his servants, in all probability would have lost it, even when it was within his reach. Naaman, diseased unto death, was full of haughty and obstinate pride. He therein typifies a great number of men and women. We want to do things on a grand scale, or not at all. We want a kid glove salvation. We want the blessings and benefits of life to come our way, or not at all. We are not willing to be humble of spirit, contrite of heart and mind and soul. We are obstinate and rebellious.

2. Men are not ready nor anxious to realize God. We are loath to believe the good, and ready to appropriate and

give credence to the bad. If a good man tells us what God is and has been to him, we will not readily believe what he says, not sufficiently to follow him at any rate. We have to come to believe God ourselves, and appropriate Him in our own lives. We do not inherit salvation, righteousness, a close walk with God. We have to appropriate this, each one does for himself. God is not seen of the eye or touched of the hand; but He must be realized in the soul. We are not anxious to yield to Him the soul, the self, the full and complete self. God is good, but the wicked love their wickedness and are not ready to believe you when you tell them how good God is.

3. Men have their preconceived ideas and notions about being saved, and they do not easily yield these. It is very difficult to make men give up saying "I know," and instead get them to say "I do believe; help thou my unbelief." Man so much rather "know" his own way than to "believe" God's way. Rev. F. B. Meyer has well said:

"Naaman nearly missed the blessing he sought because he relied upon his preconceived ideas: 'Behold, I thought.' He had his own philosophy, his own idea of how salvation might come to him; and there is no greater obstacle to salvation than our expectations. We have to forsake our own ways, plans and expedients, and throw ourselves simply on God's mercy (1 Cor. iii. 18). Naaman's pride received one further rebuke when he stooped to wash seven times in the turbid waters of the Jordan instead of the clear mountain streams from Lebanon which flow through Damascus. We must not suppose, of course, that there was any virtue in the Jordan, but to bathe there was a searching ordeal for the proud Syrian captain. We must be saved in God's way or not at all. The Cross seems foolishness and a stumbling block, but there is no other way by which we can be reconciled to God. Men may refuse the Blood of the Atonement, but 'there is none other name given under heaven whereby' they 'can be saved.'"

THE LAYMEN'S MOVEMENT.

When those great missionary rallies were held among the laymen in this, and in other States, the speeches were so eloquent, the audiences were so inspiring, the literature was so attractive, that we thought the laymen had indeed arisen, meant business, and were determined to do something.

But some how we are not hearing much about it now. The "movement" doesn't seem to move, certainly not in this Christian Church of ours. When and where preachers were present, namely, in Con-

vention and Conference, there was much good talk about it all, and we believe secretaries were elected. So far as we know those secretaries have been silent in seven languages ever since. Brother Johnson of Charity and Children, and himself a layman, closed an editorial on the "Movement" the other day with this comment. "The preachers are the main stay of every moral movement of our time. They must move us laymen into line if we ever get into line at all." And it does seem that way—especially as to this "Laymen's Movement" that seems to have balked.

GIDEONS AND THE BIBLE.

Do people just buy Bibles, or do they read them? Do they possess themselves of the good Book because it seems the right thing to do, and because it makes one more comfortable to have one around, or do they read them when bought? This is a question. There is an organization of drummers who call themselves Gideons and believe that people generally need to read the Bible more, and believe much good would come of reading it more. So the Gideons are placing the Bible in almost all the large hotels throughout the country. The Evening Chronicle thinks well of this movement and comments in this manner upon it. "It has been in progress for months past and many instances of good results have been noted. The Philadelphia Press calls it 'a pious and useful work.' and one that cannot fail to bear good fruit. Educators, The Press says, bear testimony to the lack of Biblical knowledge among the students at leading colleges and universities. Evidently the Bible, though circulated by millions, is no longer generally read in the home. Young men who would be ashamed to admit ignorance of an allusion to the mythology of ancient Greece, do not understand an ordinary scriptural reference. The 'drummer' who finds a Bible in his bedroom at the hotel may have childhood memories recalled to him and read through sentiment. Or, seeing the Bible, may awaken either a religious impulse or simple curiosity. From whatever initiative one takes to Bible reading, the result cannot fail to be an increase of spiritual culture, intellectual breadth and literary appreciation. There is no more interesting book in the world of literature than the Bible, in itself the wonderful literature of a wonderful people. And of all the monuments of English literature, the King James version of the Hebrew Scriptures is the greatest. The Gideons are doing a splendid work, not only for their fellow-traveling sales-men, but for the hotel guests, who will profit by the distribution of the Book of books.

THE FAITHFUL SUPERINTENDENT.

We took occasion to write in these columns recently of the great and good work many faithful Sunday-school superintendents were doing without reward and without any thought of reward. They labor through the years, attending their schools promptly and regularly winter and summer, and often in face of depressing circumstances and with disadvantages and discouragements facing them in their work.

When the lines were written we were wondering if there were not such superintendents amongst us, and we have now before us the testimony of one such superintendent. "I am writing this," runs the letter, "to assure you that at least one humble superintendent has been encouraged by your article in *The Sun* on 'The Faithful Superintendents.' I am one of them who does not know all there is in the books and does not always have time to prepare the lesson as I would like. I have to face all the problems mentioned and many more. I know I am not big enough for the position and I often feel like I want to get out for fear I may stand in the way of progress. But such words encourage me to press on, and do the best I can. I believe the preachers do not know how much good it does us poor unlearned, uncultured church workers to know that they appreciate our feeble efforts.

I have been Superintendent of a large country school for five years. I believe I see great possibilities in the work, if they only had a bigger leader. I ask you to pray God to send one to take the place and do the work that I know well enough needs to be done."

Out of such a spirit as that God develops wonders in our Sunday-school work, and blesses with His approval the faithful ones who toil and labor without reward or the hope of reward, for the advancement of His kingdom.

It is not the amount of learning, the amount of culture, the amount of scholarship we carry into a work that measures the success of it, but it is the amount of loving loyalty, devoted energy and consecrated effort we carry into it that God uses and will use to bless, increase and multiply.

Again we say, God bless the many faithful Sunday-school superintendents, who, hurried and burdened with their affairs all the week, take some of their time and thought for the great work laid upon them and who without reward or even thought of reward go to their schools every Sunday to do and to give the best they have and know and can.

CURRENT COMMENT.**The Truth of Text-Books.**

A good friend of this writer's used to say "Paper cannot help what is put on it." In the coca cola investigation now on before the federal court at Chattanooga some wonderful things are happening. Among them here is one. Certain medical experts, "teachers and professors of medicine" in some of the most noted medical schools in this country were put on the stand by the coca cola people to prove that certain elements used in making coca cola were not poisonous. The "professors" swore that said elements were not poisonous. When confronted by their own books, books of which they themselves were authors, in which they had written and were teaching that these elements were poisonous, two of these distinguished authors testified that they had copied the statements referred to and that they were not true, and a third testified that much he had written in his book was untrue.

This indeed is astounding. One now wonders whether the statements in the books were false, or the testimony of the authors on the witness stand was false. One must be false as the two exactly contradict. Surely paper cannot help what is put on it, and not even all we read in print is true. But truth is dear and sweet and precious and is worth seeking for at any price. There is a Book whose testimony is sure and whose truths have been tested and proven by unnumbered witnesses through the years. That is the Book of books.

—There was a fearful fire in New York last Saturday when 142 employees, mostly working girls in a shirt-waist factory, were burned to death or were killed in endeavoring to escape. The building was ten stories high and there was not a single fire escape on the outside. Most of the deaths were on the 9th and 10th floors. It does not seem possible that a city of modern times would allow a building of such height without fire escapes.

—The Young People's Convention of our Southern churches meets at Elon College, April 15, 16, 17. This is the second biennial session. All Sunday-schools and Christian Endeavor Societies should send delegates. Prof. S. M. Smith, Norfolk, Va., is president. An elaborate program has been arranged.

A Vigorous Fight:—If the United States does not succeed in its warfare against tuberculosis it will not be from a lack of means and effort. Besides the millions by private individuals in homes and hospitals in behalf of loved ones and friends, fifteen million dollars were spent

in the organized fight against the "white plague." This was twice the sum spent the previous year, and the likelihood is that a much greater sum will be spent the present year. There were tuberculosis expositions throughout the country and agitation was active in all quarters against the encroachments of the dread disease. Such intelligent and organized effort must result, ultimately, in the decrease of the death rate from this cause. Sanitation prolongs life and salvation saves life. The two should go together.

Beyond Politics.—There is certainly one great and good effect of having some of our distinguished citizens beyond the reach of party politics. No longer subject to political bitings and bickerings, some of our federal court judges, holding office as they do for life, or during good behavior, make most useful and helpful citizens, even outside the sphere of their judicial occupations.

North Carolina now boasts such a citizen in the person of Hon. Jeter C. Pritchard, of the United States Circuit Court. There was a time when men of one political party would not listen very long to Judge Pritchard. He was then talking politics and as a party man was supposed to be biased and prejudiced. Not so now. Judge Pritchard's politics is never mentioned now; but where great moral issues are at stake he is sent for and is heard to great acceptance. It was so in our prohibition campaign two years ago. It has been so often. Where great movements for the betterment of the citizenship are on foot, Judge Pritchard is sent for—not to talk politics any more, but, in being beyond that, to talk moral and civic betterment.

Raleigh, our capital city, is moving to build a Y. M. C. A. Judge Pritchard was sent for. He came—and in truth he delivered a masterful address. It was beyond politics. It had to do with even better things. Hear this opening paragraph:

"I appreciate the honor of being your guest on this occasion. The work you have undertaken is of the utmost importance and I am glad to know that the good people of our capital city have at last determined to erect a suitable building for the Young Men's Christian Association. I have had a varied experience in public affairs and I do not hesitate to say that were it not for the Christian religion, the ministers of the Gospel and the civilizing influence of the Christian men and women of this country the judges would be powerless to declare, and the sheriffs to enforce the law. The best investment that any community can make is in the estab-

Continued on page 6.

INCREASING THE NAVY.

The following are the salient points of a speech in a debate at Elon College by M. Roberson on the negative side of the query "Should our last year's appropriations to the Navy be increased by fifty per cent for the next ten years. It was a fine address and won the orator's medal for the speaker:

In 1910 our appropriations for the navy were one hundred and thirty six million dollars. This year it is one hundred and twenty-eight million, eight million dollars less than last year. This furnishes the means for two new battleships and other boats such as the navy department ask for. Should we increase our appropriations fifty per cent it would be one hundred and eighty one and one third million dollars, which is forty seven and two third million dollars more than the appropriations for this year. This enormous increase would build two thousand four hundred and eighty three churches, at a cost of twenty thousand dollars each.

The effect our navy has on other nations is the same as if our next door neighbor were to come to us and say; "Let's live in peace, let's have peace as our policy." And they were to go build up a great wall between you, and train their boys for soldiers and teach them to watch you in every thing you do. Surely you would lose confidence in them and start out making preparations to protect yourself. This has been the policy of the U. S. and is still its policy.

We have no right to invite other nations to put down their armaments and come with us in peace and unity, until we have put our armaments down.

In thirty years we have increased our population eighty five per cent, our wealth one hundred and eighty-five per cent, but we have increased our national expenses four hundred per cent. The navy officials of the U. S. do not remember that we become a great world power without the assistance of either army or navy.

What we need today is not an increase in battleships, but an increase in coast defenses. The amount that is spent to make two battleships each year would, if used in building defenses on the Pacific Coast, make it impossible for effectual war. All we need on the Pacific Coast is enough coast defenses to keep any nation from landing and getting coal from the U. S. It is impossible for any nation to make war with the U. S., for it takes all a battleship can carry to make the trip across the ocean and back, not leaving any to fight with.

Some may say that we should increase our navy because other nations increase theirs. Why so? We are looked on as

no other nation, we are known as a Christian nation and a peace maker throughout the world. So why do we continue to deceive the world? We as a nation are better fitted to establish international peace than any other nation. Why not show to the world that we are a Christian nation, and a peace maker, by sending representatives to every nation of the world to organize Christian and Peace Conferences, making it possible to establish peace and Christianize the nations of the world. This could be done with less than one third of what it takes to keep a big navy like we have today, and surely it is the best, cheapest, and surest way to have peace.

The President's message to Congress each year is based on the peace that exists between the U. S. and every nation. Still we continue to increase our navy, which means war. "Knock and it shall be opened unto you, seek and ye shall find." This is the U. S. today as she is knocking for war by increasing her navy.

It has been said that the U. S. was more able financially to have a big navy than any other nation. We want to continue to be able, and if we continue to increase our navy we will soon be like Germany and Russia. Statistics show that Germany gave bonds and borrowed three hundred million dollars last year, and statistics show that she has more paupers than any other nation in the world, and that they are increasing every year. And that all British problems are increasing. The navy experts of Russia in 1908 planned for a new billion dollar navy, notwithstanding its present debt is four and a half billion dollars; and to pay her current expenses she is compelled to borrow seventy five million dollars every year. Now, if we increase our appropriation at the rate of fifty per cent annually we will soon be as Russia and Germany.

"Be not deceived, whatsoever a man soweth that shall he reap. If he sows unto the spirit, of the spirit shall he also reap. If he sows unto the flesh, of the flesh, he shall reap corruption. If he sows the seed of righteousness, he shall reap manhood. If he sows the seed of war, ye shall reap bloodshed and slaughter."

The head officials of the U. S. not only owe it to their own country, but they owe it to the people of the world, to take the first step to establish a national legislature calling for Universal peace, and compelling the officers of the government to take the step which are necessary to promote peace among all nations.

There are so many ways that we can settle disputes that may arise between the U. S. and other nations without putting so many lives at stake, not saying any thing of the cost. The war between Japan and Russia was settled by the Monroe

Doctrine, after two years of hard fighting.

Now, I shall show you a few of the really worthy and appealing objects to which a whole or a part of this appropriation for the navy can be more advantageously and beneficially devoted. One hundred and thirty six million dollars was the appropriation for 1910. It would buy thirty four thousand farms at a cost of four thousand dollars each. It would build sixty eight hundred churches through our country at a cost of twenty thousand dollars each. It would furnish the means of education through a four year course to sixty eight thousand men and women at a cost of five hundred dollars every year. Fifty manual training schools could be built and equipped for the cost of one battleship, furnishing the room for teaching the different trades to seventy-five thousand men and women each year. The cost of one battleship would build a macadam road from Chicago to New York. Forty Y. M. C. A. buildings could be built and equipped at three thousand dollars each, each building accommodating the young men in a city of two hundred thousand people. One fourth the cost of one battleship would furnish the means for five mail routes to London and different places abroad, every year. Three fourths the cost of one battleship used in the construction of irrigation works in Salt River Valley Arizona, would reclaim two hundred and forty thousand acres of land, and provide homes for eight thousand families and increase the value of taxable property twenty four million dollars every year. This increase is only one fifteenth what the whole appropriation would accomplish, making the whole appropriation three hundred and sixty million dollars in crease every year. The White Mountain forest two hundred and fifty thousand acres burned over and un-productive lands can be purchased and planted for the cost of one battleship. For the cost of one battleship we could have one third more R. F. D. Routes through the United States than we have now. And for the cost of one battleship, we could build four hundred post offices at a cost of thirty thousand dollars each. One twentieth of the cost of one battleship would furnish the means to build a library in Raleigh, our capital city at a cost of five hundred thousand dollars. Dr. S. A. Knapp said, "Turnips, pumpkins and beets are a better protection than bullets against foreign invasion. If congress would give but one half of a battleship, I could put an expert demonstrator in every country in the U. S. and do more than a dozen battleships for the promotion of our welfare and security, and the cost of living would be reduced fifty per cent.

Now, I have shown only a few of the

many appealing objects to which we could use this appropriation to a better advantage. Just so long as we continue to increase our navy, we will continue to settle our disputes by the horrible thing called war.

The Brittain with a navy equal to any other two have learned at the eleventh hour that a big navy was no safe-guard unless backed by over a million citizens. The fever of militarism is like all other fever; unless checked it is sure to burn the patient up, and the sooner this fever is checked in the U. S. and with every nation the better it will be for the whole world at large.

No two nations ever fight whose influential citizens know one another. Why not get acquainted with our eastern neighbors? In the arts of peace we are their superior, in the arts of war, China can become our equal in a single generation. They run through a stage of evolution swiftly, and come to perfection early. The virtues of a Christ-like spirit are the beautiful growths of a thousand years, and we are insane if we are willing to jeopardize what we have gained by infinite sacrifice and effort, by entering a field upon which victory depends, upon neither beauty of spirit nor nobility of heart, but upon the shrewd manipulation of physical forces. The thing we ought to believe in is peace! We abhor war! It is contrary to our nature, opposed by our religion, hostile to our ideals and traditions. We do not believe in settling disputes by force. We believe in reason. See our hands, we carry no bludgeons. Search us, we own no concealed weapons. Trust us, for we are going to trust you. Let us work together for our mutual advantage and for the progress of humanity. "If we as a nation will do this it will not be long before the nations "shall beat their swords into plowshares, and their sheaths into pruning hooks; nation shall not life up a sword against nation, neither shall they learn war any more."

Their first church and parsonage buildings were erected at Ishinomaki in 1891.

Additions to the missionary force have been as follows:

Rev. and Mrs. H. J. Rhodes, of Pennsylvania, 1889 (resigned in 1892.)

Rev. and Mrs. A. D. Woodworth, of Indiana, 1892.

Miss Christine Penrod, Indiana, 1892 (resigned in 1907.)

Rev. E. C. Fry, of Rhode Island, 1894.

Miss Susie V. Gullett, of Illinois, 1894. (She is now Mrs. E. C. Fry.)

Miss Alice M. True, of Massachusetts, 1898.

Rev. and Mrs. E. K. McCord, of New Hampshire, 1901.

Rev. and Mrs. C. P. Garman, of Ohio, 1906.

Mission homes were provided as follows: Tokyo, 1895; Sendai, 1902; Utsunomiya, 1905.

Other church buildings have been purchased or erected in Oji, 1894; Tokyo, 1902; Sendai (with parsonage,) 1909.

Total property valuation, \$14,250.00.

Missionaries reside at Tokyo, Utsunomiya, Sendai, Ishinomaki.

Thirty stations and outstations are occupied.

Thirty-three Sunday-schools are conducted, two being in Tokyo, six in Utsunomiya, and four in Sendai.

There are eleven organized churches: Tokyo, Oji, Akabane, Utsunomiya, Sendai, Ishinomaki, Wakayanagi, Iwaideyama, Wakuya, Tsukidate, Ichinoseki.

Total church membership in 1910, 781.

Baptisms during year closing July 1, 1910, 62.

Received by letter in same time, 11.

Total Sunday-school enrollment, 2,346. Christian Endeavor Societies, six with 89 members.

One self-supporting church in Tokyo.

Money contributed by Japanese churches, \$755.53.

Appropriation for Japan for year 1911, \$10,000.00.

One Theological School in Tokyo, with faculty of three, and with five students for year past.

One Girl's School in Utsunomiya, with faculty of seven, and with thirty-one students the past year. Whole number connected with the School, 38.

Beginning of school year is April. First regular class will graduate April, 1911.

Number of missionaries, 9.

Number of Japanese workers under pay averages about 16, exclusive of faculty of Girls' School.

Japanese pastors, 9.

Bible women, 5.

Monthly expense for Japan, about \$834.

Immediate needs: Larger general funds for general equipment; money for the ex-

pense of the Girls' School; money for church buildings.

We challenge you to help in this splendid missionary work which has been developed within 23 years. What will you do?

Read and study carefully the above and then ask yourself what part have I had in this great work? Somebody's money has brought about the results shown here. In eternity somebody will be called blessed because of noble effort in the spread of Christ's kingdom. If you have not helped, begin now. If you have not done all you could enlarge your offerings at once for the sake of your own soul and that the world might be speedily evangelized.

NORFOLK LETTER.

Daniel J. Bowden Jr. the five year old son of Deacon and Mrs. D. J. Bowden has been critically ill for a week past with a form of trouble that seems to be baffling the physicians in charge. It was a trouble bordering on lockjaw which culminated in a number of severe convulsions the first of the week. His life was despaired of, but he is now much better, and it is thought he may soon be all right again.

I had the pleasure, with a party of others from the Third Church, of attending the services at Lamberts Point Thursday night. Bro. Keys preached a good sermon, which was followed by some eight or ten conversions, all of whom were adults. They are having a good meeting and have had quite a good many conversions.

Sunday had been looked forward to by the people of the Memorial Temple with great expectation and they were not disappointed. It was my privilege after meeting with my school for the opening hour, to go to the Temple and be with them in the closing of their school. It was a good school with 201 present. It was a pleasure to be with them even for a little while. I have spent many pleasant hours with them in their work. And under the efficient leadership of Bro. John J. Pitt, they are doing a good work. I would like to say much about the event which was being celebrated, but Dr. Atkinson was there, and that means that all will be said that needs saying, and much better than I could say it. But I suspect that the good Doctor will be too modest to tell his readers how delighted the people were to have him with them and to listen to the two fine sermons that he gave them.

In the evening just before time for services, Norfolk was visited with one of the worst rain and wind storms of the season, which practically broke up all services at the churches for the evening hour. At the Temple they received 4 new members during the day. J. W. Manning. (Crowded out last week).

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

FACTS ABOUT OUR MISSIONS.

Japan.

Our foreign missionary work began in Japan in 1887.

Rev. and Mrs. D. F. Jones, of North Carolina, were our first missionaries.

Their first station was Ishinomaki, on the seacoast of northeastern Japan (island of Hondo.)

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lishment of churches, schoolhouses, public libraries, Young Men's Christian Associations and other institutions of like character. These are the seed corn of good citizenship."

The Panama Canal.—Experts are now declaring that the Panama Canal will be open for use in 1913. This is two years earlier than was at one time anticipated and shows that Uncle Sam is busy on the great task.

All the sea faring nations of the earth are making preparation to enjoy some of the great advantages to be derived from the use of the canal. It means that the South and Central American countries will be brought near to the doors of the rest of the world and will soon be passing their boundless products, through the many channels of trade, into the markets of other nations. Japan of course represents the activity of the nations in this regard, and that brave and hustling little country is now to get busy at once in building twenty great merchant steamers to ply the Panama Canal and carry its trade from the South and Central American countries. Other nations are getting busy as prospects of opening the Canal grow brighter. We live in a day of big things in commerce, trade, manufacturing, mining, and in religion. "Undertake great things for God; expect great things of God" is the motto of many in our time, and shows the spirit of the age.

Coca Cola:—The case of "The United States against 40 barrels and 20 kegs of coca cola," in the federal court at Chattanooga, Tennessee, has attracted wide spread interest. The case comes up under the pure food act and many experts have been on the stand practically all of whom alleged that cocacola was impure, was a dangerous drug, and once the habit of drinking it was formed, was harder to break than the whiskey habit. One expert, Dr. Busby, had visited South America in order to study the kola leaves and to learn definitely of the effects of the plant. He said, kola contained caffeine and was injurious to the system. Dr. Morgan had experimented with cocacola propertions on rabbits, and the rabbits died.

Dr. John A. Witherspoon, professor of medicine in Vanderbilt University, Nashville, testified that from his observation he had known of from thirty to forty cases where people have become addicted to the coca cola habit, and that at least three of them had been taken to hospitals. He said they suffered with nervousness, sleeplessness and indigestion. He declared that the whiskey habit was easier to break than that of drinking coca cola.

Dr. James T. Searcy, general superintendent of insane asylums in Alabama, stated on the stand that insanity was on the increase in Alabama and that this increase was caused, he thought, principally by nervousness and depression as a result of false stimulation. He stated that coca cola is largely used in Alabama.

Dr. William F. Boos of Boston said that he had experimented with coca cola on animals and frogs, thereby learning, he declared, that caffeine, as used in coca cola, affected the spinal cord, brain and heart, and that its use by human beings had a deleterious effect on mankind.

So whether the United States wins its case or not the people have had the opportunity of learning what coca cola is, and what its effect; and those who really care will profit by what they have learned.

Public Schools:—We have received from Mr. C. H. Mebane of the Department of Public Schools, Raleigh, a bulletin showing the progress of local taxation in this State within the past few years. "In a period of ninety days" says the bulletin "we carried local taxation in one hundred and thirty-five districts during the fiscal year ending June 30, 1910." The income to schools from this source in 1910 was \$877,799.91, an increase of \$60,550.09 over the previous year. Taking all together, loans, bonds, etc., there was raised in 1910 in local tax districts the splendid sum of \$1,171,857.40.

This is very good, and the local tax idea is on the increase, with the promise this year of much more than last year.

This is indeed a movement to the zeal, patriotism and educational pride of the people of these several districts. And for this reason: North Carolina as a State certainly does very little for public schools. Our constitution declares that our schools shall continue at least four months in the year: and yet during this very year, if we have learned correctly, many, many schools in the rural districts where there is no local tax will not run four months, some not longer than three months. With all our talk, educational campaigns, increased and improved machinery, we have not increased to any great degree, the length or the efficiency of free schools, where no local taxes have been voted.

You may put it down that the State of North Carolina is doing exceedingly and shamefully little for its public schools. To us a bulletin showing what increase, or what improvement, our public schools are making out side the local tax districts would be far more interesting than the one before us. That State is doomed to perpetual poverty and ignorance that does not educate from the ground up, from

the beginning; and educate those who do not care enough for education to vote a special tax. The local tax districts may be pointed to as the pride of the few; but the short and inefficient terms outside the local tax districts, throughout the State, are pointed to as the State's shame.

NOTES AND PERSONALS.

—Mr. A. C. Hall, a last year's graduate of Elon College has made good as principal of Calhoun High School, Calhoun, Ga., and has already been asked by his Board to remain another year at a considerably advanced salary. Mr. Hall is a man of talent, character and ability and we are not surprised at his success in the school room.

—"Grace Before Meals" is a neat volume of 167 pages and contains a "grace" for every day of the year, short, reverential, appropriate. Our notice of the little book two weeks ago brought several orders. We can supply a few more 30cts. the copy, cloth; 50 cts. the copy gilt, special cloth. If you have not an appropriate "Grace" in mind, this volume will supply you for any occasion or demand.

—We saw a physical dwarf the other day, small, cramped, fragile, drawn, uncomely to look upon. We so often find stitritual dwarfs, meager of soul, drawn in spiritual makeup, narrow in soul measurement. There are spiritual dwarfs while a sufficiency is offered them to become giants, full grown, free, happy. Spiritual dwarfs, pitiable they are. And there is no excuse for their remaining so.

—The Christian Hymnary new, revised, and much improved, is on sale at The Christian Sun office. We have supplied several churches and are prepared to supply others as we have recently received a new consignment of the books. The price to churches is 50 cts. the copy and freight; single copies 75 cts by mail. For its size and quality this is the cheapest hymn book we know. When supplying your churches with new and much needed hymn books, do not forget your own, The Hymnary..

—The North Carolina Press Association meets in its next annual session at Lenoir, June 20-23. A trip to Blowing Rock, Boone, and other points in the mountains is scheduled, and the editors will have a good time all right. They always do.

—In the cases of the United States against "forty barrels and twenty kegs of coca cola" in the federal court at Chattanooga it was brought out that a very large percent of "Merchandise No. 5." was used in the manufacture of coca cola, but the manufacturers and those interested refused to divulge to the court what "Merchandise No. 5" was, or whence it came.

—We wrote an editorial recently calling upon our laymen to know what they were going to do, what they were doing in fact, with the "Laymen's Missionary Movement" in our churches, and to enquire what had become of those beautiful resolutions we were passing at our Conference and in our Convention with regard to the "Movement." And there hasn't been a laymen interested enough to even write us a line in reply. So we are much of the opinion about the laymen in the Christian Churches that Bro. Johnson is of the laymen in the Baptist Churches when he wrote in last week's *Charity and Children*: "You may say what you please about the preachers, but unless they put themselves behind the Laymen's Movement it is not going to move much."

—There can be no longer any doubt that Charlotte N. C., is getting tony and uppish sure enough. Here is evidence sufficient. Some where near that town is a stream called "Sugar Creek." Now *The Evening Chronicle*, reflecting of course the spirit of its high toned populace is of opinion that "Sugar Creek" ought not to be spelled in the ordinary way, but should be S-u-g-a-w on S-h-u-g-a-w. The *Chronicle* produces as proof of its elite position that there is a graveyard near by and in the graveyard is a tablet on which it is written S-u-g-a-w. Sugar in the plain old way is no longer good enough for Charlotte. A very little seems to turn some people's head ver much. We love to think of Charlotte as the good old Presbyterian town of the "first Declaration" and hate to see it putting on these new airs.

One of the busiest of men is our brother, Rev. W. G. Clements, Morrisville, N. C. His hands are ever turned to some good effectual and constructive work. Just now he is engaged in remodeling the house of worship. *Christians Light*, in Harnett Co., and in raising funds for our prospective Chapel Hill church. He has already secured many pledges, and much cash for this latter undertaking, and hopes to have enough on hand to begin building the coming summer. He is determined, as all are who are interested there, that we shall have a neat and handsome house of worship in this University town. Bro. Clements carries his age, as well as his work, well and seems quite as young now, and as active as when we first knew him many years ago.

—Anent the suit against coca cola in the federal court at Chattanooga, The *Charlotte Evening Chronicle* of March 17 carries this item as to the effect of the testimony on the sale of coca cola on the local market: "With the recent publications of evidence given in the case of the United States against a number of

barrels and kegs of coca cola, from Chattanooga, Tenn., where the case is being tried, many injurious things have been said and the effect has been immediate so far as local sales have been concerned.

Thursday nearly every clerk in Charlotte realized that coca cola was not being called for with the same vim from the imbibers. To-day the sale has been still less. Since publication of the statement that worms and vermin were found in the vats at the main plant of the coca cola house in Atlanta, Ga., when the place was inspected by government experts, the drinkers of the fluid have been less thirsty and have spent less money on the "dope."

NEWS ITEMS.

—New recruits have been called for to go to the front along the Mexican borders and the talk of war is still too energetic for comfort.

—Roger Sumner, a French biplanist, carried 13 passengers aggregating a weight of 1,430 pounds, into the air for two thirds of a mile and landed them safely March 24.

—A cotton mill has been organized at LaGrange, Ga. with \$500,000 capitalization and a spindlage of 20,000. This Southern country of ours is certainly moving along all the time in the matter of manufacture on a large scale.

—The Thirteenth Annual session of the Christian Endeavor Convention of North Carolina meets with the Burlington Christian Church, Burlington, March 31-April 2. Prof. W. A. Harper, Elon College, is President.

—The American Telephone and Telegraph Company makes a report for 1910 showing gross receipts for the year of \$165,000,000. The company now has 5,882,719 telephone stations and 12,000,000 miles of wire.

—The Fourteenth Conference for Education in the South is to be held at Jacksonville, Fla., April 19, 20 and 21. Exclusion rates are to be given and preparation is being made for a great meeting. Prof. P. P. Claxton, Knoxville, Tenn., is Executive Secretary.

—The entire cabinet of President Diaz of Mexico have handed in their resignation in the hope of facilitating peace. There is clamor in Mexico for reform and the cabinet, every member of which was beyond 65 years of age, was understood to be conservative.

—F. M. Barton in *The Expisitor* writes that the average salary of ministers in the churches of the United States, outside the 150 largest cities, is \$573 annually. The average salary of Railway Engineers is \$900 a year. Mr. Barton thinks pastors of churches should be paid as well as railway engineers at least.

Two young ladies, Miss Grace Baucum and a friend who was visiting her, Miss Willma Davis, were burned to death in the Baucum home at Olive Branch, N. C., March 24 from the explosion of a lamp, the kerosene from the lamp causing their clothing to burn too rapidly to be extinguished. The house was also destroyed, other members of the family escaping.

—"A friend reminds us and requests us to state that the laws of 1909, chapter 440, article II, section 63, item (2) on page 725, among other specific exemptions, contains the following: "Ministers' private libraries." In listing property for taxation the ministers will remember that their libraries are exempt, and this is as it should be.—Greensboro, N. C., *Christian Advocate*.

—Rev. A. C. Dixon, formerly of Shelby, N. C., and for some years now pastor of the Moody Church in Chicago, has been extended a call to the Metropolitan Tabernacle, London, the pulpit made famous by the great Charles Haddon Spurgeon. It is thought that Dr. Dixon will accept the call, and if he does the Metropolitan Tabernacle will again be heard from. Dr. Dixon is not only an eloquent preacher, but a man of great spiritual power and devotion as well.

ELON COLLEGE NOTES.

Rev. J. O. Atkinson, D. D. Editor of the *Christian Sun* went to Norfolk on last Sunday to attend the 21 Anniversary of the organization of the Memorial Christian Temple of that city. The program of this anniversary occasion consisted in three parts: Special services at 11 a. m. at which Dr. Atkinson preached from the theme, "Divine Methods of Renewing." An afternoon service in which a memorial tablet in memory of Rev. C. J. Jones, D. D., organizer and first pastor of Memorial Christian Temple, was unveiled, the eulogy on this occasion being pronounced by Rev. W. W. Staley, D. D., of Suffolk, Va. In the evening at 7:30 there was a sermon delivered by Dr. Atkinson from the theme "Why I am a member of the Christian Church." The pastor of this church is the Rev. McDaniel Howsare who conducted such a great revival at Elon in January of this year.

The Young People's Convention of the Christian Church, South, will hold its second biennial session at Elon College, April 15th to 17th, or Saturday, Sunday and Monday of the Easter season. This convention has as its motto a Christian Endeavor Society in every church and a Teacher-Training and Organized Class in every Sunday-school, and while it has not been operative for more than two years, it has been productive of much good.

W. A. Harper.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THE SECOND BIENNIAL CONVENTION.

The Southern Christian Convention in its Greensboro session provided that there should be a Young People's Convention for our entire brotherhood in the South, occupying a position with reference to our Sunday-school and Young People's Conventions in the several Conferences analogous to that occupied by the Southern Christian Convention itself with reference to the local conferences. The first session of this new body met at Elon College in May, 1909. The second session will also be held at Elon College, in April of this year, from the 15th to the 17th.

This Convention has been at work among us barely two years yet, still it has justified its existence and made its continuance imperative, if we are to go forward in our auxiliary church work. The record of achievement of the past two years is not brilliant, but encouraging. Teacher-Training has been brought among us to stay. Christian Endeavor has been introduced into many of our churches and into many others it will soon be introduced. Organized Classes are flourishing as the green bay tree, only there ought to be more such trees. The Convention's motto has not been realized, but is being realized and will some day be generally attained among us. This motto is: "A Christian Endeavor Society in all churches Teacher-Training and Organized Classes in each Sunday-school." Our most progressive churches have made this motto a reality in their midst and our churches are more and more becoming progressive. With all the churches the Young People's Convention is anxious to co-operate—for the work is one.

But to be specific, what is to be done at this second biennial session? The program is not yet complete, because some prospective speakers have not yet signified their intention to be present, but it is near enough complete for it to be stated that the very best talent we have, with few exceptions, will be employed to make the Convention a success. There will be abundant discussion of Teacher-Training, Organized Class Work, Primary Work, Cradle Roll, Home Department, Missions, Sunday-school Management, Superintendence, Christian Endeavor, etc. The question of the continuance of this department in the Sun will be disposed of. What the Convention's relation to the Young People's Worker is to be will be also answered in this session.

Plans will be laid to make our auxiliary church work in all its features more effective and efficient and no church with its face to the future can afford not to be represented in this Convention. Send us your delegates' names as soon as possible and homes will be arranged for them. Send us your own name. Even if there were no Convention, a trip to Elon College would pay for itself, especially at the Easter Season. The Elon people can be depended upon to do their best in every way and that is as good as any one can do.

Don't forget the time, April 15-17: Don't forget the place, Elon College. Don't forget to send your name and the names of the delegates' from your church to W. A. Harper, Elon College, N. C., at once.

N. C. State C. E. Convention.

As previously announced the 13th annual session of the N. C. State C. E. Convention will meet in Burlington with the Christian Church, Rev. P. H. Fleming, D. D., pastor, from March 31 to April 2, the program of which appears below. The Christians have about 30 C. E. Societies in this State and every one of these should be represented. The promise is that this will be a really great Convention. Do not fail to read the program and to plan to be present. Notify Dr. Fleming of your intention to be present.

CONVENTION THEME

"Atlantic City, 1911."

PROGRAM

FRIDAY AFTERNOON

- 4:30 Quiet Hour: Christ My Strength,
Conducted by Rev. R. E. Steele, Spencer, N. C.
4:50 Registration of Delegates.

FRIDAY EVENING

- 7:30. Devotional Services: How to Grow in Strength, Conducted by Rev. T. M. Johnson, Asheboro, N. C.
7:45. Atlantic City, 1911: Dr. C. H. Hubbell, Adrian, Mich.
8:00. A World-wide Fellowship: Rev. J. H. Peele, Guilford College, N. C.
8:30. Reaching the Reached and Saving the Saved: Rev. J. O. Atkinson, D. D., Editor of the Christian Sun, Elon College, N. C.

SATURDAY MORNING.

- 9:30. Quiet Hour: Christ My Friend, Rev. L. I. Cox, Elon College, N. C.
9:45. Report of Officers:
President's Annual Address,
From the First Vice-President,
From the Secretary,
From the Treasurer,
From the Superintendent of the Press Department,

From the Superintendent of the Junior Department.

Election of Officers,
Oother Business.

11:30. Christian Endeavor and the Country Church: Rev. C. E. Newman, Henderson, N. C.

11:50. Address: Dr. Hubbell.

SATURDAY AFTERNOON

- 2:15. Junior Rally.
2:45. Junior and Intermediate Work: Rev. J. S. Williams, Asheville, N. C.
3:05. Model Christian Endeavor Prayer Meeting: By the Society of the Convention Church.
3:25. Question Box and Open Parliament: Conducted by Dr. C. H. Hubbell, Adrian, Mich.
3:50 Two-minute Reports from the Denominations.

SATURDAY EVENING

- 7:30. Devotional Services: Christ My Guide, Rev. J. D. Williams, Burlington, N. C.
7:45. Young People and the Church: Rev. L. E. Smith, Greensboro, N. C.
8:05. Personal Evangelism: Rev. S. W. Taylor, Littleton, N. C.
8:25. Christian Endeavor: A Training School for Service. Prof. T. C. Amick, Elon College, N. C.

SUNDAY MORNING

- 9:00. Quiet Hour: Alone With Christ, Rev. D. McIver, Burlington, N. C.
(Adjournment in time for the delegates to attend the various Sunday-schools of the city.)

- 11:15. Convention Sermon: Rev. J. F. McCulloch, D. D., Greensboro, N. C.

SUNDAY AFTERNOON

- 3:00. Devotional Services: Christ With Me, Prof. W. P. Lawrence, Elon College, N. C.
3:15. Round Table: Conducted by Dr. C. H. Hubbell, Adrian, Mich.
3:35. Two Religious Handmaids—Christian Endeavor and Sunday-school: Mr. J. Van Carter, Raleigh, N. C., General Secretary of the N. C. S. S. Association.
3:55. The Place of the Pledge in Christian Endeavor: Mrs. A. G. Dixon, High Point, N. C.
4:05. Christian Endeavor and the Great Commission: Dr. P. H. Fleming, Burlington, N. C.

SUNDAY EVENING

- 7:30. Devotional Services: Useful Young People of Old Testament, Rev. S. S. Myrick, Greensboro, N. C.
7:45. Presentation of the Banner.
7:50. Deepening the Spiritual Life: Rev. A. G. Dixon, High Point, N. C.
8:10. Deeper Yet: Dr. J. C. Leonard, Lexington, N. C.
8:30. What Next: Dr. C. H. Hubbell, Adrian, Mich.
8:50. Adjournment.

- Who Can Come?

Who can be seated as delegates in the Young People's Convention which meets at Elon College, April 15-17, 1911?

1st. All ministers of the Southern Christian Convention actively engaged in pastoral work.

2nd. All officials of all the Young People's and Sunday-school Conventions of the several Southern Conferences.

3rd. All members of the Sunday-school and Christian Endeavor Boards of the S. C. C. and all officials of the general Young People's Convention.

4th. Representatives from every Sunday-school, Organized Class, Teacher-Training Class, Mission Study Class, Home Department, Cradle Roll, Christian Endeavor Society, at the rate of one delegate for each 25 of enrollment, each organization to have at least one delegate.

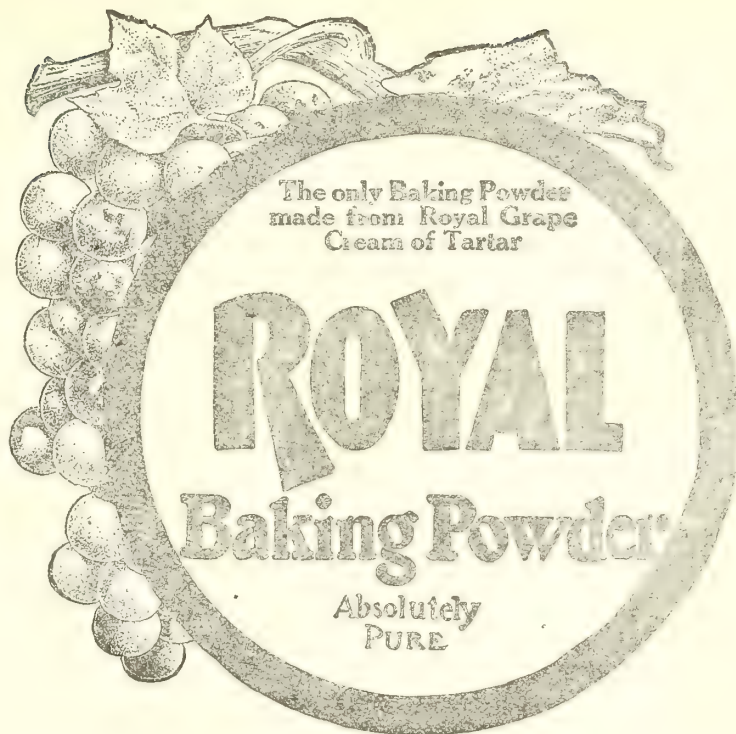
From such a possibility of membership, ought not this Convention to be a most representative body for our church? Be sure to come and to have your church and its auxiliaries well and fully represented.

It would not be a bad idea to elect young people for your church who are students in Elon College as delegates, if you can get no others to come. They will then feel under obligation to introduce any forward steps in their home churches upon their return home. It will be better, however, to send new ones from the field. By all means, be sure to have representatives at this Convention.

CHRISTIAN ENDEAVOR ROUND TABLE.

Prepared by W. A. Harper to be used in the N. C. State C. E. Convention at Burlington, N. C., April 1.

1. What is Christian Endeavor?
2. How is its work done?
3. Do we need it and the Sunday-school, too?
4. How can we have it in the country church?
5. What committees would you suggest? Their duties?
6. How can you get committees to work?
7. How can we have a good prayer-meeting?
8. What shall we do with the verse-readers?
9. What should the leader do?
10. What should be done with the long talkers?
11. What about the music?
12. How can we get all the members to pray in public?
13. How can we avoid the life-killing pause?
14. What shall be done when two or three rise to speak at once?



15. What are the qualifications of a good president?

16. How can we have variety in our meetings?

17. How can preparation be made for the meeting?

18. What are the duties of active members outside the Society prayer-meeting?

19. What are the duties of associate members?

20. What does Christian Endeavor teach in regard to the Social Life?

21. What is the best time to hold the prayer meeting?

22. Name some helpful books for Christian Endeavorers.

23. How would you go about organizing a Christian Endeavor Society?

24. What are the different grades of Christian Endeavor?

25. How may we get all to take part?

26. What are the cardinal principles of Christian Endeavor?

27. Give some figures showing the growth of the society in all parts of the world.

28. What benefits may the pastor expect from Christian Endeavor?

29. What should Christian Endeavor expect from the pastor?

30. How may Christian Endeavor be utilized as a training school in any department of church work?

31. How can we train those to lead who now will not?

32. Give us two fundamental principles for success in Christian Endeavor work.

(If you have other questions than these,

don't fail to ask them. We want to make this parliament practical and helpful.)

C. E. TOPIC FOR APRIL 9—A FEW SUGGESTIONS.

Painting the States White. Ps. 14:1-7.

Temperance Meeting:—Let the Temperance Committee lead. The chairman should make the leader's talk. One of the members of the Committee should read or better recite the beautiful Psalm that is our lesson. Another should show in three minutes how this passage of Scripture relates to the Saloon evil, which is the topic of the evening. A fourth should announce the hymns. A fifth should look after the prayer side of the meeting.

Leader's Remarks:—There are several possibilities open to the leader. He can speak of the harm of the saloon; of the progress in temperance; of the work yet to be done; why the saloon is to be outlawed; etc. Some people say that the saloon is necessary for business. Our country was never more prosperous than at present and yet now 75 per cent of the actual territory of the United States is dry, and this territory includes 41,000,000 of our population. The money that comes from the licenses is more than expended in punishing the crime that the saloon traffic creates. North Carolina has had a 55 per cent decrease in crime during the past two years under prohibition, according to Chief Justice Vance. But one thing is sure; the saloon will never go except at the cost of eternal vigilance.

Special Work:—Have short essays or addresses on such themes as: Temperance

Progress; Near Beer; Social Clubs; Other Forms of Intemperance than the Saloon. recent temperance legislation in N. C. **Questions for Provoking Thought, To Be Voluntarily Answered.**

What is local option?

Its effect on the saloon?

What has been the result of the dispensary on the saloon?

What of the value of high license as a remedy for the evils of the saloon?

Who is responsible for the continuance of the saloon?

What can Christian Endeavor do for this evil?

Of what value is the temperance pledge?

Wherein does the manliness consist in taking such a pledge?

Scripture Verses for Memory and Brief Comment, To Be Given Voluntarily.

A portrait of a saloon keeper Ps. 10:5-11.

The drunkard condemns himself Job 15:16

A good purpose Dan. 1:8.

Filled with what? Luke 1:15.

How it will be when the saloon is gone

Mal. 3:4.

A new birth alone will do the work John 3:3.

Ye are washed 1 Cor. 6:11.

Who is our passover? 1 Cor. 5:7.

By mercy we are safe Titus 3:5.

For Next Week: Resurrection.

M., Apr. 10. A spirit of power. Eph. 1: 19-20.

T., Apr. 11. A spirit of promise. 1 Pet. 1: 3-5.

T., Apr. 12. A spirit of life. Rom. 8: 9-11.

T., Apr. 13. A spirit of sonship. Rom. 8: 14-17.

F., Apr. 14. A spirit of holiness. Rom. 1: 4.

S., Apr. 15. A spirit of love. Gal. 5: 22-26.

Sun., Apr. 16. Topic—The Spirit of the Resurrection. Rom. 6: 1-14. (Easter meeting.)

ELON COLLEGE NOTES.

Dr. Atkinson filled the College pulpit Sunday and delivered a most eloquent and inspiring discourse. The communion service followed and was much enjoyed.

Dr. Newman, Miss Ellen Watson, and Mr. M. A. Reitzel of our citizens, are quite unwell at this time. Their friends wish for them speedy and complete restoration.

Mr. J. R. McNally, Greensboro, N. C., general Southern agent for the Kimball Piano Company has bought the Crawford property of Prof. Lawrence and will take possession the first of June. Prof. Lawrence will build just across the macadam road from his present home.

Dr. W. C. Wicker, Rev. J. F. Morgan, Prof. T. C. Amick, and Prof. A. L. Lincoln, attended the Alamance County S. S. Convention in Graham on Saturday and

Sunday. Dr. Wicker addressed the Convention on Home Department work.

Dr. C. H. Hubbell, of Adrian, Mich., will attend Chapel Friday morning and address the pupils on Young People's Religious work.

X.

SUFFOLK LETTER.

I am writing this letter with a penholder that has a history and that history was revived by the death of my uncle, George Albright Clendenin in Burlington, N. C., March 9, 1911. He was born January 20, 1837. He volunteered at the opening of the Civil War and served during the whole period of four years. At first he was in the "Infantry" and, later in the "Calvary." He was a prisoner for a time at Point Lookout. He had a minnie ball to enter his breast and come out under his left shoulder blade. This wound was a running sore for thirteen years after the war closed; but he went to the plow in 1865 and spent many years on the farm. He married Miss Mollie Robertson and they reared a family of five. He was a magistrate for many years. He was a Methodist Protestant and his wife was a Baptist. The funeral services were conducted from the Baptist Church in Burlington by pastor Morgan, assisted by Rev. M. Williams of the M. P. Church, on March 10th at 2 o'clock p. m. The service was simple, appropriate, and tender. I have one uncle only now, J. N. H. Clendenin of Graham, N. C.

Now for the history of the penholder with which I am writing this letter and I give this history for the boys and girls who read the Sun.

When I was a little boy eight years old, Uncle George was a young man as a clerk in the store of John G. Albright, Graham, N. C. I was then going to school and Uncle George gave me a five cent penholder with a bright brass end and told me he wanted me to learn to write well. A few years after that a post office was established at our house and my step-father was made Post Master. The letters that came to the post office from the Post Office Department were addressed in beautiful handwriting. That was before the days of typewriting and typewriters. Penmanship has declined since the days of stenography and typewriters. Those envelopes were my copies. I tried to imitate them. There is where I learned to write. With this very penholder I tried to reproduce the handwriting on those government envelopes; hence, I may say, that I learned to write under teachers I never saw and they never knew that they were making copies for me to follow. You see how far-reaching the influence of life is. We are all imitators and we all are

making copies that other boys and girls will follow. The very paper on which we write may shape the destiny of some life we shall never know till we meet in heaven or in hell.

In 1869 I loaned this penholder to a young lady in the Graham school where I was living in the home of the principal, Rev. W. S. Long, and she failed to return it. The next vacation in the summer I found the penholder on a roof under the window of the room occupied by the borrower. It was weather beaten and mangled somewhat in its beauty; but I took the lost one in and have kept it on my desk or table till today. I picked it up a few minutes ago, put a brass stub in it, and I find that the brass end is growing bright under my fingers while I am writing these few lines; and this shows me that use is better than disuse even for penholders; and I wonder if it is not better for minds and hearts. Idleness tarnishes all and use brightens all.

This penholder was a pleasure to me when it first came into my hand from my uncle when I was a little boy; it is more precious to me now for it is enriched by many years and many memories.

The lesson of this penholder is the lesson of appreciation and economy. It was my first penholder and I appreciated the gift and the giver. I have taken care of it and it serves me to this day. These two elements are valuable assets in life. Take care of what comes into your possession whether it is a small gift, a friend, or salvation. Appreciate what others give you whether it is substance, kindness, or affection.

I shall keep this penholder till my time comes and, mayhap, leave it to my oldest child. I have lost much by not keeping; and I am writing this as a hint to young people to keep what God gives you.

W. W. Staley.

NORFOLK LETTER.

The meeting at the Fourth Christian Church, Lamberts Point, which has been in progress for three weeks, closed Friday night. They had a splendid meeting with about 30 conversions, and a dozen or more united with the church. The church is very much encouraged and prospects are bright for the future.

At the Third church there were three new scholars in the Sunday-school, congregations were good. At the morning service Mr. J. R. Daughtry was received by letter.

Mr. and Mrs. McKinney who have been spending the winter with their daughter, Mrs. Me. D. Howsare returned last week to their home at Yellow Springs, Ohio. They have made many friends in Norfolk who will miss them.

The quarterly meeting of the Tidewater Christian Sunday-school Convention was held Sunday afternoon with the Main St. Church. Prof. S. M. Smith, the president, who has been confined to his home for the past few days with an attack of bronchitis, was unable to be present and Vice President, J. O. Wiggs was out of the city, so the Ex-President was called on to preside. The reports were all very good, showing an increase for the quarter of about 175 new scholars. The subject for the meeting was Primary Work. Mr. J. O. Wiggs had prepared a paper on the subject of the "Cradle Roll" which was read by Mr. Lehman. Mr. J. H. Blanchard discussed the "Thorough Organization of the Primary Work."

Rev. A. M. Hanson spoke on "The Necessary Equipment."

The next meeting will be held with the church at South Norfolk.

J. W. Manning.

LETTER FROM JAPAN.

Ishinomaki, Feb. 22, 1911.

Dear Readers of the Christian Sun.—Yesterday as I went on my weekly 4 mile walk down to Nigishi instead of taking the Herald of Gospel Liberty for a companion to read by snatches as one walks through the villages and along the narrow winding paths across the rice fields, I took the "Sun" to illumine my mind and enjoy Bro. Atkinson's editorials and Rev. Kitchen's article on the New Year.

Surely the Sun speaks to our hearts and its admonishings accord with the Word.

You will be interested to know how we are progressing since the floods destroyed the crops and how intense the suffering is. Last week we were asked to help in the distribution of money (given out as rice tickets) and clothing gathered by the Sendai Christians.

Mr. Kobayashi and I went up on Thursday and visiting the county office reported that if 50 people could be gathered together, the representation of the Sendai churches would address them and then give rice tickets. Unfortunately the head of the County, Mr. Ueno, was away at Matsushinma and Hirobuchi, visiting the destitute there. But his substitute, Mr. I—, worked hard and faithfully for us. He called two other officials and the mayor, decided that the school house was the best place for the meeting, made out the rice tickets, chose and called the families, so that the next day when at 4 o'clock the Sendai pastor and we two workers from Ishinomaki went to the school, one room was filled with about as poverty-stricken a set of people as it has been my privilege to meet. Mostly grandfathers and grandmothers or widows were

there. "The poor and the rich meet together and the Lord is the Maker of them all." Truly that was exemplified. The rich here would hardly be rich according to our ideas of riches but rich and poor are comparative terms. The mayor, principal of schools, the daughter of the head of the district (a Christian), the second official of the county, representatives from the police of two towns, Iinogawa and Oyachi, and representatives from the County officers surely were the "elite" of the place. We sat in front of them, facing these poor people most of them, for no fault of theirs, on the ragged edge of beggary. Mr. I— spoke a few words boldly for Christianity in introducing us. With song and prayer and Bible reading we began. The Sendai pastor told them how for two weeks the Sendai Christians had gone from door to door and solicited money that these people whom they do not know and may never see may be relieved. He told them that this food would last but a short time but God's comfort and blessing if they would receive it would last forever. Mr. Kobayashi followed with the story of Elijah and the ravens. He told them that if they would trust and serve God, they would find a little just enough for their needs—every day.

It became dark, some of the people had far to go but the evangelist still pressed the gospel upon the people.

With a song and distribution of rice tickets, gospels and tracts, these people went away cheered both materially and spiritually.

In the evening we had a meeting at the hotel. A drunken man tried to disturb it and at first the children were restless and disturbed the older people's attention. Six inquirers and one Christian came in our room afterward for further teaching. At nine o'clock after all had gone, Mr. I— came, Nicodemus like. He has a Bible which he had bought at one of our meetings and is studying it. May the Spirit of God apply it to his soul!

Forty others were helped at Oyoechi where the suffering is greatest for there is no work. It is just a famine village. A Christian living there was charged with the distribution of funds at Oyachi. He is a young man and it is quite a responsibility for him.

The school teacher made a little request which seems trivial enough but will help in gaining the respect of the community. He asked if some American school would not send drawings or any handicraft to his school and they would exchange Japanese drawings. Do not put any writing on the drawings as that will increase postage but send to "Principal of Iinogawa School, Iinogawa Miyagi Ken,

Japan, or if you prefer, to me, at Ishinomaki. Japanese drawings are interesting so here is a chance for you to get a Japanese curio and help us at the same time. If a dozen schools send, so much the better. There is much I want to write but "time flies" and I must wait for another day.

With heartfelt gratitude to all my Southern Hosts and Hostesses and Patient Listeners during furlough time.

Yours,

Alice M. True.

HOME AGAIN.

After spending the time profitably and delightfully pleasant in the Valley of Va., with East Liberty Church, at Ingham, Va., I returned home. The meeting was one of much interest. Several professed and accepted salvation and many promised to live better lives. Eight joined the church who promise a life of usefulness in the service of Christ. The people were very kind to enjoy the services in a glad way. Preached twenty times and felt glad that I was permitted to deliver those messages. May the results be great blessings to all who heard and may their lives be filled with joy.

My writing to the Sun has been somewhat interrupted the past few weeks on account of my absence from home, and if I have failed to answer any of the many beautiful and highly appreciated letters which have been received from friends far and near, I take this opportunity of expressing to them my sincere thanks for kind words of encouragement. If any thing which has been written has helped you on in the Christian life or in any other way it gladdens the heart to know of it. And if any word has been written which shall cheer those ascending the hill of time, the happiness belongs to them, but the pleasure becomes the bliss of him who guided the pen. True happiness is better realized when we have lived to help somebody, and when it is known it gives a better and richer reward than money can give. To do good, kind, tender, loving acts to others is the chief aim of life. Yonder go many over the way with discouraged looks, in company with tired, sad and lonely ones who need help in many ways. The world has been so cold to them; early and late friends have left them alone from some cause until they are pale, worn, and nervous. Help them to day; say something kind and sweet to them, or do something for them that will bring joy to their souls, and cause their faces to light up with a look bright with inexpressible pleasure. Many ways to help, looks of pleasantness, acts of kindness are all helpful. Watch for the opportunity. J. T. Kitchen.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward \$428.55
 Dues.

Mary Ellen Hingerty05
 Leone Virginia Hingerty05
 Clarabel Hingerty05
 Lester Morgan10

Monthly S. S. Offering

Liberty Spring, Va. 10.90
 Rosemont, Va. 1.58
 Berea, Nan'sd, Va. 5.01
 Dendron, "Little Workers" 12.00
 Wentworth, N. C. 2.40
 O'Kelley's Chapel, N. C.64
 Happy Home, N. C.25
 Liberty, Vance, N. C. 7.65

Special Offering

Charlie Parker,50
 J. H. Richmond and family 1.00
 Rev. J. L. Mauley50
 F. M. Carlton, Durham, N. C. 6.50
 Amount 10th week \$48.23

Total \$476.83

Elon College, N. C.,

March 22, 1911.

My Dear Children and Friends:

Our Sunday-school "Monthly Offering" grows. The Sunday-schools of Liberty Spring, Va., and Liberty, (Vance Co.) N. C., join this plan and send in this week liberal amounts. What school next? "The Little Workers" of Dendron, Va., kindly remember us again; in fact they have for several years been liberal and regular helpers in the Orphanage work. O'Kelley's Chapel has recently begun the Offering and send it in monthly.

We prefer that you send monthly; but you send monthly, quarterly or semi-annually or as you find convenient.

We are asking the pastors to help us in the Sunday-school offering by explaining and persuading the schools to help us. This "Monthly Offering" plan is authorized by the General Convention, and merits the full sympathetic support of all church and Sunday-school workers. We must have more money. We now have 45 children present and unless our income keeps in some proportion to our children, why our wheat and meat will give out before the season comes for a new supply.

The trustees are saying "pay off mortgage" and debts and yet our living expenses necessarily increase and we have about the same income as we had 2 or 3

years ago. The farm helps us, and so does our garden. We are not grumbling, but rejoicing at our growth; and delighted with the kind prophetic words which Dr. Atkinson gave us last week, (March 15) in reply to Bro. Johnson of Charity and Children.

We received Lucile Wentry Blanchard and Allie McPherson Blanchard, March 22, 1911, of Mebane, N. C. Oothers have been accepted but not received yet.

Donations:

Mrs. J. H. Myatt, Raleigh, N. C., 9 yds. dress goods. 6 boys waists, 2 pair pants. 2 neckties. Chas. W. Preddy & Co., Norfolk, Va. 1 ton agricultural lime. This will help make our peanuts for next winter. It was very kind in said firm to donate us a full ton and we herewith publicly tender our appreciation.

Bedford Brown says "ploughing is no easy work"—his first half day. William Brown and Everton Morris have been using the 64 Chatanooga 2 horse and they say "it takes a man to handle them all day"—meaning the plows! George Haithcock was out burning some "old field" the other day and it got rather hot for a rabbit and we had a fine chase across some ploughed land—the rabbit won by short space.

The large girls are complaining about examinations—the boys don't say much, but the reports tell.

Give us many letters next week.

Fondly yours,

Uncle Jim.

Spies, N. C., R. F. D. 2, Box 9.

March 21, 1911.

Dear Uncle Jim:

I want to join the band of cousins, a while any way, I see there is no one writing near me so please find enclosed 10 cents for March, 1911 I want to help a little.

Lester Morgan.

So glad to get your letter Lester and know we are going to hear from your community. Open the way and perhaps others will follow.

Suffolk, Va., R. F. D. 2, Box 28.

Dear Uncle Jim:

We were glad to see our letter in the Sun. And now we will write our March letter. We have a picture of the Orphanage and enjoy looking at it, and to know that the orphans have such a nice home and good care. Enclosed find 15 cents for Orphanage.

Love to the children.

Your little nieces,

Mary Elen Hingerty,

Leone Virginia Hingerty,

Clarabel Hingerty.

You must come to see the children, and

their home sometime little girls. They will take pleasure in showing you around.

Dendron, Va.,

March 20, 1911.

Dear Bro. Foster:

You will please find herewith enclosed check for \$12.00, amount to be credited to the Little Workers of Dendron Christian Church.

With regards for you and love for the cousins.

I am yours truly,

Jennie Louise Barrett.

"Little Workers" indeed you must be "busy bees" children for this is a nice amount you send. Thank you very much.

A DIPLOMATIST.

As Mr. Compton looked down at his waistcoat he discovered that it lacked a button. "And I asked my wife to sew it on more firmly, last night," he said to his commuter neighbor in the train, "I don't see how she forgot it."

"Don't ever ask her to mend anything," said his friend. "I learned a better way before I'd been married a year. When I want anything mended, say a shirt, for instance, I take it under my arm, all mussed up, and open the closet door, and sing out to my wife, 'Where's the rag-bag Peggy?'"

"What do you want of the rag-bag?" she'll ask me.

"Oh, I thought I'd throw this away," I tell her, and squeeze it a little tighter under my arm.

"Let me see what you have there," she'll say, and I'll mutter something about "worn-out old thing!" while I hand it over to her.

"Why, James Holland!" she'll say, when she's spread it out and looked it over in a hurry. "I am surprised at you! This is perfectly good. It doesn't need a single thing except—" And then and there she sits down to mend it, looking as if I'd made her a present."—Ex.

—One of the strange omissions of the recent Legislature of this State was the failure to enact the Torrens land system. The papers are saying that the lawyers prevented the measure, as they get many fees that would not go their way if the Torrens system of land titles was enacted. We dislike to assign such a low and commercial notion to so high a profession, and yet, despite the demand throughout the State for the Torrens system, it failed of enactment by the Legislature. But reforms move forward and progress never goes backwards. So we may put it down that the present system of land titles will one day be abolished, and the Torrens, or some other good system adopted.

INTERESTING FACTS ABOUT OUR NORTHERN AND WESTERN BRETHREN.

By W. E. McClelleny.

II. Missions.

As in the South the first missionaries in the North and West were the early ministers who traveled and preached for the joy of it, and in order that they might preach a free gospel to a dying world. Rev. Joseph Thomas traveled and preached in North Carolina, Virginia, Maryland, Tennessee, Kentucky, Ohio, Pennsylvania, New Jersey, and New York. Rev. Rice Haggard traveled from Ohio to Alabama, from the Atlantic Ocean to the western part of Ohio. Rev. David Purviance traveled and preached in Kentucky, North Carolina, Tennessee and Ohio, while his family made a livelihood on the farm.

As early as 1817 these preaching places began to organize churches. In 1828 camp meetings were being held by the Christians in the West and Rev. Isaac N. Walter was following close on these and organizing churches. At first there were no settled pastors, but the churches were administered to by the traveling preachers. In 1843 Rev. Isaac N. Walter says in *The Herald of Gospel Liberty*: "The Christian Church has extended itself with great rapidity over all parts of the country and is multiplying by thousands every year, but there is room for improvement in our policy in many places."

In a few years after these isolated churches were organized they began to group themselves into something like circuits, and later these circuits became conferences. From these beginnings the organizations followed close on the trail of the settled parts of the West, and by so doing we now have some churches in almost all the Western States.

III. Education.

Prior to 1830 there had been some talk of a school for the Christians in Massachusetts, but it did not materialize. In 1839 the New York Central Conference decided to establish an academy on free and liberal principles. This was located at Starkey, New York. Buildings were erected and the school was opened in November 1842 with Rev. Charles Morgridge as principal. Under his and other leaderships it went on with varied success until 1847 when Professor Edmund Chadwick was secured as principal. He brought new life to the school and it continued to prosper till the Civil War. It rallied after the War, and prospered till 1885, when it began to languish under other leaderships. In 1896 it was rebuilt in a more suitable place being materially assisted by Hon. F. A. Palmer.

In 1840 or a little before a vigorous movement was made to establish an academy in New Hampshire.

With the influence of all the leading men and ministers in New England at its back the movement resulted in the establishment of an academy in Durham, New Hampshire. Rev. O. B. Cheney afterwards the honored president of Bates College, Lewiston, Maine was at one time principal. This had its bright and dark times, and was moved to several places, and finally passed out of the hands of the Christians.

In 1850 the American Convention brought forth a college—Antioch, at Yellow Springs, Ohio, with Horace Mann as the first president. He was a man of international, if not of world-wide renown as an educator. This opened its doors with equal privileges to both sexes. It was well attended and enthusiastic, but as the plans did not materialize, it finally passed out of the hands of the Christians. In 1852 a Theological department was added to Antioch College.

In 1858 the Indiana Conferences decided to build a college in Indiana. Professor E. W. Humphreys had been teaching a private school at Merom, Indiana, and it was decided to raise this to the rank of a college. New buildings were erected on the banks of Wabash, and an endowment was provided, and the college was named Merom. Rev. Nicholas Summerbell and Dr. Thomas Holmes were among the first presidents.

The American Christian Convention of 1866 at Marshall, Michigan decided on the establishment of a theological school for the whole denomination, and a board of trustees was appointed to raise the money, found and control it. It was to be located in New York state. The charter was obtained in April 1868. Rev. Austin Craig was elected president, and the school was opened in the fall of 1868 in rooms of Starkey Seminary, Eddytown, New York. At first instruction was given by the president by means of lectures. Soon another teacher was added to give instruction in New Testament Greek, and in English. In 1872 the institute was moved to Stanfordville, New York, and in 1907 it was again removed to Defiance, Ohio.

In Ohio and northern Indiana Defiance College was established. At first it was a female seminary. Later both sexes were admitted. In the nineties it prospered under Dr. Latchlaw's administration. It is located at Defiance, Ohio, new buildings have been erected, and Rev. P. W. McReynolds is its president. Mr. Throwbridge gave \$10,000.00 for a hall which has been named for him and Mr. Andrew Carnegie has given \$50,000.00. In 1907 the Christian Biblical Institute was removed from Stanfordville, New York, to this place.

In the far west we find Palmer College in the central part of Iowa. This began from an academy, chiefly by the endorsement and support of the Iowa Christian Conferences. Rev. D. M. Helfenstein did much to give character to this institution, he being president from 1890 to 1899. Hon. Francis A. Palmer bequeathed \$30,000.00 and the people raised \$20,000.00, to make an endowment of \$50,000.00.

In the Southwest the Christians have Weaubleau Christian College, Weaubleau, Hickory County, Missouri. This is a local enterprise. At first it was an academy in a building erected by a local church with rooms for the school in the first church above. It was chartered in 1869, and moved in 1871. Rev. John Whitaker was both pastor and principal. It was rechartered as a college in 1891 and new buildings erected.

In 1882 Kansas Christian College, Lincoln, Kansas, was established by the Kansas Christian Conference with Rev. Thomas Bartlette as principal. It later arose to the rank of a college. President Bartlette was at its head for eight years and did much for the institution.

In 1909 Jireh College, Jireh, Wyoming, was chartered with Rev. Mr. Flommer as president.

—The New York Legislature may be daft on many things, but keeps its head in one particular. For the third consecutive time it has refused to legalize Sunday base-ball. The *Evening Chronicle*, Charlotte, thinks it "would be just as proper to open the race track on Sunday, as the ball grounds." And therein we agree with *The Chronicle*.

—The National Association for the Study and Prevention of Tuberculosis urges that the churches throughout the United States use Sunday April 30th as Tuberculosis Day, and that the subject of pre-tuberculosis be discussed in all churches. The Association has prepared an outline for a tuberculosis lecture or sermon especially adapted for clergymen who will speak on Tuberculosis Day, and also other literature which will be sent to any clergyman applying for it at the office of the National Association, 105 East 22nd street, New York City, or at the headquarters of any state or local association in the United States.

Prof. L. H. Bailey of Cornell, in an article on "The Size of an Acre" in the Spring Number of *The Youth's Companion*, says that "the size of an acre varies directly with the size of the man who manages it"—the largest acre being that which little by little by little grows more and more productive.

AMONG THE CHURCHES.

Winchester Letter.

With the opening of spring we are looking for brighter things for our Winchester work. We have had very few Sundays of fair weather this year. March the 5th was our record breaking day for attendance, there being 48 at church and 61 at Sunday School. Our Sunday School enrollment is now 85 with a good average attendance. The work on the building which has been delayed by the rough weather will be resumed next week. The Ladies' Aid Society has finished paying for the organ and has some funds on hand toward furnishing the church.

The following contributions have been received:

Reported	\$2854.88
Not reported:	
J. S. Hicks	\$1.00
Jno. Taylor	1.00
J. K. Luttrell	1.00
E. E. Carpenter	1.00
E. L. Stine	1.00
Mrs. J. S. Yeakley	1.00
J. M. Woods	5.00
Mrs. M. E. Grove	8.00
G. W. Walters	10.00
Miss Mildred Walters	1.00
Rev. C. H. Rewland	2.50
Mrs. E. W. Cather	1.00
Elmer Greenwalt	1.00
Phil H Gold	1.00
Sale Surplus Material	25.20
E. F. Redinger	1.00
Rev. A. W. Andes	8.00
Samuel Rush	1.00
Rent	1.70
A. W. Rosenberger	1.00
Miss Augusta Richards	1.00
Miss Sophia Byrd	2.50
Miss Maggie Byrd	2.50
Miss Fannie Coffman	1.00
Moling and Seal	4.00
L. F. Cooper	5.00
Ladies' Aid Society	74.83
Ever-Ready Society	6.66

Total \$171.89

Grand Total **\$3026.77**

We are thankful for all these contributions. As we begin work again we shall need money. Many have decided to help us during the construction of the building. If you can conveniently do so we should be glad to have that help now. We are anxious to secure the remainder of the One Thousand Dollar contributions; may we not count on you for one of them?

W. T. Walters.

Winchester, Va., March 21, 1911.

Columbus, Ga., Letter.

The series of protracted meeting at the Girard church came to a close last Sunday

night. The pastor, Rev. J. H. Milam, did most of the preaching, the writer being in charge three nights during the week. The services were not very largely attended, but the interest was good and we can't feel that the efforts put forth are lost. Doubtless seed were sown that shall produce good fruit in a day to come.

Our North Highland people have recently experienced some very gracious meetings. The church seems more spiritually awake than for some time. The cottage prayer-meetings mentioned a few weeks ago are having a telling effect. At a cottage meeting held one night recently, several were converted and three of this number joined the church the following night.

Last Sunday was a day of blessing with us at the Rose Hill church. The attendance was a little above the average and two good services were held. The interest seems to grow gradually with the passing of the weeks.

It was the writer's privilege to spend three days of this week in the city of Atlanta, attending the Bible Conference that is being conducted under the auspices of the Baptist Tabernacle, Dr. Len G. Broughton, pastor. To say the least, this is a great meeting and is bound to be productive of great good. The conference is being largely attended not only by the people of Atlanta and of Georgia, but visitors from other states are there in large number. And well may people from a distance go to hear such men as Dr. Camden M. Coburn, of Alleghany College, Pa.; Dr. H. C. Mabie, of Boston, Mass; Dr. Joseph W. Kemp, of Edinburg, Scotland; Dr. G. Campbell Morgan, of London, England. This writer was strongly impressed by the addresses of all these noted speakers, but more profoundly impressed with Dr. Morgan than any other. He is considered by the scholars of today as being possibly the greatest exegetical preacher living and, in the judgment of many, without a peer as an expositor of the Word. Characterized by simplicity of style, earnestness of manner, depth of thought and loftiness of conception, Dr. Morgan is possessed with a personal magnetism that is irresistible. To hear him once means the creation of a desire to hear him again.

But the addresses and sermons, powerful and convincing as they were, tell only a part of the story of that great conference. To see Methodists, Baptists, Presbyterians, Episcopalians, Congregationalists, Disciples, and Christians all gathered in one body to listen to the simple story of the Bible and forgetting, at least for the time being, that there is such a thing as denominational differences, is an inspiration not to be forgotten. To hear an audience 3000 strong, with representa-

tives from the different churches and from the walks of life, lift their voices to God in sacred song, leads one's feet nearer the narrow way and throws one's eyes towards the city of God. And to hear that gospel singer, Mr. Chas. U. Butler, when music rolls from his heart and falls upon the ears of his hearers as rain upon thirsty ground. Well, words fail to give expression to the experience of the heart. When Chas. Butler sings, people think on heavenly things.

G. O. Lankford.

March 17, 1911.

Holy Neck.

Dear Sun:—Had a good day at Holy Neck yesterday. Raised \$278.50, balance in full of Holy Neck's debt on the parsonage. Counting interest and incidentals this makes about \$1400 this church has raised for the parsonage within little over four years. The mission collection in the afternoon was \$10.74. Next mission day will be third Sunday in June and a program will be rendered by the children.

W. G. Newman.

March 3.

DIED.

Estep.

Mr. Raphael Estep died at his home, Faton, Indiana, after a long and painful illness. The remains were brought to New Market, Virginia, his old home, and laid to rest in the cemetery adjoining St. Matthew Lutheran church from which the funeral was held by the writer assisted by the pastor, Dr. E. A. Repass. Mr. Eestep, whose former home was in the Valley, was the son of Jackson Estep. He was married three times and is survived by his last wife, four sons and four daughters and also by three brothers and four sisters.

The deceased was a Confederate soldier, belonging to Rice's battery. He lost an eye in the battle of Manasses.

He had been a member of Wood's Chapel for about six years. He trusted in the Lord, who never fails in time of trouble, and looking forward to the end expressed his willingness to go. It was thus he fell asleep at the age of 68 years, 4 months, and 28 days.

May the Lord bless and comfort the bereaved.

W. T. Walters.

Huffman.

Sister Mariah Huffman was born May 5, 1837, and came to the end of her earthly pilgrimage March 4th, 1911. Two sons, J. C. and J. H. Huffman; three daughters, Mrs. Julia A. Dove, Mrs. Susie Salyards

and Mrs. Margaret Higgs mourn their mother's departure. Her husband and three children had gone on before.

Sister Huffman had been a member of the Christian Church for 29 years, but had been an invalid for 35 years, and had not been able to attend the services of her church. She was a great sufferer, but her Master took her from sufferings. On March 6th, in the presence of a large number of friends, funeral services were conducted from Concord church.

May our loving Father comfort the sorrowing ones.

R. L. Williamson.

REPORT ON THE CONDITION OF Elon Banking & Trust Co.

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Resources.

Loans and discounts	\$8,185.04
Overdrafts secured, \$....; unsecured, \$.....	426.36
Banking House, \$1387; Furniture and Fixtures, \$ 1,124.71	2,511.71
Due from Banks and Bankers	2,860.83
Cash Items	131.50
Gold coin	210.00
Silver coin, including all minor coin currency	386.35
National bank notes and other U. S. notes	284.00

Total \$15,455.79

Liabilities.

Capital stock paid in	\$5,000.00
Undivided profits, less current expenses and taxes paid	138.75
Time Certificates of Deposit ..	1,247.93
Deposits subject to check	9,009.20
Cashier's Checks outstanding	59.91

Total \$15,455.79

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I, Fletcher Somers, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

J. Fletcher Somers, Cashier.

Subscribed and sworn to before me, this 15th day of March, 1911.

J. C. McAdams,
Notary Public.

J. W. Ingle,
J. J. Lambeth,
J. B. Geringer,
Directors.

The aspects of mid-ocean, the mighty forces of the immeasurable waters as observed by passengers on the liners, are vividly described by William H. Rideing in The Youth's Companion of March 23d. His article, which is aptly entitled "The Ocean Wave," recalls many instances of

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Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35 a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

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for the editor should be directed.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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[No. 14.]

J. O. Atkinson, Editor.

GREENSBORO, N. C., APRIL 5, 1911

Price, \$1.50 a Year.

MUCH IN LITTLE.

In the Cathedral of Lubeck, Germany, is the following inscription:

"Thus speaketh Christ, our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and seek me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

THE WAIL OF THE PESSIMIST.

A pessimist is one who looks on the dark side of things. He thinks everything tends to evil. This is the philosophy of despair. There were many such philosophers in the time of David. The psalmist says, "There be many that say, Who will shew us any good?"

Things which are good are often overlooked, discarded and despised by those whose understanding is always darkened, and the understanding is always darkened when God is excluded. Paul tells us that the power of the finest discernment is love. It is not intelligence, nor culture, nor education. These have their office and work, and a noble office it is. But it is not the brightest genius, nor the strongest intellect, nor the best disciplined mind that sees most clearly the deep things in life. Love is equipped with that delicate instinct which feels its way to the heart of things. Nothing like love can discern between the evil and the good. The finer our love the richer its revelations. If our love were perfect we should easily discern superior beauty and splendor in things which appear repulsive to those whose love is shallow and selfish.

God is Dove. Open the door to Him, and the understanding shall be illuminated from above. Then shalt thou see and appreciate the best things. No one can see the good that is everywhere so long as he is out of tune with the good. So long as one has an eye and a heart for the bad he will see the bad. No Christian is a pessimist. No one who is consciously walking with God shall ever ask in de-

spair, "Who will show us any good?"—
Ex.

CHRISTIANITY IN BUSINESS LIFE.

Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of our modern life, and yet be a Christian? Is it possible for a man to be a broker, a shop-keeper, a mechanic—is it possible for a man to be in a business of today and love his God and his fellowman as himself?" I do not know what transformations these dear businesses of yours must undergo before they shall be true and ideal homes for the child of God, but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business today there rests an awful responsibility to prove—if you can prove it—that these things are capable of being made divine; to prove that a man can do the work which you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellow-man as himself. If he cannot, what business have you to be doing them so poorly, carnally and unspiritually that men look on them and shake their heads with doubt? It belongs to Christ in men, first, to prove that man may be a Christian and do business; and, in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business which he does and make it the worthy occupation of the son of God.—Bishop Phillips Brooks.

MISSING THE FLAWS.

A large part of our own failures in life comes from seeing flaws and failures in others that we do not need to see at all. The keen-sighted pessimist does a great deal more harm than even the easily fooled, often mistaken optimist. For the man who looks for flaws in other people's lives usually leaves those flaws worse than when he found them by the notice and attention that he gives to them; and this leaves him worse off himself. The man who lives so much in the sunshine that he won't see other people's flaws helps those flaws to die and gathers new sunshine and strength in so doing.

"Don't look for flaws as you go through life,

And even when you find them,
'Tis wise and kind to be somewhat blind,
and

Look for the virtues behind them."

Virtue-hunting means virtue-finding; and the right things that we hunt for most eagerly we add constantly to ourselves. But the best part of this getting is that it is all in the interest of others.—S. S. Times.

WRITE A LETTER TO MOTHER.

If every man and woman in America who is separated from an aged mother would sit down and write her a long, intimate letter tonight, what joy there would be when the postmen delivered those missives!

It is so easy for busy, tired men and women to forget the anxiety with which venerable parents await delayed messages from their children.

Wanderers over the face of the earth often fail to recognize the pain they cause a loving mother by failure to write her a cheerful letter.

No cruelty is greater than that of the boy who fails to write his mother a weekly letter.

Newspaper officers, police headquarters and city officials are showered with heart-breaking enquiries from mothers who seek information about their absent sons.

They invariably say: "He is a good boy."

Pathetic excuses are offered for his failure to write.

The mother says he must be ill, or possibly may have been killed.

Sitting in her lonely home, the aged parent hopelessly turns to strangers for news of the son, who should have kept her fully advised of his movements.

The best Valentine any man can entrust to Uncle Sam is a long letter to his mother, telling of his successes and his failures, his hopes and fears, and, above all, reassuring her of his love and affection.

She doesn't care for a fancy card. Cupid and all his endearments have become a part of her life, and are embodied in the children she has loved, nurtured and sent prayerfully into life's battle.

Write mother a letter. Put your heart into it. Tell her your innermost secrets. Encourage all your friends to do likewise, and you will carry sunshine into lives which are moving swiftly toward the shadows cast by the setting sun.—Nashville Tennessean.

EDITORIAL.

HEAVENLY HELP.

("For he shall give his angels charge over thee to keep thee in all thy ways." Ps. 91: 11. Golden Text for Sunday, April 9).

Elisha, the prophet, was a busy man, interested and engaged in the concerns and affairs of his day. He was no recluse. He knew what was going on about him, and gave heed to what was happening. The king of Syria thought there were spies in his own ranks. Every scheme he laid, every plan he purposed, became known to the enemy, and he was foiled. But the king was mistaken. In stead of an enemy in camp, there was a very active, busy man with the enemy. Very often the ways of sin are foiled, not because an enemy within betrays, but because the people of God without get busy. One does not have to live within the folds of sin in order to find out and to foil the purposes and plans of sin. One need not associate with sinners in order to save sinners.

Elisha was not idling about waiting for the angels. He was active in good work and so the angels came. The Lord gives his angels charge not of the indolent and inactive, but the brave and energetic. Elisha was busy ever helping others; and so angels came to help him—in his time of need.

Here is the secret of every great life—the possibility and the power in it of things, forces, factors not seen. "He lived as one who saw the Invisible," may he be read in the history of every life that counts. When we rise above the world of facts and lay hold on the world of faith, then possibility and power and possession come. Things seen are temporal, and soon pass. The invisible are the realities that do not pass. Elisha took into account things not seen; his servant and the Syrians did not. I find this sentiment in an exchange, and it is worth while: "It is extremely hard to realize that the things you can see are never all the important things to consider in any situation. The very essence of religion is that it teaches a man to take account of what he cannot see. The city is indeed surrounded by robust and capable soldiers in full military array, but behind them are the hosts of God. The world is indeed full of entrenched evils. They are conspicuously visible. They obtrude themselves on our gaze. They surround us. But there are other facts. God is stronger than all these evil forces, and the influence of God is silently and potently working everywhere. The mountains of life

are always full of the hosts of God.

There are many senses in which the invisible facts are often important ones. You do not have to be able to see a fact in order that it may be influential. You do not have to be able to touch a fact in order that it be strong. Even among people we meet the invisible spirit of the life is more important than the size and the looks of the man. The invisible qualities of the mind are far more significant than the length of arms. Emotions are more significant than muscles. Ideas are more significant than things. Purposes are more significant than bodies. The things you cannot see are things of destiny. The hour of a genuine enfranchisement has come when our eyes are opened to the significance of the invisible.

SPIRITUALLY MINDED.

In this age of haste and hustle, work and worry, it is not an easy task to give sufficient time and attention to the "quiet hour", and the calmer, gentler, sweeter effects and influences. "Take time to be holy," is an injunction much easier offered than accepted. To steal awhile away, each day, each week, any day or any week, to meditate on the purer, holier, better things, that is more easily spoken of than done by most of us.

And yet that very thing is needful in our day and time. It was ever needful, but never more so than now. The hour for the spiritually-minded man has struck. For in all ages the spiritually-minded have ever been, are yet, the very stay, source and fountain of the life about us. The spiritually-minded, their work, walk, godly example, saving influence keep alive the interests, institutions and enterprises that are worth while. We shall never in all this wide world get away from, nor go beyond, nor do away with Paul's immortal affirmation, "To be carnally-minded is death; but to be spiritually-minded is life and peace." The carnal mind broadcasts death in all directions. The spiritual mind is a constant source and stream of life to all that is about and around. From the spiritually-minded emanates life.

Our time invites us to physical education and discernment. The present provokes to mental training, indulgence and development. But there is a spiritual mind as well that must be cared for, educated, trained, developed—a spiritual sensitiveness if you will which may be developed to a marked degree. Out of this spiritual growth and maturity flow the issues and events of real life. Moses meditated forty years before he moved out into the world of activity. Unless he had we had never known his great deeds, his marvelous and matchless achievements.

PAYING HIS DEBTS.

Dr. D. K. Pearson, the well known philanthropist of Chicago who, if we mistake not, has confined his beneficences mostly to the small colleges and struggling institutions, proposes to celebrate his ninety-first birth-day April 14 in a happy and wholesome manner. It appears that the good Doctor had gone into debt some time ago to the extent of \$5,000,000. This he has been laboring manfully to pay off, as his obligations became due. He has succeeded, with the exception of \$300,00, one third of which he owes to the American Board of Foreign Missions and the other \$200,000 to several smaller colleges. On the 14th inst. he hopes to pay off these obligations. "A young man of my age" so says the octogenarian "has no business being in debt, I think, and so I shall lie down on the night of April 14 out of debt for the first time in many years. I have had these outstanding pledges for many years and have worked them off one after another."

Herewith our heartiest congratulations are sent forth to Dr. Pearson, ninety-one years young and busy giving.

Here is one object lesson, if one cares to learn it. Not infrequently good people refuse to give to a really worthy cause and call because they are in debt. Sometimes this debt is for property—lands, houses, stocks, bonds—on hand and of more real value than so many dollars. Yet the owner will cut down his gifts to church and charity, and deny himself the joy of giving "because he is in debt."

Such persons want the blessings of health, happiness, hope, as they work to pay their debts, but stint themselves and the cause of truth, hope and happiness, by refusing their gifts to the advancement of God's kingdom. —

CHURCHLESS PASTORS.

The Episcopal Recorder congratulates the Presbyterians, North, on their growth and great holdings and comments "A church that has ten thousand churches in the United States is a great factor in the life of the nation. We are, therefore, surprised to learn that there are two thousand one hundred churches without pastors. This state of affairs is really serious. What is the cause?" We learn from the Presbyterian Standard that another has been investigating the records and finds there are one thousand and seven hundred idle preachers who would like to have pastohates. This adds to the serious news. How explain this number of churchless pastors as well as pastorless churches." This indeed is a complication. We fear that the fault is mostly with the preachers. Where preachers have a message, God given and heaven sent they some how manage to find a church in which to deliver it.

A LIVE SUNDAY-SCHOOL.

It is a joy to even witness, much less be a part of, a live, vigorous Sunday-school. The writer was at the Memorial Temple, Norfolk, on a recent Sunday, and there was activity in the air. In his Young People's Department of The Sun some time ago, Prof. Harper referred to an instance of two boys who wearying of Sunday-school and church, went into theft and robbery. Asked why they had made such a radical change the recreants replied "In robbery there was something doing, in the Sunday-school there was not." There is something doing in the Norfolk Memorial Temple Sunday-school. There is life, movement, activity. Everything is wide awake—and moving. From the time the gong rings for order till the dismissal is pronounced there is something going on. The Sunday-school is a regular bee-hive of energy and activity. Bro. J. J. Pitt, a young, handsome, happy, busy man is the superintendent, and he is wide awake from the word go. The school is organized throughout, and the classification seems to be thorough and complete. The Sunday-school is growing all the time of course. Such a school always grows. People just naturally love to go to a school like that. The teachers were busy, and deeply interested in their work. They were interested in their pupils and in the lesson. Each teacher was trying to make the most of the opportunity for teaching the Word of truth, and for imparting knowledge of the right sort.

Such a school tells in the life of any community: tells wonderfully in the life and labors of the church. We shall be surprised indeed if Pastor Howsare does not feel forcibly the great work for his church that Superintendent Pitt and his efficient teachers and helpers are doing. Such a Sunday-school is a blessing and counts for time and for eternity.

CURRENT COMMENT.

Honoring The Gospel.—Dr. John Henry Jowett in leaving England to come to New York to begin a pastorate has been greatly honored. The magistrates (civil officials) of Birmingham, where Dr. Jowett ministered, united in petitioning him to remain—a most unprecedented thing. This failing the King and Queen invited him to their table at Windsor Castle, honoring him as they might some high official of the government. Dr. Jowett's only claim to greatness and distinction is that which a writer has so truly said of him that his preaching is not that of platform oratory, but as the "demonstration of the Spirit and of power." We are told by those who have heard him that one feels a spiritual power in his presence,

and that his preaching is plain, practical, pointed, and intensely spiritual.

In honoring Dr. Jowett, the King and Queen and people of England are paying tribute to the weight and the worth of spiritual power in the pulpit.

One Hundred Years: One hundred years ago today, April 5, Robert Raikes, the father and founder of the modern Sunday school died. Thing of the great work this man set on foot. It is claimed that there are 28,000,000 officers, teachers and pupils in all Sunday schools in the world. What an army indeed! And this work has come to be so great a part of our present civilization and moral and spiritual progress. President Taft recently said, "No matter what views are taken of general education, we all agree—Protestant, Catholic, and Jew alike—that Sunday school education is absolutely necessary to secure moral uplift and religious spirit." No one can tell what any one life reaching out over a hundred years may bring forth, especially if that life is consecrated to the service of God and the betterment of mankind, as was that of Robert Raikes.

—The latest order of the Gideons, says an exchange, is for one hundred thousand Bibles, and they will not stop till a Bible is in every bed room in every hotel in the land. The Gideons is an organization of traveling men whose purpose is to see to it that hotels are supplied with Bibles.

—Dr. S. A. Klapp, of the Agricultural Department, died in Washington, D. C., April 1. Dr Klapp was an expert in the Department to which he belonged and has rendered valuable and conspicuous service to the farming interests of the whole country

Raleigh's Object Lesson.—The good old town of Raleigh taught us a lesson or two last week. The outcome is beautiful to look upon, and the lesson given is worth learning. Here was the outcome. In a campaign of a week has decided to raise \$65,000 for a Y. M. C. A. building. When the week was done there had been raised \$75,450. That is the consummation beautiful to look upon. Now the lesson.

When Raleigh gets awakened on any political movement whatever there is certain to be strife, division, the opening up of old wounds, and the making of new ones. In working for this religious enterprise, there was no hard-feeling, no division, no bickering. Politics divide people: religion unites them. And Raleigh never worked harder in a political campaign than it worked in this religious campaign.

And another. Very few thought so great a work could be done. Raleigh was too

conservative, too close, too overworked already. Such reckoning was vain. Raleigh has surprised itself. It undertook great things for Right and so easily accomplished great things in the Right. The enthusiasm became so great that other peoples and places fell in line and sent contributions. Our capital city has certainly done itself proud. Three cheers for Raleigh!

Unenforced Law.—The esteemed Norfolk Virginian-Pilot, is such a friend of the saloon that it takes a fall out of all that points toward prohibiting drink any and every where. In a recent issue with nothing nearer home to point a moral (?) it calls attention to the fact that the "Illinois Legislature has enacted a law forbidding the drinking of liquor on railway trains. Virginia's statute-books have contained a similar prohibition for something like three years now, but he must be an inobservant traveler indeed who has not observed that the law is much more honored in the breach than in the observance." The same old saloon argument in the same old way. Because a law is doomed to be broken, ergo, do not enact it. Because a law is not observed, do not blame the executives of the law; blame the law. Our contemporary's reasoning is Solomonic indeed. Followed, however, there would be no law. Law has been well defined as the organized virtue of the community. That the virtue of any community does not prohibit all the vice of the community in no wise argues against registering its will in law.

After Dreary Years.—A prisoner in the State penitentiary of Pennsylvania was released on March 18 after serving twenty years of a life sentence, being convicted of murder. It has been discovered that at the time of the murder the prisoner was half mile distant from where the crime was committed. Twenty years at hard labor, for a crime that was never committed. Twenty years under the shame and disgrace of prison stripes and guards and guns. Twenty years without social, educational, domestic privileges or advantages. Twenty years without liberty. Twenty years of a living, lingering death! What a comment upon man's weakness and frailty in making and in executing law. Surely there are many injustices, inequalities, injuries and in suits in this world that will not be straightened out or evened up.

But God's laws are perfect. And when one stands before the great Judgment each one of us shall receive justice, infinite justice tempered with boundless mercy. No injustice will escape His all-seeing eye.

ARE WE GROWING?

A careful examination of the last Annual of our Southern Conferences and Convention will reveal interesting figures and conditions. In some respects it is the most attractive Annual we have yet issued. In the Ga. and Ala. Conferences there was not only not any given mode numerically, but an actual loss. The Va. Central Valley Conference paid 1682.03 to pastors, raised for all purposes \$3702.49, with church property worth \$19,850.00 and with that equipment gained 31 members. The Eastern Va. Conference paid pastors \$13,865.00, raised for all purposes \$34,813.75, with property valued at \$229,900. and a present membership of 6470, and with that investment and equipment gained 186 members.

The Eastern N. C. Conference paid their pastors \$4533.37 and raised for all purposes \$8,189.50, with property valued at \$45,180, and with this equipment and outlay made a gain of 119 members. They have a present membership of 3690.

The Western N. C. Conference with a membership of 2624 paid their pastors \$2,893.08, raised for all purposes \$5,232.74, have church property valued at \$30,830. With this equipment and investment they made a gain of 56 members.

The Ga. and Alabama Conference paid their pastors \$———, raised for all purposes \$2,453.36, with church property valued at \$23,000.00 and a present membership of 1003 lost 13 in membership.

The N. C. and Va. Conference paid pastors \$4,486.75, raised for all purposes \$8,305.07, with church property valued at \$67,200.00 and a present membership of 3511, made a gain in membership of 106.

The Alabama Conference does not show the amount paid pastors. They raised for all purposes \$813.34, have a church membership of 1302 and property valued at \$11,700.00. The Annual of 1909 gives them a membership of 1324 which indicates a loss for past two years of 22 in membership.

In seven Conferences of 205 churches there is a membership of 20,399 and church property valued at \$427,660.00, with a ministry paid \$29,184.24. These churches raised and expended for all purposes last year \$63,510.25 with result to church membership an increase of about 544 members. We may be, and unquestionably are setting in motion influences and creating conditions, the fruit and blessings of which cannot now be seen nor estimated, but so far as making church members directly and at once is concerned we are doing but little, for the means and agencies used. Perhaps the trouble is, if there be such, and there evidently is, that we have failed to depend upon and emphasize enough, to one essential Agent, the Holy

Spirit, in our work. At any rate here is in these official figures cause for reflection. I am writing from the optimistic view point as much as possible and taking facts, as we find them. While we have not done our best in raising funds yet we have done well, but piled up millions and even an active ministry and membership cannot of themselves bring to pass the great object of the church. Life must precede service, and this church equipment of machinery, men and money, must be moved of the Holy Spirit before we shall see great numbers swept into the kingdom.

We have improved our equipment and machinery and have a more efficient and better ministry and have indeed made progress along many lines but our numerical growth as a people is not commensurate with our equipment and investment of men and money. Where is the answer to the problem? Organization backed by faithful executive ability may bring into line great numbers but cannot renew and save them as those "added to the church" and "such as shall be saved."

M. W. Butler.

Newport News, Va.

TWO PREACHERS.

In your very interesting "Current Comment" of March 15th, which by the way I hope you will make a permanent feature of the "Sun," you mention two English preachers, Dr. Jowett, and Dr. Aked. The former you describe as "one of the most pious and spiritually minded men." The latter as "lacking in humility, in loyalty and spirituality."

The question arises in my mind, why Dr. Jowett is such an angel of light, and why Dr. Aked so fine a representative of the Prince of Darkness. Is it because Dr. Jowett is a conservative and Dr. Aked a radical, and are all conservatives "pious," and are all radicals "men" of brain and of wonderful energy and learning?" Surely this is an easy classification of ecclesiastics.

But, Mr. Editor, there is one trouble with this comprehensive theory accepted by so many good folk, especially the theological preachers, and that is, that life contradicts it. Men can be liberals who are not brainy, and men can be conservatives, who are not "pious." Indeed I hazard the opinion that radicals can be "pious," and that conservatives can be "brainy." And all I ask you to do, is to take off your "specs" and look at things as they are. The dogs will be found eating the crumbs from the children's table and a widow in a heathen land giving the hospitality of her home to Elijah.

Divine Providence is continually con-

founding the wise, breaking conservative orthodoxy as well as liberalism into pieces, and bringing the Messiah not from holy Jerusalem, but from despised Nazareth.

Dr. Aked may look at the Kingdom of God from the socialistic standpoint and he can find precedent in the New Testament, Dr. Jowett from the individualistic standpoint, and he too can find precedent in the New Testament. Is the type of either not needed to day in the harvest field of the world? As a prominent writer has recently said, "Life overflows all formulae; breaks through all theory; goes beyond all knowledge."

Brethren, let us believe in a living God, whose Word is in our hearts, who reveals his will to day, whose message is not only old, but new.

Then we may hear the music of both schools of thought, see the good in all religions wherever religion is manifested, and join in the Hallelujah chorus of all peoples, and tribes and nations.

Carlyle Summerbell.

DECISION DAY DEPARTMENT.

Some effort was put forth last year to get the ministers, superintendents, and S. S. teachers interested in Decision Day, but very little was done. We are writing again to Christian Sun readers, and shall ask that all Sunday-school workers read with care what we have to say concerning Decision Day. This work among our people is new and many do not understand what it means to have a day set apart as a Decision Day. When a boy or girl decides to accept Christ, that is not regeneration, as some seem to suppose, because decision is one thing and regeneration another. But when a person has taken the first step, decision, it is, or should be, the business of all church workers, to see that that person gets into the experience of regeneration, or the new birth.

To illustrate what we mean by Decision Day: Here is a young man on the farm, or in some other business, and a college president learns of this young man, and goes out to see him about entering college. The young man may not have any idea of going to college, but after the president explains to him the advantages of an education the young man begins to think about going to College. In a short time he wants to go, then he decides to go, and some time afterwards he goes. But to want to go, and to decide to go are two things, and to go is the third. Now what we mean about Decision Day in our Sunday-school is, we want the ministers, Sunday-school superintendents and teachers to keep talking to the Sunday-school scholars about being a Christian till the

boy or girl begins to think and pray; and when this particular Day comes they are ready to decide for Christ, and when that is done and has been made known the minister, superintendent and teacher should see that the persons who have decided for Christ should come into the church as a member in good standing. Money has been expended for booklets and leaflets on the subject of Decision Day, and they will be sent to the officers of the Sunday-school to assist them in this work. Many times such information as is found in these booklets is thrown into the waste basket. But say, brother, sister, don't destroy them. It costs money and time to get them to you. Read all you can get on the subject and pray that God may lead you to assist in this important work.

We shall ask that every Sunday-school in the Eastern Virginia Christian Conference observe this part of the Sunday-school work and set apart a day best suited to the school for Decision Day, and see how many can be gotten to decide for Christ.—C. C. Jones, Decision Day Superintendent, Wakefield, Va.

AID FOR THE TEMPTED.

(Hebrews 2:14-18.)

This a lesson of real comfort for Christians. It contains beautiful thoughts and beautiful promises for those who are seeking to live pure lives, and are pressing toward the mark for the prize of the high calling of God in Christ Jesus.

The whole Christian life is a warfare with Satan. He is always seeking to deceive, and trying to induce every child of God to forsake his Father's kingdom and enlist in the bondage of sin.

Christ so loved us, that He left His home in heaven, took upon Himself the form of man, and came to earth; that through death He might destroy the works of Satan, and deliver us from the bondage of sin.

While Christ was in the world, He was in the flesh; and was subject to like passions and temptations as we are. If He had taken on Himself the nature of angels, and come to the world as an angel, He would not have been our great sympathizer; but He came in the flesh; that He might be our intercessor, and make reconciliation for our sins.

Christ taught us, by His example how to live above sin. His temptation in the wilderness was an example for us in temptation. Christ had fasted forty days and nights, and was physically weak when Satan presented three very great temptations to Him; yet He never yielded, but resisted Satan, and fought him with Scripture until he left Him. When Satan left Christ angels came and ministered

unto Him. This was a test of Christ's power over Satan and sin.

When we are tempted let us go to Christ and ask Him for aid. He is our refuge and our deliverer. He is our ever present friend in time of trouble. He conquered both Satan and sin, and He is able to keep every one of His children in the darkest hour of trial and temptation. His grace is sufficient for us, and He is able to supply all our needs.

Let us endeavor to walk in the footsteps of our Savior. Let us put on the whole armor of the Lord, and commit ourselves unto Him. Then, we will not have to fight the temptation of life alone; but Christ will lead us and fight for us. He has promised never to forsake His people; but to go with them all the way, even unto the end of the world. What more do we need? All that we have to do is to follow Christ, and obey His commandments.

God's people are a tried people; and only those who are true unto the end, are going to be saved. Our temptations are only tests to try us and fit us for greater things. If we suffer with Christ, we shall also reign with Him in glory.

Let us watch and fight and pray, that we enter not into temptation. Let us be true unto the end, and by and by we shall receive our reward.

Mrs. J. F. Whitley.

Franklin, Va.

SENATOR LORIMER.

By a vote of 46 to 40 the Senate decided to let Mr. Lorimer of Illinois retain his seat in that august body. The matter occupied much time and occasioned many able addresses, pro and con. Many felt that Mr. Lorimer obtained his seat by direct or indirect bribery, and The Literary Digest in summing up the case finds that the great majority of the press of the country are against Mr. Lorimer. There were certainly very flagrant and very shameful proceedings in the Illinois Legislature in connection with the whether Mr. Lorimer was responsible or not. But, if no other good has come some noble sentiments have been expressed in connection with the case and these are worth all the cost. We take one of these expressions from Mr. Lorimer's home paper, so to speak, The Chicago Board Herald, as follows:

I'd like almighty well to have more money than my purse contains; I do my very best to save, but still they get my hard won gains; I walk to save a nickel when the winds of winter fiercely blow; I wear the hat and coat and vest that first I wore two years ago; I long for money; it is hard for me to keep my bark afloat, but no man has sufficient cash to buy my

vote. I long to make my children glad, to give them much they are denied: if I had money all the things they want should quickly be supplied; it saddens me to hear them ask for what I can't afford to buy; they cannot understand and come to innocently ask me why; I see the patches they must wear and feel a lump come in my throat; but not a man is rich enough to buy my vote. The little home on which I've paid installments for a dozen years may never be my own; my breast is often filled with doubts and fears; I do not know how I shall raise the interest when it is due; there is a doctor's bill to pay; the dollars I have saved are few; my shoes are run down at the heels, I wear a threadbare overcoat but no man has sufficient cash to buy my vote.

A PLEA.

Dear Brother:—I am now arranging to burn the mortgage of Wesley Grove Christian Church (colored) which has cost us all told about twelve thousand dollars, lots, buildings, furnishings, and interest. We have struggled under this burden ten years, and have reduced the debt to fifteen hundred dollars, which we must raise the First Sunday in May, 1911, on which date our time for paying the debt expires, and to avoid trouble we have decided to pay the debt, burn the mortgage, and clear the property worth fifteen thousand dollar, including the old church property on Ivy Ave., of this city.

Not being able to do this alone, we have decided to write to a goodly number of pastors and friends over the Christian field, and ask for an after collection or a personal donation. Now dear friend, I hope this appeal may merit your most favorable consideration, and that you may take up an after collection and send me if you are a pastor, and if not a pastor please send me a personal donation. We are arranging a very large chart, and when the rally is over, we shall place on this chart the name of every church and its pastor who contributes to this very worthy cause, and any individual donation will also be placed on said chart. This chart will be preserved for generations unborn that they may see who helped in burning the mortgage of the Wesley Grove Christian Church, which name has come to be well known far and near for its labors. Any amount will be highly appreciated and used for the purpose given. Remember the Scripture which says, "Who stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 13: 21.

Yours very truly,

S. A. Howell.

Newport News, Va.

NOTES AND PERSONALS.

—The Young People's Convention, Prof. Smith, Pres., Norfolk, Va., meets at Elon College April 18-20. Has your C. E. Society, your Sunday School, your Organized Class elected a delegate? If not, why not?

—Rev. S. B. Klapp, Greensboro, has been confined to his room for some time, but improves slowly. Prior to this Bro. Klapp had not missed an appointment on account of sickness for some years. Bro. Klapp is a busy man and enjoys his work.

—Rev. C. H. Rowland, Franklin, Va., deeply interested from the beginning in our Young People's Convention is planning to be present and lend a hand at the approaching meeting. All of our pastors are members and should be present.

—Rev. T. W. Strowd, Chapel Hill, was a welcome visitor at The Sun office Saturday of last week. Bro. Strowd has been in feeble health since Conference, but is improving now and Saturday was on his way to fill an engagement Sunday.

—Rev. P. H. Fleming and his Burlington people certainly know how to act the host to a great religious gathering. The State C. E. Convention in session with his church there last week was entertained in most hospitable and cordial style. Burlington's hospitality is unbounded.

—The Bethel congregation has remembered its beloved pastor, Rev. J. W. Holt, in right royal, and in most substantial fashion. Let the other preachers read Bro. Holt's letter of Thanks, and grow envious. As for us—but that is another story.

—Rev. J. L. Foster, Supt. was at Pleasant Grove, Halifax Co., Va., last Sunday in behalf of the Orphanage. He secured over sixty dollars in cash and pledges for his work. You may count on Pleasant Grove, one of our most active and aggressive country churches, to do its duty and prove its loyalty every time. It never considers doing otherwise.

—The funeral of Alexander Savage, son of Col. A. Savage, of Norfolk, was held at the grave in Elmwood Cemetery at 3:30 o'clock p. m. yesterday. The service was conducted by Rev. A. M. Hanson, of the Third Christian Church, Park Place. The floral designs were very handsome.

Following were the pall bearers: Frank Nash, J. S. Jenkins, Wm. W. Hargrove, Wm. M. Jones, N. A. Faltz, D.B. Ames, F. G. Parker and J. J. Drewerey.

—If our Durham people do not liquidate their church debt it will not be the fault of Pastor J. O. Cox. He has recently promised his congregation that if the church will raise \$500.00 he will secure \$500.00 without the Church, and he is laying his plans to do this. Bro. Cox is one of our most busy, self-sacrificing

and successful pastors, and the people of Durham may well rally to the plans and purposes he undertakes.

—Prof. W. A. Harper has just rounded out a successful series of years as President of the North Carolina Christian Endeavor Union and because of multitudinous duties was compelled to decline reelection, at the recent State Convention, for another year. His administration has been eminently successful and he has served well and effectually the call of Endeavorers in the State. He has done a great work for Christian Endeavor in North Carolina.

—"One thing is stale in this country," says Governor Woodrow Wilson, of New Jersey, "and that is the making of money. One thing is not stale, and that is, the task of the lifter. All that is worth while in life is the spending of one's self for the good of others." This is good doctrine, and sounds strangely like a twentieth century echo of the Sermon on the Mount.—Exchange.

—The Raleigh News and Observer recently did itself high credit and the people of the State a real service when it brought out a Legislative Edition, giving a summary of laws of any general nature or interest enacted by the recent legislature. The News and Observer is certainly a wide awake paper and knows how to do things. We value highly, and much appreciate, the Legislative Edition. It is worth putting away for future use and reference.

—In "Our Dumb Animals" (Boston) for April is a picture of the children of President O. B. Whitaker of Union Christian College, Merom, Indiana, with pony and wagon, "all of whom," says the paper "have signed the Band of Mercy Pledge." We wish that many children, and grown up people as well who read The Christian Sun would keep daily, even if they do not sign openly, that Band of Mercy Pledge. Here it is: "I will try to be kind to all living creatures and try to protect them from cruel usage." The Band now reports 79,528 branches with probably 2,000,000 members.

—Rev. A. M. Hanson, Park Place, Norfolk, has a neat little card convenient to hand out, and easy to handle and to read. On one side are the words, "Glad to see you. You will always find a welcome at the Third Christian Church, Cor. 34th St. and Llewellyn Ave., Park Place." On the other side are the announcements: "General Evening Theme. The Kind of a Church I Like to Attend, arranged as follows:

March 26th, The Kind of a Sunday School I Like.

April 2nd, The Kind of a Prayermeeting I Like.

April 9th, The Kind of Choir I Like.

April 16th, Easter Services with special colored stereopticon views on the Life of Jesus.

April 23rd, The kind of People I Like in the Congregation.

Evening Services at 7:30 o'clock during March, at 8 o'clock during April.

ELON COLLEGE NOTES.

President Moffitt left on last Saturday for an extended trip to Eastern Virginia in the interest of the Special Fund. He is meeting with great encouragement and it is hoped that this trip will prove as successful as his former one.

Quite a number of the students and villagers attended the Christian Endeavor State Convention in Burlington, and report not only a good time but a very helpful and joyous experience in being allowed to listen to the masterly and powerful talks by those participating in the program.

Miss Mille Shaver Beard, a very accomplished pianist of the Peace Institute Faculty spent the week end with her cousin, Mrs. E. L. Moffitt.

The condition of our townsman, Mr. M. A. Reitzel, it is reported, does not improve very much. He has our deepest sympathy and our hopes for a speedy recovery.

Mr. W. W. Elder, who graduated last June, is spending a few days on the Hill. Mr. Elder is just beginning his work as Y. M. C. A. secretary and will very likely be located at Wilmington. He has our best wishes for his success in this his chosen line of work.

Miss Lovey Lee Jones, of Peace Institute Faculty is spending a few days at the home of Dr. and Mrs. J. O. Atkinson.

Rev. C. E. Newman, of Henderson, N. C., came up to the college on last Saturday to see his brother Dr. J. U. Newman who is ill with grippe.

Quite an interest is being manifested here looking forward to the Inter-collegiate Oratorical contest between some fifteen or twenty high Schools of the State on Friday night before Easter. The preliminary contest will be held during the day, and the successful contestants in this preliminary will again contest during the evening. The judges for this contest have not yet been announced.

Dr. Newman was unable to fill his regular appointment in the college pulpit last Sunday on account of his continued sickness. The Sunday school was held half an hour in advance of the regular time in order that those who cared could go to Burlington in time for the morning exercises at the Endeavor Convention.

H.

SUFFOLK LETTER.

I will write this letter in the interest of the special call by the Foreign Mission Board of the American Christian Convention for a special offering to complete the ten thousand dollars started at Troy, Ohio, last October.

I wrote two letters some time ago on this subject in which I requested all the Ministers in the Southern Christian Convention to take special offerings for Foreign Missions and send same from the local churches to the Treasurers of their respective Conferences; and that Conference Treasurers send the money to J. A. Mills, Treas., Raleigh, N. C., as provided for special collections by the Convention held in 1910 in Suffolk.

The Suffolk church took an offering of \$100.00 and I know that some other ministers have taken offerings for this purpose. Rev. I. W. Johnson has taken special offerings in some of his churches.

If all of the ministers would take this offering it would bring in a goodly sum. Some have taken it and sent it direct to Dr. Bishop. This is good, but it would be better to send it through the authorized channel.

It is quite plain to all thinking Christians that we do not contribute as much as we should to Foreign Missions, and this is one good reason why we ought to take this special offering. It would help to educate our people for the pastor to explain the matter and thus put forth the subject before the congregation. I think the average pastor is conscious of ignorance on the subject of Foreign Missions and this must disclose to him the ignorance of the rank and file of the members. When one thinks of Japan, for example, he must have some adequate knowledge of the geography, race, civilization, and education of that nation. The bare mention of Foreign Mission fields opens up so many important questions that one can easily see self-improvement in the investigation necessary to a realization of obligation to this subject. The Christian, like a man in business, is no larger than the field of his efforts. The Christian that limits his efforts by the local church and its needs can never be more than a mediocre in the kingdom. By this same rule it appears that a local Church or a denomination that neglects Foreign Missions is doomed to narrowness and littleness. Unless the Christian Church takes hold of Foreign Missions with more unanimity and more liberality the growth of the denomination will be slow and limited. God never meant his church to be small and to stop at doing small things. "The field is the world." There is nothing small in the gospel or in the kingdom. The religion of the cross differs from other religions in this: they were national; it

is worldwide. The Jew did not know that till Jesus came. The Jew excluded the Gentile from the temple of God; Jesus brought in all. The gospel would have every island and continent on its map, and embrace every race and nation in its membership. That enlarges the mind, the heart, the aspiration, the endeavor of the children of God. No church can follow Christ and be small; no church can neglect him and be large.

Dear pastors, Speak a word, give the congregations a chance to contribute to this fund; send it to your Conference Treasurer; then let it pass to Treasurer J. A. Mills, Raleigh, N. C., and then it will be sent to Dr. Bishop.

W W. Staley,

Pies. S. C. C.

NORFOLK LETTER.

The Memorial Temple reports a good day yesterday. About 225 in Sunday School—the largest number for quite a long time. They report interesting services and good day.

Wednesday night at prayer meeting will be held another union baptismal service. The Temple, and Rev. J. W. Barrett of the 4th church participating.

Rev. A. M. Hanson gave two of the best sermons he has yet given the people of the 3rd Church yesterday. They were listened to by larger audiences than usual. Bro. Hanson and Rev. J. W. Harrell of Portsmouth will exchange prayermeeting next Wednesday night. This is in accordance with a plan recently adopted by the local ministers of the Christian churches.

The E. Va. Ministerial Association meets today in the study of the pastor of the Memorial Temple. I was glad to have as callers at my office Revs. Peel, Rountree and Rowland, a trio of preachers, who if they preach according to their size, their churches evidently enjoy some big preaching.

I enjoyed a pleasant call last Wednesday from Rev. I. W. Johnson of Suffolk. Bro. Johnson is one of our strong and active preachers. He was here in the capacity of the faithful pastor ministering and consoling our venerable good Bro. Savage, who while he is just on the verge of the grave had just lost his last son, who passed on just a few days at most ahead of his father. The funeral services of Mr. Savage were conducted by Rev. A. M. Hanson, of the Third Church.

J. W. Manning.

—Texas is to vote on a constitutional amendment for State wide prohibition on July 22.

—Utah may be daft on Mormonism, but it is deft on the subject of cigarettes. Its legislature recently passed a law mak-

ing it a misdemeanor to sell cigarettes or cigarette paper any where in the State.

—Congress did not fail in the matter of its appropriations during its last session, having dispensed with a total of \$1,25,489,662.

—The Nevada legislature has passed a measure submitting to a vote of the people the question of woman suffrage. The women are at work.

—The long dead-lock in the New York legislature has been broken and James O'Gorman has been elected United States Senator to succeed Chancey M. Depew.

—James Tillman, ex-Lieutenant Governor of South Carolina who notoriously shot to death Editor Gonzales of Columbia a few years since, died of tuberculosis at Asheville, N. C., April 1.

—Jack Johnson, the colored pugilist is serving time in a California prison. He is the "hero" that much of the country went wild over when he knocked pugilist Jeffries out. Our observation is that professional pugilists are a sorry lot.

—The massive and costly State capitol of New York at Albany was well nigh destroyed by fire March 29 and damaged to the extent of \$5,000,000, besides the great loss of valuable State papers and documents.

—The Champion Lumber Co., of New York, capitalized at \$5,000,000 bought more than 100,00 acres of timber lands and two railroads in Western North Carolina last week. The property is in Haywood County.

—H. W. Kohlsaat, publisher of the Chicago Record-Herald testified to the Senate investigating committee at Springfield, Ill., last week that he knew \$100,000 had been used to procure the election of Lorimer to the United States Senate, but would not give his source of information.

—The hearing against coca cola in federal court at Chattanooga, Tenn., is still on. One physician of Atlanta testified that he had examined 7,000 school children and had found only 26 who suffered from nervous diseases. He said that he spent from 15 to 20 minutes in examining each one. When confronted with the figures showing it would require the work of a doctor ten hours a day working 233 days to do that, he modified and said the examination required from 2 to 5 minutes to the child. After that one would like to know really how many children that doctor had examined.

Enough has been shown in the hearing, which ever way the verdict may be rendered, to prove the hurtful and dangerous effect of coca cola, and already the sales have greatly fallen off. People are entitled to know the nature of the stuff they drink, and the coca cola investigation is helping in that direction.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

ONLY TEN DAYS OFF.

The second biennial session of the Young People's Convention is only ten days off. Letters and invitations have been sent to every pastor and every Sunday school and C. E. Society known to us calling for a list of delegates and appropriate representation.

We believe we are to have a great Convention.

Come and let's make it the turning point in the auxiliary organizations of our Church work.

YOU cannot afford to miss.

April 15-17, Elon College.

Come.

ANNUAL ADDRESS OF PRESIDENT OF N. C. STATE C. E. UNION.

(Delivered at Burlington Christian Church, April 1).

Our Convention in High Point last April was termed by all who attended it as highly successful and the steps taken at that convention looking toward the future year were regarded as eminently hopeful and prophetic of great accomplishment for the year that is just closing. We found that we did not lack but twenty-five societies of having the 75 new societies organized to round out the standard set for us by "Atlantic City 1911." We thereupon resolved that we would put forth an extra effort to organize these 25 new societies during the year that is just closing, and also to induce at least 75 societies in the state doing work, but not affiliated with the Union, to affiliate with us. We also gave our approval to the project of a publication for the State Union, and entrusted the working out of this project to Rev. R. E. Steel of Spencer and Miss Bays of Charlotte.

What Has Been Done.

We did not regard the attainment of these ends as impossible for our Union and were hopeful that we might be able to report everything realized to the full extent, before this meeting, but we have learned in life that we should not call our hopes our facts, and it has turned out thus in this case. At the time of the High Point Convention the President of Elon College was very sick and soon after the convention was carried to the hospital and was unable, by reason of his continued illness, to enter upon his duties as President before September. During all of this time the work of his office devolved upon the President of the State C. E. Union, and he was unable to

do the work that he had planned to do during the vacation season for the State work. Since September, the duties which he has had to perform in connection with Elon College have been much more onerous than usual, and the time has not been at his disposal to direct and prosecute the interest of the State C. E. work, as he had planned. Realizing that this would be so, and feeling that the good of the State Union demanded it, I, therefore, as President, called a meeting of the Business Board of the State Union in Greensboro, on the 7th day of June, and therewith tendered my resignation as President, assigning as the reason for this action the facts set forth above. The Business Board did not see fit to accept the resignation and insisted that the office be continued by me, even though I might not be able, with the time at my disposal, to accomplish the ideal set before us by the High Point Convention. With this understanding, though my judgment was against it, I agreed to continue as State President.

This explanation has not been made by way of an apology, but by way of explanation simply, and to encourage the Endeavorers of the state to believe that the failure to make progress as we had hoped is not due to any general dearth of interest in C. E. in the State, but to the simple fact that the necessary work to attain these ends has not been and could not be forth-coming. The opening for C. E. in North Carolina was never more hopeful nor has the society ever made more progress, nor met with such consideration as it now meets with at the hands of church-folk and the public generally, and all that is needed to make the work loom large and larger in the future, is the time and effort devoted to it by a capable official.

We have to report that nine new societies have been organized during the year. Four of these have been reported to the United Society in Boston, which leaves us twenty-one new societies yet to be reported before we shall have attained the full quota for "Atlantic City 1911." Of these twenty-one, five have already been organized but have not been reported. These five having been organized through the influence and instrumentality of our first Vice-President, Mr. William C. Rourke, of Wilmington. As State President I have been enabled to furnish C. E. items to the State papers from time to time, and weekly items to the Christian Sun, and the Methodist Protestant Herald. In addition to this, articles have been written for the Herald of Gospel Liberty and the Christian Endeavor World. The two pamphlets which were written and published last year on behalf of the

union work, have been mailed to a number of addresses, and have it is hoped, been instrumental in helping forward the work in a small way. The names of these pamphlets are "How to Make C. E. Effective" and "Christian Endeavor—What it Stands For." A few of these pamphlets are yet on hand and can be had free of charge at the Literature Table. I have also been privileged to make several public addresses before Endeavor Societies, Unions, and Denominational Conferences, during the year, but have not been able to present the claims of the society in as many places nor on as many occasions as it would have been very profitable for them to have been presented.

Late in January the Business Board met in the city of Greensboro and outlined the program of this convention and decided to enlist the assistance of an expert in C. E. work from outside of our state, to make a ten day pre-convention campaign in the state in the general interest of the work, hoping that thereby the 16 societies still lacking to bring up our "Atlantic City 1911" quota would be forth-coming through a campaign of this kind. We were very fortunate in securing the services of the Rev. C. H. Hubble, D. D., Adrian, Mich., who is the General Secretary of the Young People's Movement of the Methodist Protestant Church in the United States, and also President of the Michigan State C. E. Union. Dr. J. F. McCulloch, of Greensboro, kindly consented to relieve me of the arrangement of Dr. Hubble's itinerary in the State, for which I thank him. We feel that this itinerary of Dr. Hubble through our state has accomplished a vast deal of good in creating interest and enthusiasm. It has also had practical effect in the organization of five societies with four others to follow shortly.

In addition to the above methods of administering to the interest and needs of the society this year in the state, a large number of personal letters have been written by the Secretary, by the Treasurer, and by the Press Superintendent, and also by the State President, and while we have not, as we said in the beginning accomplished what we had hoped to accomplish, still we feel that the year's work has not been wholly ineffective.

Next Steps.

The first thing for us to consider with reference to outlining our policy for the next year is to make sure that we shall meet to the full the recommendation of "Atlantic City 1911." As we heard last night from Dr. Hubble, this means not only the organization of these new societies, but also a large and perceptible increase in Missionary activity; special effort for evangelization in our societies, in-

creased efforts for the betterment of our Christian citizenship, and more consecutive striving for general publicity. It is the specific business of the State Union to look after the first of them, that is the organization of the required minimum of new societies, but this cannot be accomplished unless it has the hearty co-operation of the local societies, and we bespeak for the State Union this hearty co-operation and believe that it shall have it. The last four items, Increased Missionary activity, Evangelization, Christian Citizenship, and Publicity are largely in the hands of local societies and the hope is entertained that they will enthusiastically and sincerely undertake the realization of these four ends in their local membership. This is a missionary age and to the general interest in missions the active enthusiasm of millions of Christian Endeavorers scattered throughout the world has contributed very largely. We also need evangelization and there is no more fruitful field for evangelization than among the associate members of a progressive society. If the type of American Citizenship is ever to be raised, it must be done in the formative period of the youth, and surely Christian Endeavor societies occupy a strategic position with reference to the young life. I think I need not insist that publicity in regard to religious matters is real service for the Master. The county and state papers are uniformly courteous to the C. E. society and will be only too glad to publish in their columns items of interest and progress as they may be furnished from time to time. The surest way to bring these ends to fulfillment is to have in every society committees that shall deal specifically and intelligently with these four lines of work. The Missionary Committee may be charged with the opportunity to increase Missionary activity. The Lookout Committee may take upon itself as a special object of work Evangelization, and committees on Christian Citizenship and Publicity should certainly be created if they do not already exist. These might well be called Temperance and Press Committees.

But there is another in which "Atlantic City 1911" should appeal with great force to every loyal Christian Endeavorer and that is the obligation to attend this great Convention this July. This promises to be the greatest convention yet held by the Christian Endeavor Society in our country. The city of Dallas, Texas, for instance, will run a special train through to Atlantic City and also other states will have special cars bound for this convention. North Carolina owes it to herself to have many present at this gathering where some of the greatest thinkers and



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public speakers, not only in the United States but also in the world, will appear on the program and no doubt many will avail themselves of such a rare opportunity. The railroads are anxious to give us special rates and I will be very glad, as Transportation manager for this state, to have all who expect to attend this convention report themselves to me at the earliest possible time.

Secondly: We should consider what our duty is with reference to the Christian Endeavor Headquarters Building, to be erected in Boston as soon as sufficient funds have been given for this purpose. Dr. Hubble at the request of Secretary William Shaw of the United Society, is to present this matter to this convention at such a time as he may deem wise and proper. It may be well to state that the \$5.00 given by an Endeavorer or society for this purpose entitles to a life membership in the Building Union. This is a worthy enterprise representing a worthy cause, and deserving of our support, for an organization that has done the good in the world that the C. E. Society has, certainly deserves a building commensurate with its dignity and merit. The income from this building, just as the income from the C. E. World and Publication Department of the United Society, minus expenses, will be used in the furtherance of the cause of Christ throughout the world. Mr. E. H. Stockton of Winston-Salem, was requested at our last convention to take this matter in charge and he will no doubt make a report at this convention.

A third step which we need to make is in the direction of a surer and complete appreciation of the value of Local Unions, whether they be city, township or county unions. We have an excellent local union in the city of Greensboro, but so far

as I know, this is the only local union in N. C. There are good openings for such organizations in Winston-Salem, High Point, Raleigh, Wilson, Wilmington, Asheville, our convention city, and many of the smaller towns, of the townships, and of the counties in the state, ought certainly to have these beneficial auxiliaries, which have done so much throughout the world to uproot selfishness and narrowness and bigotry, and to enthrone liberality and congeniality and liberal Christian fellowship. Two societies can make a good local union and if they come together in this co-operative effort, it will not be long before there will be three societies in such a union and then four and then more.

The fourth step which claims our attention in the way of progressive Christian Endeavor in N. C. is the bringing into affiliation with our state work of all denominational societies for Young People doing similar work. Such societies are found in large numbers in the Baptist, Presbyterian, Methodist and Free Will Baptist Church, and all that many of these societies lack in the way of active co-operation with the State Union is a cordial invitation from State Union to officials of these societies, asking that they co-operate with us. The St. Paul Convention, which has gone down in history as the great fellowship convention of Christian Endeavor, requested that overtures be made by the officials of United Society to the officials of the denominational societies looking to this end. The Baptist Young People's Union accepted these overtures with readiness and general acquiescence and agreed to affiliate with C. E. under the title "Baptist's Young People's Union of Christian Endeavor." Many Westminster Leagues and Covenanters Bands have also added the phrase "of

Christian Endeavor" to their names and so become members in good standing of the older society, which is the mother society of all the denominational societies for young people. It remains for us to make effective in our own state this movement on the part of the United Society in the way of Christian Fellowship. Such affiliation ought to be of mutual advantage; for the problems of the young people in religious matters are identical in all the churches, and the Baptist's Young People's Union and the Westminster League, the Covenanters Band, and the Epworth League can all learn from Christian Endeavor and Christian Endeavor can learn from them.

In the fifth place, we must have a medium of communication between the members of this body which shall bring the state work into direct relationship to the local societies, if we are to push the work to large success. The members of the Business Board are thoroughly persuaded that the State Union will never come unto its own until we have such a medium of communication. We constantly call upon the societies for money and give them nothing in return, but a personal letter or two and a few blanks, together with the invitation to send delegates to the State Convention. Such a policy does not warrant us in the hope of greater accomplishments, and so a North Carolina Christian Endeavor publication is an imperative necessity.

This is not the place to outline what such a publication should undertake, for that is properly a matter for its editors, but it would not perhaps seem presumptuous to suggest a few things relative thereto. It might include for example, a brief, pointed, suggestive thought provoking treatment of the topics of the quarter. It might also include contributions on live C. E. matters and methods, notes and personals relative to the work being undertaken in the State would be likely to occupy some space. The different state officers would well have space allotted to them. It would contain book reviews of helpful publications treating on Christian Endeavor themes and a few pages of advertising matter, to help defray the expenses.

The experience of other state unions points to a quarterly rather than to a monthly or weekly publication. I should suggest a 16 page folder, 6¾ inches by 10 inches, actual printed space 5½ inches by 8¼ inches. Such a publication I am told by printers can be had for \$25.00 an issue, 500 copies per issue; total \$100.00 per year. Where can we get this money? The societies should be asked to subscribe for it for their pastor, and officers and the chairmen of the committees. The

subscription price would be fifty cents to the year, with club rates for five, ten and larger numbers of subscriptions in any local society. Any Society which contributes as much as \$5.00 per year to the State Union work should be given 10 copies to be mailed to such individuals in the society as they see fit to select. The subscription price to all others should be fifty cents the year. I believe that in this way with the advertising which could be secured, such a publication can be made self-supporting. Miss Bays and Brother Steele, who attended the Virginia State Convention in Lynchburg this spring to see if some arrangements cannot be made by which the two states could conjointly publish such a Christian Endeavor paper will be heard in regard to this matter at this meeting.

In the sixth place, I wish to bring to the attention of the Convention a matter which has been suggested to me by the Honored President of the World Christian Endeavor Union, Dr. Francis E. Clark. Dr. Clark requests that we do something in a practical way to help the colored people of North Carolina to introduce and make effective in their church work the Christian Endeavor Society. There are a number of colored societies in N. C. now and we have written to them unwittingly from time to time and requested that they send delegates to this convention, only to be compelled when we found that such delegates would come, to tell them that we could not admit them. Real missionary work of an effective kind can be done in this way and I hope that the convention will see fit to adopt some measure looking to the development of Christian Endeavor among the colored people of North Carolina.

In the seventh place something ought to be done to develop C. E. in the North Carolina State Prison. We once had a strong and flourishing society in this prison, but for some reason it has died. I recommend that the Christian Endeavor Society recently organized in the Christian Church of Raleigh, N. C., be requested to look after the organization of such a society in the State Prison.

Finally, I would call the attention of the Convention to a much needed Next Step in the prosecution of our work, the creation of the office of Field Secretary. All the other State Unions that are making progress are doing so through and by the efforts of such an official. We must have such an official in North Carolina sooner or later and the sooner the better. If we had such an official, he would be the logical editor of the Christian Endeavor publication, which has been recommended above. It should be his duty to go from place to place as he might be in-

vited and as his judgment might lead him, to give inspiration to societies already organized and to assist in the organization of new societies. The traveling expenses of this field secretary should be paid by the communities to which he may minister and the state union should undertake to raise \$100.00 to pay on his salary. Of course, we could not accomplish much with so small a salary, but we could accomplish something and hopefully work to the time when we could have a Field Secretary in the field all of his time. I sincerely trust that at no distant date such an arrangement shall become effective in our State Union work.

C. E. TOPIC FOR APRIL 16—A FEW SUGGESTIONS.

(The Resurrection, Rom. 6: 1-14).

(Easter Meeting).

The Scripture: Have one to read or recite and another to comment. This is a most beautiful passage and ought to yield a helpful commentary.

The Leader: The only death is sin. The only tomb of the soul is sin. A man may be alive and still in a sepulcher. He may be dead physically and yet live spiritually. It is possible for us to be dead to sin and alive to Christ in this present life. As he rose from the dead, so can we by His help rise from our dead (sinful) selves to higher things. The Easter Season is appropriate for the observance of the greatest event in history, our Lord's resurrection; because as He came forth at this happy season, so does nature typify His forth-coming by re-robing herself in a new coat of green and scarlet and white and purple.

Special Work: Essays of 2 or 3 minutes each on such themes as: "The Origin of Easter;" "How Best to Keep Easter;" "The Death That Is Life;" "Life That is Death;" "The Proofs of Christ's Resurrection."

Easter Poems: Have two or three short Easter poems recited.

Questions To Be Answered Voluntarily:

What is the real meaning of the Resurrection?

Of what does it assure us?

How does Easter remind us of it?

How does it remove the fear of death?

How can we have the Easter spirit ever with us?

What did Paul say of the Resurrection?

How is regeneration like the resurrection?

What did Christ say of the resurrection?

Why do sinners fear death?

Why should Christians not fear death?

Why should Easter be a joyful season?

What is it to be "dead in sins?"

What is it to be "hid with Christ in God?"

Account of Christ's Resurrection: A beautiful closing exercise would be the reading from one of the gospel narratives the account of the Resurrection of Jesus.

Scripture Verses: Under such words as "death, grave dead, sin, make alive, nature," an abundance of appropriate verses can be had by consulting the concordance.

For Next Week:

Sabbath Benefits.

- M., Apr. 17. The blessing of rest. Gen. 2: 1-3.
T., Apr. 18. Opportunity to worship. Ex. 20: 8.
W., Apr. 19. Opportunities for fellowship. Luke 14: 1.
T., Apr. 20. Opportunities for service. Matt. 25: 43.
F., Apr. 21. Deliverance from toil. Ex. 20: 9-11.
S., Apr. 22. Sign of Eternal rest. Heb. 4: 9-11.
Sun., Apr. 23. Topic—Sabbath Benefits. Isa. 58: 1-14.

**PROGRAM OF SECOND BIENNIAL
SESSION OF THE GENERAL
YOUNG PEOPLE'S
CONVENTION.**

Elon College, N. C., April 15-17, 1911.
FIRST SESSION.

Saturday, April 15, 2:00 P. M.

Primary Work and Cradle Roll.
Call to order by Prof. S. M. Smith.
Devotional Services by Dr. J. U. Newman.
Enrollment of Delegates.

President's Biennial Address.
The Claims of the Primary Union, by Mrs. J. J. Lincoln.

Ideal Primary Teaching, by Mrs. J. L. Foster.

The Cradle Roll, by Miss Margaret Brickhouse.
(The Psiphelian Entertainment comes tonight; All invited).

SECOND SESSION.

Sunday, April 16, 9:30 A. M.

A Modern Sunday School in Operation.

THIRD SESSION.

Sunday, April 16, 11:00 A. M.

The Convention Sermon, by Rev. J. O. Atkinson, D. D.

FOURTH SESSION.

Sunday, April 16, 3:00 P. M.

Adult Work.

The Home Department—Why, by Miss Cora Lawrence.

Organized Class Principles, by Rev. M. L. Bryant.

What Organized Classes Ought to Accomplish, by Dr. E. L. Moffitt.

The Baraca Movement versus the Baraca Idea, by Dr. W. C. Wicker.

FIFTH SESSION.

Sunday, April 16, 8:00 P. M.

Christian Endeavor.

Christian Endeavor Ideals, by Prof T. C. Amick.

Securing Good Committee Work, by Rev. C. H. Rowland.

How to Have a Good Prayer Meeting, by Prof. N. F. Brannock.

Do We Need Christian Endeavor? by Rev. C. E. Newman.

A Christian Endeavor Prayer meeting, using the regular topic, led by J. F. Morgan.

SIXTH SESSION.

Monday, April 17, 10:00 A. M.

Business.

The Record of Two Years.

Reports of Officers.

The Convention's Relation to the Young People's Worker.

An open discussion led by Rev. M. W. Butler.

Next Steps by the Convention.

Financing the Convention, Discussion and Pledges.

Report of the Nominating Committee.

SEVENTH SESSION.

Monday, April 17, 3:00 P. M.

Superintendence.

The Ear Marks of a Good Superintendent, by Rev. L. E. Smith.

Sunday School Records and Reports, by A. L. Lincoln.

The Graded Sunday School Idea, by Prof. W. P. Lawrence.

Adoption of a Uniform Report Blank, followed by discussion.

EIGHTH SESSION.

Monday, April 17, 7:30 P. M.

Teacher Training.

History of Teacher Training, by Prof. W. A. Harper.

Our Own Efforts, by W. E. McClenny.

Why, What, and How, by the Convention.

How to Teach the Sunday School Lesson, by J. Van Carter, State Secretary of N. C. Sunday School Association, Raleigh, N. C.

No speech to be over 15 minutes; each one to be followed by discussion, if desired.

S. M. Smith, President.

PROGRAM—MISSIONARY RALLY.

Beulah, Truett, Ala., April 29-30, 1911.

9:30 A. M., Devotional services by Rev. J. D. Dollar.

9:45, Enrollment of Delegates, and Organization.

10:35, Can the Church succeed without the Mission Spirit? Rev. C. M. Dollar.

11:00, A Bible Study on Missions, Rev. G. D. Hunt.

Adjournment for dinner.

1:15 P. M., Devotional services conducted by Sister S. E. Pearson.

1:30, The Influence of Missions on the Uncivilized, Rev. J. H. Hughes,

2:00, Missions—Our Responsibility, Rev. C. W. Carter.

2:20, Why do I Believe in Missions? Dr. J. T. Clack, and Walker Pearson.

2:50, The Bible, our authority for giving, Revs. J. W. Elder and J. D. Dollar.

Miscellaneous Business.

7:30, P. M., Prayer and Praise service, by Rev. G. D. Hunt.

8:00, Preaching by Rev. J. H. Hughes.

SUNDAY.

9:15, A. M., Sunday School.

10:00, The Layman's Movement, by Rev. E. M. Carter.

10:30, My part in this work, Dr. J. M. Welch, and J. W. Payne.

11:00, Preaching by Rev. C. M. Dollar.

J. M. Carter,

Rev. C. M. Dollar,

Rev. J. W. Elder.

DIED.

Elliott.

Mary Jane Elliott died at her home in Halifax County, Va., March 28, 1911, aged about 79 years. She was married twice, first to Robert Mays who died during the early years of the Civil War. Two sons survive this union, Isaac T. and John A. In 1865 Mrs. Mays was married to John K. Elliott who preceded her to the grave several years. From this union there are surviving James R., Theodore C., George W., and two daughters, Mrs. Lucy J. Moosfield and Miss Maggie. Sister Elliott lived in the home with her son, John A. Mays, and her daughter, Miss Maggie Elliott, both of whom unmarried, have given unstinted care and devotion to all of mother's needs and wants. No son and no daughter were ever more loving and loyal to mother, and did more for mother's comfort in her declining years. In her early girlhood deceased gave her heart to God and her name and loving loyalty to Pleasant Grove Church and remained till death a faithful and devoted member. In the cemetery hard by this church her body was consigned, on March 31st, to mother earth while loved ones wept because of earthly separation and a great company was gathered to pay appropriate and beautiful tribute of respect to one who died as she had lived, an obedient servant of the most high God. Funeral services by the writer.

J. O. Atkinson.

AND YET.

By Arthur B. Rhinow.

To think of it! He knows me

Through and through;

And yet He loves me,

Tenderly and true.

—S. S. Times.

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S. E. Denton, Jr.10
Joseph Rabb Denton10
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Linville, Va. 1.15
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Scott Magee50
G. D. Levister50
Florence Ivans25
H. M. Perry 1.00
Willie May50
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Lucie F. Jones25
A Friend25
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G. S. Catlette 2.50
T. W. Woodlief 1.00
S. M. Bailey 1.00
Raymond Davis 1.00
A. E. Davis 1.00
E. G. Turner 1.00
Vance Bailey 1.00
Willie May50
M. S. E. J. Jackson25
Collection72
Amount 11th week \$198.98

Total \$675.81

Elon College, N. C., Mar. 29, 1911

My Dear Children and Friends:

We are glad to submit such a nice report this week, and we hope for many more as large and larger. The second Sunday in March after the sermon at Mt. Auburn (which was largely directed to the building of a new house of worship and this would require money) the pastor (Uncle Jim) explained that the Trustees had asked him to go out after money, and said 'shall we begin at home?'—“Yes,” came the answer; and in ten minutes over fifty dollars had been paid and subscribed (part of subscription not received in time for this week). We have never known Mt. Auburn Christian Church of Warren County, N. C., to fail any worthy cause. They are faithful, loyal and liberal people.

The fourth Sunday in March we visited Pope's Chapel at 11 A. M. and secured in cash \$47.48 with other subscriptions to follow. We had a nice large audience and the people seemed interested in the Orphanage work and gave a liberal response. Bro. Patton, the pastor, heartily endorsed the work and gave us encouragement. Here we met many kind friends with whom we were associated for years as pastor and people. May God bless all who helped in word and deed. At 3 P. M. we were at Good Hope Christian Church, N. C. We had small audience on

account of rain, and secured \$14.97, with other subscriptions and many good wishes. We wish for this little band of workers great success this year. Here also we met friends of old when we served as pastor. Through the rain we went to Youngsville, N. C., for 7:30 service. Here Dr. W. S. Long, the pastor, gave us the hour and we tried for the third time during the day to present the claim upon the Christian Church. The weather was very disagreeable and only a few members and friends out and we received only \$9.50. But we hope for more later. We were very sorry to find our faithful Bro. W. T. Young very sick. We hope for his early recovery and ask the many Conference friends to pray that he may yet be spared for many happy years.

We are so glad to have 11 Sunday school reports in one week—one new one, near Antioch, Warren County, N. C., by Bro. Scholz.

We do hope from our last call that 25 or 50 new ones will take up the “Monthly Offering” and just send in a nice amount each month so that when we make up our voucher we will have the money to pay every bill. We are able to report nice sale of pigs this week and we keep 8 to try to make 2,000 lbs. of meat by next December (10th). The measles called to see us last Saturday and gave special attention to Mattie Medlin. We have not yet learned how long it will stay or how many of our children it will afflict. Little Pearl Goodwin of Raleigh, N. C., was received as our 46th member last Monday. Thus our Orphanage family grows. Now children, Sunday schools and every friend join in and help to keep our Corner full.
Yours for service,

Uncle Jim.

Maury, Va., March 25, 1910.

Dear Uncle Jim:

I am very late this month and am sorry for it but I will write soon next month. How are the little cousins? All right and getting on fine I hope. I hope my five cents will help them a lot. I will close with love to the little cousins.

Your niece,

Amy Morris.

Every penny helps Amy, and so never be ashamed of small amounts when you cannot send more.

Pine Apple, Alabama, March 26, 1911.

Dear Uncle Jim:

Joseph Rabb is five months old today and weighs almost twenty pounds. He is a jolly little fellow with blue eyes and auburn hair. We love him so much. Newman says tell “Uncle” Charlie Newman that Papa loves our baby.

Newman and papa had measles last

week and we are expecting it soon ourselves.

We have a lot of little chickens, we are lots of trouble; Junior is very fond of them and wants to feed them every little while.

The March wind is blowing today but it is warm.

Love and dimes from your three little boys,

J. Newman Denton,
S. E. Denton, Jr.,
Joseph Rabb Denton.

Measles here too, boys, but we are thankful to say, not many to have it.

MARRIED.

Scott-Pugh.

One of the most brilliant events of the season was solemnized at Morrisville in the Christian Church on Wednesday afternoon, March 15th, when Mr. R. T. Scott, of Tarrytown, N. Y., led to the altar Miss Nora Lillian Pugh, daughter of Mrs. M. E. Pugh.

The church was artistically decorated with palms, ferns, and cut flowers, the festooning being of Southern smilax and the aisles being covered in white. The color scheme was beautifully carried out in rainbow effect, both in the decorations and the costumes.

Miss Ethel Clements, of Mossirville, sang, "Because God Made Thee Mine." Prof. Brawley, of Raleigh, presided at the organ. At the first strain of Lohengrin's Wedding March the gate girls, little Ellen Stone, of Greensboro, niece of the bride, and little Jennie May Smith, of Norfolk, Va., came down opposite aisles, each carrying a basket of cut flowers and opened the floral gates for the bridal party to pass through.

Then came the groomsmen, Dr. S. G. Barbee, of O'Kelly's, Prof. W. M. Upchurch, of Durham, and Prof. H. C. Barbee, of Durham, in single file, down the right aisle with the bridesmaids coming down the opposite aisle. These were Miss May Ray, of Raleigh, Miss Mary Pritchard, of Chapel Hill and Miss Annie Bagwell, of Durham. They were followed by the Dame-of-Honor, Mrs. O. S. Ray, of Raleigh, who came down the left aisle, as the ring bearer, little Norman Stone, nephew of the bride, came down the right aisle bearing the ring in a lovely Calla Lily.

The bride, wearing a blue broadcloth suit, hat and gloves to match, and carrying a magnificent bouquet of bride's roses, entered with her sister, Miss Mabel Pugh, as maid of honor. They were met at the altar by the groom with his brother, Mr. F. Y. Scott, as best man.

The ring ceremony was very impressively used by Rev. J. W. Patton, of Elon College.

The bride is a most charming and cultured young woman, a former honor graduate of Peace Institute.

Mr. Scott is formerly from North Carolina, and he is now with the Armour Co., Tarrytown, N. Y.

There were many beautiful and useful gifts of silver, cut glass, hand-painted china, bric-a-brac, etc.

Mr. and M. S. Scott left for Northern points, and will be at home after April 1st, at the Irvine House, Tarrytown, New York.

J. W. P.

DIED.

Cross.

Charles T. Cross departed this life at his home near Somerton, Nansemond Co., Va., on March 4th, 1911, in the 67th year of his age. The funeral services were conducted by the writer at Holy Neck Christian Church and the body laid away in Holy Neck cemetery. The deceased leaves a widow and one brother, John A. Cross of Newport News, Va. He had been a member of Holy Neck church perhaps from early life, and a deacon for more than 20 years. Bro. Cross was a good man, kind and loving in his home, generous and hospitable to his neighbors, and lived in peace and good will toward all. He had been greatly afflicted and suffered much, yet he bore it with Christian resignation till life's sorrows were ended in that "rest that remains for the people of God." May the Lord bless and keep his loved ones, and especially his faithful sorrowing companion.

N. G. Newman.

Johnson.

Jephtha W. Johnson was born July 19, 1849 and died at his home in Sedley, Southampton Co., Va., March 9, 1911.

At an early age he became a member of Johnsons Grove Church and was a faithful member until his death. Seldom was a service held there that he was not present. He served as secretary of the church for 25 years or more and held the office of deacon for many years.

He was a great sufferer during his last sickness of several months but bore his sufferings with that Christian patience that characterized his life. Several times during his last sickness he expressed himself as being ready when the last summons should come.

In 1875 he was married to Miss Mary Ann Turner. This wife died some years

ago leaving 9 children, 6 boys and three girls, all of whom are now living.

In 1899 he married Miss Linnie L. Davis, who survives him. He will be greatly missed by his church, by his community and most of all by his family.

May the Lord comfort and bless the sorrowing ones, and his mantle fall upon another who shall fill his place in the church and community.

Funeral services were conducted at Johnson's Grove in the presence of a large gathering of friends.

Duke.

Mrs. Sallie Mariah Duke, relict of the late Henry Duke, departed this life at the home of her daughter, Mrs. Mary E. Holland, near Holland, Va., March 20th, 1911, aged 76 years, 11 mos. and 4 days. She leaves two brothers, Matthew Gardner, Exit, Va., and George M. Gardner, Suffolk, Va.; two sisters, Mrs. Emma Jane Whitby and Mrs. Lydia Matilda Vaughn Franklin, Va.; four children, Joseph H. Duke, Franklin, Va., N. L. Duke, Suffolk, Va., Mrs. Mary E. Holland, Holland, Va., and M. S. Emler Langfort, Franklin, Va.; thirty-four grandchildren and thirty-six great grandchildren. Mrs. Duke was greatly afflicted the last year of her life, awaited the end with calm resignation. Her sufferings were constantly alleviated by the constant and tender care of her faithful and loving daughter. She was a member of Beaver Dam Baptist Church. The funeral services were conducted at the home by the writer and the remains placed in the cemetery nearby. We extend our sympathy to her loved ones, and may the divine blessing ever rest upon them.

N. G. Newman.

Sanford.

Zebulon Vance Sanford, son of James R. and Frances Sophronia Sanford, was born in Granville Co., N. C., Dec. 8th, 1879, died March 21st, 1911, aged 31 years, 3 months and 13 days.

Mr. Sanford left his father's home a few years ago and began life for himself as an ordinary laborer. His sterling qualities were soon recognized and his upward career began. About seven years ago he went from Granville Co., to W. Va., and began work with a company doing constructive work. He was soon advanced to the position of foreman. Two years ago he came to his home county and since that time has been engaged in road building.

Tuesday morning about nine o'clock, March 21st, he was accidentally killed near Clarksville, Va., by an explosion of dynamite while with his road force.

THE CHRISTIAN SUN.

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for the editor should be directed.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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VOLUME LXIII.]

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

[No. 15.]

J. O. Atkinson, Editor.

GREENSBORO, N. C. APRIL 12, 1911

Price. \$1.50 a Year.

A CONVERSATION WITH TOLSTOI ON PERSONAL RELIGION.

In a recent book on the evangelical movement in Russia a conversation with Tolstoi is reported which gives a sufficiently definite idea of Tolstoi's understanding of Christian truth. William Fetter, a young Russian evangelist of twenty-seven, who has been having great blessing in his meetings for the working people of Petersburg in the last two years, called upon the novelist some time before his death. Tolstoi, who had just given some kopecks to a pair of mendicant pilgrims, opened up the subject of religion by remarking:

"If I were younger I would live a pilgrim life myself. Jesus was a pilgrim. To that life He called His disciples."

"We may be His disciples without going on pilgrimages," replied the evangelist.

A warm discussion ensued. Tolstoi denounced the doctrine of the atonement by the sacrifice of the Lord Jesus as "crude and coarse." When Mr. Fetter appealed to the New Testament on the subject, the novelist cut him short with:

"My New Testament is much smaller than yours. I reject a great deal that you accept."

"By what authority?" demanded Mr. Fetter.

"Ah!" replied Tolstoi, "my own opinion, of course."

"That authority may satisfy you, but it cannot affect anyone else. But what parts of the New Testament do you reject?"

"All the miracle-stories, for example."

"You surely accept the resurrection of our Lord?"

"No, I do not. I see no necessity for it. He said, 'It is finished.' His life-work was done when He was put to death. Why should He rise again?"

"But we believe in a living Savior. 'He ever liveth.' We look for His appearing. It is the hope of all true Christians. 'This same Jesus shall so come in like manner as ye have seen him go'."

"I have no such expectation. If some one were to come here to us now, and tell us that the risen Christ had arrived in Yasnaya Polyana, and was walking in the garden over there, I would not care to go

to have a look at Him. It is mere superstition. He has been dead for nearly two millenniums."

"Paul bases the whole Christian religion on the fact of the resurrection of our Lord. 'If Christ be not risen, your faith is vain.'"

"Do not quote Paul to me. I do not believe in Paul."

"Do you reject his writings also, as inspired?"

"Inspired? Yes. How can they be inspired? Does he not command you to be obedient to governments? Paul has been the sure prop of every atrocious tyranny that has masqueraded under the guise of authority."

"There you grievously misrepresent not only Paul, but also the whole of the Scripture teaching respecting civil obligations."

"How so? It is plain enough: 'Let everybody be obedient to the authorities.' They are his words."

"If you will read the passage in full you will see that Paul was developing, to these early believers, the rules of peace, and unselfishness, and love, and humility. Such rules obviously forbid setting oneself up against governments; and particularly that ideal government that 'encourages good works and is the terror of evildoers,' to which Paul especially refers. You must also remember, Count, that the Scriptures and Paul do not command an indiscriminate obedience to whatever the rulers of this world may ordain. This is clearly seen from the example of the apostles themselves, who, when charged by those in authority with disobedience, replied, 'We ought to obey God rather than man.'"

The Count was silent, while Mr. Fetter continued:

"Count Tolstoy, forgive me for asking you a very personal question."

"What is it?" he inquired.

"You have held and circulated your views of religion and God and man for many years."

"Not 'circulated,'" he interrupted. "That is not my affair. Other people are responsible for that."

"Do your views content you? Do they prepare you for death and for eternity?"

"They satisfy me now. What may be afterward I do not know."

"Those parts of the Bible that you

reject speak of a judgment to come."

"I know—I know."

"And of a Savior of sinners, Who through His death prepares us to face that judgment."

"I cannot listen to you," he cried impatiently. "Much better is it for us to walk in silence than to speak so unprofitably."

"I did not mean to offend you," said Mr. Fetter. "I felt compelled to speak thus."

"I do not see how you could be compelled. What compelled you?"

"Like yourself I have discovered certain truths that satisfy my own soul—give me peace and joy, and hope for the great hereafter. But, unlike you, who disclaim all responsibility for the opinions and lives of other people, I am under my Master's command to tell 'every creature' what I know, and to urge them to repent of sin and believe in the Lord Jesus. I should be disobedient if I were silent."

"Each man's duty is to discover truth for himself," he retorted. "My views are sufficient for myself."

"How, then, is that consistent with loving one's neighbor as oneself?"

To this there was no answer, and the conversation as far as it touched on religious matters ceased. "With Christian Russia."

DR. LEWIS' DEFINITION OF SANITATION AND HYGIENE.

"In the battle of life, just as in actual warfare, there are two great forces brought into action—offensive and defensive. Sanitation may be compared to the former and hygiene to the latter. In sanitation we wage an active crusade against the germs of disease—we burn them with fires, we poison them with antiseptics, we demolish their strongholds of filth, and in every way actively pursue them to their death. In hygiene we strengthen our fortifications and look after the well-being and equipment of the garrison, so that we can resist almost any attack. The human system is supplied with those defensive forces known as the power of resistance or immunity, and by obedience to the rules of hygiene—of right living—they insure us against many attacks of disease."

EDITORIAL.

VICTORY.

The Lord is Risen Indeed. Luke 24:34.
(Golden text for Sunday, April 16).

We really celebrate Easter every Sunday morning. Sunday is the first day of the week, and is kept holy and sacred, instead of the seventh, because the resurrection of Jesus the Christ is considered of more importance than the "finishing of creation." The resurrection of our Lord changed the day of rest and sanctity from the seventh to the first day of the week. This is worth while. It was more important that Christ should rise from the dead than that a world should be created. It is more important that we be saved through Christ than that we be born into the flesh. The resurrection was the triumph of Christ's life. The creation of a world sinks into insignificance in comparison with that.

There is no fact more completely and thoroughly established about Christ than that He arose from the dead. His disciples all believed that He did. The book of Acts takes the resurrection as its theme and mentions this important event no less than nineteen times. Every great address, event and movement of Acts hinges about the resurrection as a center. Unless we believe that Christ arose from the dead we are of all men most miserable.

Paul believed with his whole heart that Jesus arose, and declares that he himself saw the Master after He had arisen. Paul's entire system of religion and theology goes to pieces unless Christ arose from the dead.

This is the triumphant note of the Bible. Death is unable to destroy life. Death had full sway with the Christ, did its worst with Him, murdered Him, crucified Him, buried Him, in a new tomb and put sentinels to guard His sepulchre. But death had no power over Him. Death itself became swallowed up in victory. And Christianity, instead of ending in a tragedy or a shadow, blossoms into victory, into a shout and a song of triumph. Henceforth ours is a religion of victory. A recent writer in the New York Advocate said of The Religion of a Victorious Life, the following: "One thought now filled the minds of the disciples. Jesus was alive. Death had not been able to conquer Him. The grave had not been able to enchain Him. He had burst forth from the tomb. The men who thought they had only memories suddenly found themselves possessed of immortal hopes. All the world was changed. Every teaching of Jesus

was set glowing in the brightness of His resurrection. All for which He contended, all that He had endeavored to plant deep in the hearts of the disciples, was seen transfigured in the resurrection light. There was much difference between the potency of the teaching of a dead friend and the dynamic quality of the teaching of the living Christ.

The Christian religion moves out on its career of victory from the resurrection. Calvary made Christianity morally possible. The resurrection made Christianity practically feasible. And the religion which has moved out in triumph over the world is the religion of the victorious life. Jesus possessed such life that He could master death. He not only possessed life. He was able to give life. Pentecost was the gift of life from the living Christ. Every triumph of the early Church was the triumph of the life given by the Church's Lord. The impact of the early preaching was the impact of that which was alive. The new life mastered the social relations of men and expressed itself in brotherhood. It strengthened men so that they were able to endure persecution and imprisonment and death. The martyr was a witness to the power of a new life within which swept by death as an incident in a victorious progression of the soul, and not a tragedy which ended all hope. The new life inaugurated the missionary enterprise and created missionaries. The journeys of Paul are the practical workings of the new life given by the risen Christ. The new life masters the mind and comes forth in the noble interpretations of the Christian religion, such as Paul gave in his doctrinal epistles. Real theology is the crystallization of the life imparted by the risen Christ. The new life carves out for itself ecclesiastical forms in which it can best express itself. The best things in church government come in response to the demands of the life imparted by the risen Christ.

From the resurrection morning we get the note of the triumphant Church. The one thing which is unconquerable is life. And the living Lord has created the living Church."

LAYMEN'S MOVEMENT IN COUNTRY CHURCHES.

The trouble in our Christian churches so far has been that there are no laymen who seem willing or ready to make the Laymen's movement move. In other churches laymen are taking it upon themselves to go out and speak to the churches about missions, and the great need of missionary effort; but so far laymen in our Christian churches are mum, save

indeed at Convention or Conference when the speaking and "resolving" are going on.

We met the other Monday morning, returning to his work, Mr. F. P. Hopgood of Oxford, North Carolina. He had been the day before to talk to two churches about missions. Mr. Hopgood said he never undertook a more agreeable task and one to which people responded with more willingness. In Men and Missions for April Mr. Hopgood writes out much of what he told us on our Monday morning's jaunt, and hoping that it may come to the eye of some of our Christian laymen who care we give it here:

"On our return from the Greensboro Convention last year, we, three laymen of the Oxford Baptist Church, offered our services to the country churches around Oxford for laymen's missionary addresses. The three laymen were W. B. Rogers, Secretary and Treasurer of the Oxford Orphan Asylum; W. A. Devin, a lawyer, and the writer, F. P. Hopgood.

The pastor of the Oxford church corresponded with the pastors of the country churches, and had meetings arranged. At first, the meetings were held with a group of churches; that is, churches from five to ten miles around were invited to send representatives to the church holding the meeting. This resulted well for the church with which we met; but the other churches asked us to go to them individually, and during the summer and fall of last year we visited sixteen country churches, the farthest from Oxford being about twenty miles, but all near enough to be reached by leaving home at about seven o'clock. Some of the churches asked for an all-day meeting; an address in the morning, with two in the afternoon, with dinner on the grounds. Some had the addresses to take the place of the regular preaching services. The former plan seemed more successful, because it drew larger audiences. There was a great deal of enthusiasm for missions in all of these meetings. At the conclusion of the addresses we had an active, progressive, influential member of the church to offer the following resolutions:

(1) Resolved, That this church heartily sympathizes with the Laymen's Missionary Movement, and we will try to increase our contributions by at least per cent.

(2) Resolved, That we appoint a Missionary Committee, whose duty it shall be to see every member of the church, and secure a contribution for missions.

No church increased less than 50 per cent. An encouraging feature was that the churches that made these advance pledges before the Association met, in their report to the Association over-paid

their pledges, and no one fell behind the pledges made in these meetings. The aggregate increase over the amount paid last year was about twelve hundred (\$1,200) dollars. We are to visit at least sixteen more churches before what is called our Associational year closes. These you know are Baptist churches that we visit, members of the district Association.

I have never seen Christian people take hold of any work with as much enthusiasm as they have taken hold of this, and I feel sure if groups of laymen will post themselves on this great Missionary Movement, and go out and address the country churches, that the treasuries of the Boards will soon be full to overflowing."

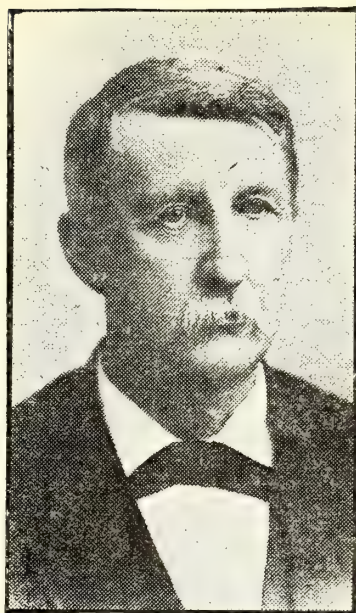
REFUSING TO GIVE UP.

There is neither room nor ground, in Christian economy, for becoming discouraged, and giving up. The good Book is full of the promises of God, and as long as we put ourselves in the line of these promises, there is no such thing as failure. God never fails, and He ever uses human beings to carry out His plans for the betterment of others and the salvation of the race.

Adoniram Judson had been a long time in the mission field and had faced difficulties, dangers and defeats such as are not known to men of our day. Asked one day if he thought the prospects bright for the speedy conversion of the heathen, he replied, "As bright as the promises of God." A man with a spirit like that knows no such thing as failure, and the glory of his work appears in the future.

We suffer in our religious work to-day in our undertakings for God, because we doubt His promises, ignore His omnipotence, and His everlasting pledge given through His Son. "And lo! I am with you always, even unto the end of the world."

—All of our friends (?) must have decided that we are very fond of liquor and want it coming from all directions. This morning's mail brought us three order blanks, self-addressed envelopes, quotations and other necessary paraphernalia for having immediate shipments, any quantity and on easy terms, from as many different towns across the line. We certainly do wish these whiskey dealers would save their postage and lighten the burden of our mails. One brother minister says he packed their circulars in a box and shipped back to them by express collect, and has not heard from them since. It looks as if some drastic measure will have to be resorted to to relieve us of this nuisance. I hate to have glaring whiskey advertisements flaunted in my face by the peek three times a day. But what is a fellow to do?



COL. ALEXANDER SAVAGE.

In the death of Col. Alexander Savage at Norfolk, Thursday, April 6, the Christian Church loses one of the most faithful, devoted and loyal members in all its communion. There was no man who took a keener interest in all the interests, enterprises and undertakings of the church than Col. Savage. He knew how to be loyal, true, and brave, and these virtues, developed to such splendid proportions in the Civil War, he manifested toward his Church and his God to the last moment of his earthly pilgrimage. Dying at eighty, his mind as clear and his mental powers as active as in former days, it was his joy and privilege, during the many months of his lingering last illness to hear and discuss matters of welfare that pertained to his church and to the kingdom of God.

He was one of the boldest, bravest, most fearless of cavalry officers in the Civil War and not only held the high esteem of the men whom he commanded, but was held in highest regard by his fellow officers and superiors in command. It is said that when the invincible and gallant General J. E. B. Stuart, (Stonewall Jackson's successor) was dying his last words were "Where is Col. Alex. Savage? Tell him to bring up his men." Col. Savage always brought up his men, went in the van of them, and flung himself into the thickest of the fight.

He was as undaunted a soldier of the Cross, as intrepid, as courageous, as ready and aggressive, as he was fearless and invincible on the field of carnage and death. In our last conversation with him, only three weeks ago, he said, "I have discussed the practices and principles of the Christian church with a great many people in my day but have never found one to withstand or gainsay them." No soldier

could have been truer to his flag than Col. Savage was to his church. And those who may chance to read these lines will never live long enough to see the weight and worth of his life, light, and influence in the church, pass away or be forgotten. A brave soldier has fought his last battle, directed his last charge, and won a magnificent victory.

He was one of nature's noble sons; and he lived worthy of all that nature had done to make him good and great. God rest his gracious, generous and noble soul. His second wife, Mrs. Hattie Savage, and his two daughters, Mrs. J. C. Hargrove and Mrs. T. A. Jones, survive him, and to them we extend sympathy. They did what they could through the long months of illness to make the good soldier's quarters comfortable and his last battle as easy and happy as human hands could make it. The funeral was from Memorial Temple, Norfolk, which Col. Savage had done so much to found and maintain, the services being conducted by Dr. W. W. Stale, Revs. I. W. Johnson, McD. Howsare and A. M. Hanson, and the interment was in Elmwood cemetery. Eight grandsons were pall-bearers and the floral designs were beautiful and elaborate.

TITHING.

Many think that it is too small to give one tenth of their income for church and charity. It is interesting to note, however, that the idea of tithing is growing in favor and spreading throughout the country. Rev. E. B. Stewart of Chicago, is president of the Twentieth Century Tithe Covenant Association, an organization that is working among churches of various denominations to get them to adopt the tithe system of giving. Mr. Stewart says at least six hundred congregations have already adopted the system of tithing, and that the evangelist who is traveling in this behalf starts, on an average, of four churches a week in this method.

Systematic giving was in ancient Jewish times a custom and a law, and it is doubtful if anything less than the tithe is Scriptural in giving to church and charity.

The churches will be richer, and church membership happier, when all are taught to give to the advancement of God's Kingdom, one tenth of their incomes.

—It seems that the Lorimer case is to be re-opened. Clarence S. Funk, general manager of the International Harvester Company, testified on April 5, before the Senate investigation committee that he had been approached and asked for \$10,000 to help reimburse those who had put up a \$100,000 to secure Lorimer's election.

THE THREE OLD LADIES.

There was an old lady all dressed in silk,
Who lived on lemons and buttermilk;
And thinking this world was a sour old
place,
She carried its acid all over her face.

Another old lady, all dressed in patches,
Lived on nothing but lucifer matches;
So the world it made her strangle and
cough,
And as sure as you rubbed her you set her
off.

And another old lady, all sunny and neat,
Who lived upon sugar and everything
sweet,
Exclaimed, when she heard of their trou-
ble; "I never!
For the world is so nice I could live on
forever."

Now, children, take your choice
Of the food your hearts shall eat.
There are sour thoughts and brimstone
thoughts,
And thoughts all good and sweet;

And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

—Mary Mapes Dodge.

THE CITY PASTOR'S DREAM.

A city pastor recently had this dream. St. Peter stood at heaven's gate. A company of self-complacent men and women came smiling up to the beautiful gate. "And who are you?" said St. Peter. "Church members, every one of us," replied the spokesman of the party. "Indeed?"

Yes, here are our letters, Peter. "We kept them stored away in our trunks, and specially requested that they might be placed within our hands when we should lie in our caskets. We knew you would be asking for them."

"Let me see the dates" said Peter. Eighteen hundred and seventy-nine, h'm, nineteen years ago. Here is another—1884-1889, well, that is a trifle better. Eighteen hundred and ninety-two, can it be that all these years you have failed to identify yourselves with any church of Jesus?"

"Well, Peter, you see we were moving so often, when we were down below, and then the ties to the dear old home church were so sacred, we did not wish to hurt the feelings of our dear old pastors. So we have simply gone from church to church, but, oh, Peter, we have become wonderful 'sermon tasters.' But they lost their smiles when St. Peter closed the gate in their faces, saying, 'I fear you would not be happy in the upper temple.'"

Selected.

LOYAL TO ONE'S SELF.

A great deal is said in favor of personal loyalty to God. One but seldom, if ever, hears the statement that loyalty to one's self is really loyalty to God. Yet it is true that in proportion to one's loyalty to his own best interests, in that ratio is he loyal to himself without committing his heart to God, with no reservation. Absolute trueness to one's self consists in giving God free opportunity to deliver him from spiritual death, and at the same time place within him the gift of eternal life, so that out of that life the purest and loftiest character shall be formed. This is a prime duty in respect to self-loyalty. It inevitably leads, first of all, to an abandonment of one's self to God for pardon, cleansing, and life. In the next place, loyalty to one's self demands the best education of one's self. Such education must be both intellectual and spiritual. I am strong in the conviction that no young Christian can make the best possible progress in spiritual life and character without a well-trained, rightly educated mind. Ignorant spirituality is likely to run into fanaticism, especially if its subjects possess an ardent and zealous temperament. Paul urged young Christians to become "men in mind." A sane mental education is necessary, in order to attain such a condition. Of course, one needs to depend upon the Holy Spirit to aid him in the education of his character; yet this does not release one from the obligation to do his best in culturing and equipping his mind, so that his educated mental powers may minister to the growth and capability of his spirituality. A Christian, having a wisely directed spirituality, is a far more valuable factor in church work and welfare than is one whose spirituality is not thus girded and governed. I again say the loyalty to one's self demands such an education, not for his own qualification, but for the weal of the church and the world.

C. H. Wetherbe.

REPORT OF C. M. A. MISSION POINTS
1st. Quarter—Dec. Jan. Feb.

Winchester.—W. T. Walters, pastor. Sermons preached, 18; pastoral visits made, 15; average attendance at preaching services, 34; raised for all purposes, \$318.09. Work on new church delayed during winter months, but now resumed and will be carried to completion.

Newport News.—M. W. Butler, pastor. Sermons preached, 26; prayermeetings held, 12; pastoral visits made, 72; average attendance at preaching services, 63; prayer meetings, 20; Sunday school, 95; raised for all purposes, \$225.52.

Portsmouth.—J. W. Harrell, pastor.

Sermons preached, 26; prayermeetings held, 12; pastoral visits made, 150; average attendance at preaching services, 105; prayer-meetings, 20; Sunday school, 129; received into church, 4; added to Sunday school roll, 22; to Aid Society roll, 120; raised for all purposes, \$346.92.

Summary.—Sermons preached, 70; pastoral visits made, 237; average attendance at church, 202; Sunday school, 223; raised \$890.53.

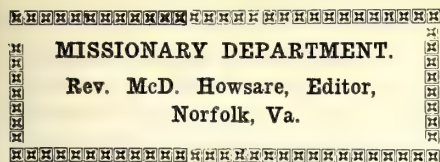
The Christian Missionary Association of the Eastern Virginia Christian Conference is an important factor in the above work. The work at all three of the points named above could not have reached its present status without the aid of the association. The association should be made one of the greatest missionary agencies in the denomination. Its possibilities are great, but they cannot be realized without the human agent.

The membership of the association should be brought to the 200 mark this year. This would call for about 80 new members. There are twice this number in the conference that ought to be in the association. Almost any member of the church could afford to invest \$10.00 in the great cause of missions. The association offers you the opportunity of making a permanent investment in the greatest enterprise known to men. Dear reader you will enjoy this if you once form the habit of sending your dues to the association each December. Now, Will you think and pray over the matter of becoming member of this association.

It is possible that the association will, in the near future create a loan fund, that can be loaned to mission churches without interest. This would mean great things for the denomination. This fund could be made to do service over and over. It would be such a saving. For instance, Portsmouth church pays out for interest this year \$800.00 that could be saved for the fund if such a one was in existence. This money would be raised just as it is now and paid into the treasury of the association on principal. In ten years the whole amount could be paid back by increasing the amount raised each year. When this fund becomes a reality among us it would be a good thing if our people would remember it in their wills and thus turn in the Lord's treasury at their death a definite amount of their earnings. This would work on after we are gone and bless generation after generation. There is something fascinating about this proposition. Let us think on it.

Don't forget the association needs to have you to become a member. Come and go with us and we will do you good

J. W. Harrell, Pres.



MISSIONARY DEPARTMENT.

**Rev. McD. Howsare, Editor,
Norfolk, Va.**

**AFRICA, A STRAGETIC POINT IN
WORLD EVANGELIZATION.**

"Shall it Be Mohammedan or Christian?
Which?"

The demand for the immediate redemption of Africa is imperative. Centuries ago the church lost its golden opportunity to gain this great continent for Christ by failing to continue the well begun missionary work started by the primitive followers of the Master. Africa was one of the first to share in the knowledge of the Master. We are told that "dwellers in Egypt" carried back to their native home the wonderful story of the cross, soon after that tragic event. The Christian Church was quickly planted in Africa and its spread was rapid. It had numerical strength and intellectual leadership. At one time it had nine hundred churches established and had that early church appreciated its opportunity instead of Africa being known now as the "Dark Continent" "it might have become the most luminous part of our whole planet a thousand years ago." That early church became engaged in theological and ecclesiastical disputations and her powers were thus expended, her golden opportunity lost, and who can estimate the loss to the cause of Christ and the inconceivable price that must be paid in these later times to win this continent for our Christ? The mistakes of men in the past in no way relieve us of responsibility and we ought to go to God in prayer lest we too fail and fall short of our possibilities in the spread of Christianity in the world.

Christianity's competitor for the occupancy of Africa is the Mohammedan religion. "The Mohammedans, cramped in India and China, are making Egypt and upper Africa the vantage ground for the propaganda of their faith." The Mohammedan religion is a formidable enemy because of its aggressiveness and the good that it contains.

Many of those persons closest in touch with what is transpiring believe that this is a decisive hour for Christianity to strike a telling blow in this land so needy and hungry for the light of truth and salvation. What is done in the next few years will save us life and money in the next generations.

Africa, like all other benighted lands, needs the Gospel. Her people find in many instances, their rating at the foot of the human race yet they are intensely religious and hunger for the Bread of Life.

Saintly natives can be found wherever missionaries have gone and many in time of trial have sealed their testimony with their blood.

Where neither the influences of Christianity nor Mohammedanism has gone, the African lacks a knowledge of the Creator. There is no name for Him. His attributes are unknown. If conceptions exist of a god he is feared and no more lovable than death nor to be desired than the worst of calamities. A missionary was once sent for that he might pray away the Great—Great, who the dying man felt, sitting on his breast so that he could breathe.

We are told that present conditions of the mind and heart of the natives renders them more susceptible to the influences of Mohammedanism and thus we find it doubly hard to establish Christianity. This predisposed state of mind the strength and aggressiveness of Mohammedanism and whatever of these difficulties that may be in the road shall not deter us in giving this people the truth of God.

According to S. Earl Taylor about a hundred Missionary Societies are now at work in Africa.

God has shown his approval and power. "He was with His own in Cape Colony more than a hundred years ago. He was with them in Natal all through the dark days of the fierce and bloody Zulu Chiefs and He has given the land and the entire people into their hands forever. He was with His missionaries in the Transvaal and in the Matabele land through the dark and trying times of Moffatt and Livingstone. He was with them through the early days of Nyasa and of Tanganyika, and especially so in Uganda, where the blood of His martyrs has become the seed of the church.

All of this vast territory has been placed under the protection of the British flag which guarantees peace to the natives and protection to the missionary.

Half a million worshipers are singing the songs of redeeming love now, and millions more are ready to receive the glad message of everlasting life through Christ.

Could the church of this century but see its great opportunity and enter upon the glorious and magnificent task of winning Africa for Christ that the pure white flag of victory might wave over the ramparts of ignorance, superstition and heathenism!

By laying our lives on the altar of service we may help bring about a speedy evangelization of this dark land. A Baptist missionary who laid down his life on the Congo gave utterance to these words. Said he, "In this enterprise of winning Africa for Christ there must be, I know * * *

much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building, only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honor and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day as the days pass on, that to live is Christ and to die is gain; and if He should ordain for me early death, after a few years of humble, obscure pioneering work only—well, it must be all right; for it means early and complete satisfaction. Then shall I be satisfied when I awake in this likeness."

SNARES.

The other day I saw a frightened bird fly into a wire net that was placed in the yard. The bird's bill was securely fastened in the net, which prevented it from making its escape. At the first sight of the bird's entanglement, I went to rescue it. But before I could place my hand on it, the bird had torn its bill almost off. Taking the bird out of the trap, which proved fatal, I thought how much like this we find along the way. Open snares stand out on every side to catch us as we pass. Have you ever stopped to think of the nets along the way to catch the youth of this age. The saloon, the near beer joints, the card table, the social cup, popularity of profanity, and many other things stand out ready to swallow up the innocent boys as they leave the tender care of mother and father. "Watch," should be the slogan of the young man of today. Lives that were caught in some of Satan's nets are all around us. How pitiful they look! When a young man gives over to vice and sin, the pleasant smiles of his boyish face soon disappear. A few wrinkles soon play upon his brow and he meets his friends with an ugly face and countenance. The heart is first seen in the face of a man which is a true index to his soul. There is always an escape from the snares. But too late is often the result.

C. B. Riddle.

DO YOU WANT LIFE?

Some people are always expressing a desire to live and are afraid to die. They are doing all they can to make the body live and lose sight of the fact they have a soul already perishing for life. If you love life, and truly want to live forever and ever, you can have it by drinking at the Eternal fountain, but as long as you drink at the poisoned pools of this world you can never satisfy your thirst for life, but drink death in every drop.

R. C. S.

NOTES AND PERSONALS.

—Rev. S. B. Klapp, Greensboro, N. C., is much improved from his recent attack of "the grip" and is able to meet his appointments again.

—Bro. J. N. Hess finished his work as Publishing Agent of our Dayton House April 6, and Brother N. Rathburn who had been elected his successor, took charge April 7. We wish the House the degree of efficiency and prosperity under Pro. Rathburn that it has enjoyed under the management of Bro. Hess.

—Pastor J. W. Harrell of our Portsmouth church writes: "We have our first note, and interest on same, to pay April 15. These things try us to the uttermost." But Brother Harrell knows how to be tried, and never denies, and is willing, for the work's sake, to be tried again. He is one of those leaders of his people who goes forward and shows the rest of us how to go.

—"Enclosed is my renewal for The Sun for 911. This is my thirtieth year to take The Sun and I like it now better than ever. I am nearing my 78th mile post, but I want The Sun to shine all along the way." So writes good brother C. W. Whitmore, Dendron, Va., whose good word we appreciate and whose loving loyalty we approve and admire most of all. God bless the faithful ones who make their church enterprises a matter of business and make their church work light and agreeable for those who undertake it.

—That we are living in a wide country, with yet many broad acres where the wild beasts roam is attested by the fact that in the news columns of a Colorado paper last week this item is found: "Harvey Sprague sent in a wolf pelt and two coyotes last Tuesday, from Piceance creek. Fremont Dixon also brought in some coyote scalps." This immediately followed the following announcement and was considered by the editor, we presume, of equal importance: "Sunday school at 10 a. m. at the Christian Church, Preaching at 11 a. m. Evening service at 7:30. Special music at both the morning and evening services."

—In all our acquaintance there was no better man, nor a more saintly soul, than Bro. I. W. Norfleet who suddenly fell to sleep at Franklin, Va., Monday a. m., April 3. Bro. Norfleet had been the stay of our Franklin church in other days and was one of its most honored and beloved members at the time of his going. His demise came without warning, being on the way from home to store when he fell in the arms of a friend walking with him and expired almost instantly. Rev. W. W. Staley, D. D., of Suffolk, and Rev. N. G. Newman, of

Holland, assisted Pastor C. H. Rowland in the funeral services. A good man has gone to his reward.

—From The Rifle Telegram, Rifle, Colorado, of March 31: "Dr. Daniel Albright Long, who came to Rifle the first of the year as substitute for Rev. Horace Mann at the Christian church while the latter was attending to his legislative duties in Denver, will preach his farewell sermon in Rifle on Sunday, April 9. Mrs. Long left one day this week for Denver, where she will be the guest of relatives and friends for a short time. Dr. Long is an able and eloquent speaker which is attested by the large audiences at the Christian church each Sunday to listen to his discourses. Both the doctor and his estimable wife have made many friends during their brief sojourn in Rifle and they will be greatly missed by all who have the pleasure of their acquaintance."

—"We are just entering a ten weeks' campaign" writes Pastor J. O. Cox, of our Durham church, "to raise \$1,000.00 on our indebtedness. Conference has voted us \$200.00 when we shall have raised \$500.00. I have made the congregation here a promise that if they would raise \$500.00 among themselves I would raise \$500.00 among others outside this number. The church has accepted and to raise \$500.00 has adopted this scheme: 15 persons to give \$1.00 each per week for ten weeks, \$150.00; 30 persons to give 50 cents each per week for ten weeks, \$150.00; 60 persons to give 25 cents each per week for ten weeks, \$150.00; 50 persons to give 10 cents each per week for ten weeks, \$50.00. Total, 155 persons giving regularly for ten weeks, \$500.00" You may count on Bro. Cox and his good people to win out. When the Lord's work is carefully and prayerfully planned and then those plans are vigorously and zealously executed, there is no such thing as failure. We expect good reports from Durham. On March 31, Pastor Cox issued a letter to each of his members laying his plans before them, and addressing them with this opening and encouraging paragraph: "I am pleased to report that the closing month's work has been very pleasant and successful, especially along financial lines. The Church and Sunday School, together with the Ladies' Aid Society, have raised for all purposes during the month a little more than \$150. While this is far less than many of the larger and wealthier churches of the city have raised, yet, when we consider our numerical and financial strength, I think it is very encouraging. It shows what we can do when we unite our hearts and purses and all labor together for the upbuilding of our church. I trust this month's work may encourage us all and

inspire our hearts for still greater achievements.

—Here is indeed a note of news and inspiration such as delights the heart of the Sun's editor to print. It is from Rev. T. P. Garland, Needmore, Pa., and records "I have just come from an evangelistic meeting in Black Valley, near Everett, Penna. There were 64 conversions, besides a number who were reclaimed. We organized a Christian church with 52 members, of which number the greater part are heads of families. It is a prosperous people and a promising church."

—A general call has been issued, and is being urged, to observe in the churches, in some appropriate manner, the Tercenary of the King James Version of the English Bible. The American Bible Society offers to send leaflets, etc., giving directions and data to be used on this occasion, to any any minister requesting them.

—The Princess Irene, one of the largest and finest vessels of the North German-Lloyd steamship company went ashore off Long Island last Friday and her 1720 passengers had to be transferred to another vessel and carried to port. No lives were lost, but the situation was perilous.

—The war in Mexico still goes on, and the Insurrectos seem determined as ever. The claim is now put forth that there can be no peace while Diaz remains president; though it is doubtful if his resignation would prove beneficial to Mexico. He has shown himself a wise and safe ruler.

—The Government lost its suit, in federal court at Chattanooga, against "40 barrels and 20 kegs of coca cola." An appeal was taken to the United States Circuit Court at Cincinnati. But since the damaging evidence was brought out as to what sort of stuff, "merchandise No. 5" in particular, was put into coca cola many who care for their stomachs are leaving out the drug. Of course those who do not care will continue to drink the dope as heretofore.

—No visitors and no mail are received at the White House on Sunday; and now the Post office Department announces that all unnecessary work on the Sabbath be eliminated. This is indeed wholesome and hopeful information.

Sad Outlook.—Mistress—"I'm sorry you are going to leave, Marie. Are you going to better yourself?"

Marie—"No, ma'am. I'm going to get married."—Chicago News.

Vice Versa Later.—Knicker "What is a swimming-hole?"

Boker—"A body of water entirely surrounded by boys."—Christian Register.

CURRENT COMMENT.

Inequality of Taxation.—The Daily News of Greensboro cites this: "A tract of land in Chatham County valued at \$400. for taxation was sold the other day for \$2,000. We do not doubt that many more cases just like it can be found in the state. A just equalization of tax value on actual property in this state would settle the whole question of necessary revenues and work a hardship on no one." Our opinion is that the case cited is fully up to the ratio, and we do know that in many instances it is beyond the ratio, of tax valuations and real valuations in this good State. You will find on your tax books real estate valued at \$400.00 or \$500.00, which would sell today readily for \$4,000.00 or \$5,000.00. So far as we can discern there is no discernment of ratios in the matter. It all depends upon the man and his way of looking at it. The State, as we see it, has set a premium on tax dodging, and the man who cares for his conscience gives a fair valuation: the man who does not care does not. If our officials want to know why the State has an empty treasury they have not far to go. The rate of taxation is high enough to raise all the funds the State needs, and have plenty in the treasury besides. It is not a question of rates; it is a question of ratios. It seems to us that the State has carried on long enough this child's game of hide and seek with property valuations. What a stupendous and gigantic fraud the State enacts with its honest citizens every time the tax assessors' lists are turned in is shocking to contemplate.

A Terrible Tragedy.—Alabama experienced its most destructive mine disaster when on the morning of April 8, there was a terrific explosion at the Banner Coal Mine near Littleton and 128 lives were lost almost in the twinkling of an eye. It is believed that safety powder magazines were ignited in some manner and the death shock was instantaneous. It matters not that the poor victims were colored save fourteen, and that nearly all were convicts serving sentence. Tragedy is a tie that binds hearts together and obliterates all civil and social differences. That this number of men, without word or warning, should be hurried to an awful death, be they princes or paupers, free men or convicts, is all one. The human heart is made to bleed when it reads or hears of such tragedies; and this teaches that the whole human race is akin, and that the human heart is not all hard. The whole country feels a pang of sorrow and sadness, as these numerous victims are brought to the surface by the rescuer, and

no friend, relative or loved one stands over or comes near, to lay claim to a body or shed a tear over a husband, son, or brother departed. It was indeed a pathetic picture. In suffering, in sorrow, in sympathy, the world of human hearts is one.

—The Alabama legislature in both branches, voted on April 5 to adopt the Smith liquor law, thus giving the knock out blow to State-wide prohibition in that State. The Smith law allows an election in any county, on petition of 45 percent of the citizens thereof, to say whether there shall be saloons, dispensary or not.

—A committee of distinguished citizens of Memphis, Tenn., waited on William Jennings Bryan at a banquet in Washington the other evening and urged upon the Nebraskan to make his home in Memphis, offering among other inducements to raise a fund of \$2,000,000 in his behalf, to help him locate there, if that would be any inducement. Mr. Bryan declined. One wonders how Mr. Bryan wields such power over the minds of men throughout the country.

NOTICE.

There will be services at Pleasant Ridge Church both in the morning and in the afternoon, April 30, 1911. This is the date fixed for memorial services and to decorate the graves. Members and friends of the church, residing at a distance are invited to attend and bring flowers.

T. E. White, pastor.

CHINESE RELIEF FUND.

Any churches, C. E. Societies, Sunday schools or individuals desiring to contribute any thing to relief of Chinese sufferers in the present famine district of that country may send contributions to the The Christian Sun. Same will be acknowledged in these columns and forwarded promptly.

We acknowledge the following:

C. E. Society and Sunday school, Henderson, N. C.\$18.00

ELON COLLEGE NOTES.

Rev. J. F. McCulloch, D. D., Editor of Methodist Protestant Herald, Greensboro, N. C., filled the college pulpit yesterday, and preached a masterly and eloquent sermon. Dr. McCulloch took for his text the first verse in the Bible, and this sermon on the Creation will never be forgotten by those who were so fortunate as to hear him.

The Special Teacher's Normal Course begins today. Quite a number of teachers are expected to attend this course. Prof. Amick who is the Director of the

Normal Work deserves much credit for his managership and all things point to a crowning success for this work.

Dr. Moffitt is still in Eastern Virginia in the interest of the Special Fund. He reports that he is having success in his work and is receiving some good size donations. An announcement of his success in Chapel this morning brought forth a large applause on the part of the students who are thoroughly in sympathy with Dr. Moffitt's efforts and are lending their support in every way possible.

Already catalogues are being requested by those expecting to attend the college next year and some have even signified their intention of being here next September.

On Thursday of last week Miss Pitt's musical recital was given and much enjoyed by the large audience present.

The people of Elon anticipate a good attendance, and much enjoyment at the approaching Young People's Convention April 15-17. X.

NORFOLK LETTER

Rev. J. M. Swearingen, the evangelist who conducted the successful revival at the Memorial Christian Temple last year, and who had been engaged to hold a meeting in the near future for Bro. Harrel and his people at Portsmouth, has informed them that it will be impossible for him to come. Rev. McD. Howsare of the Temple has been engaged to assist, and the meetings will be held.

Rev. M. L. Bryant of the Main St. Church goes to assist Pastor I. W. Johnson in a meeting at Mt. Zion Church. Bro. Bryant has proven himself very successful as an evangelist.

The largest congregation was present last night that has been present in many months at the Third Church to hear Bro. Hanson on "The Choir I Like," or the songs of Zion. He did not disappoint.

The Sunday school of the Third Church shows a creditable honor roll for last quarter. Out of an average attendance of 96, 57 were on the honor roll most of that number not having missed a Sunday and the others only having missed one Sunday.

That stalwart Christian and good friend of the Christian Church, Col. A. Savage, after many long weary months of suffering, has been called to come up higher. The end came Thursday; and Friday afternoon, from the Memorial Temple, after a solemn and impressive funeral service led by Dr. W. W. Staley, he was laid to rest to await that Great Day. Other and more able pens than mine will write of his life and work.

J. W. Manning.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

APRIL 15-17, 1911.

These days cover the period of the second Binnial Session of the General Young People's Convention. Before another edition of the Sun is in the hands of its readers this convention will be history. What that history will be depends upon the co-operation and loyalty of the church and its auxiliaries generally. There is no doubt that the Southern Christian Convention did a wise thing in authorizing the organization of the Convention. Will the Church at large appreciate the opportunity of enlargement it offers? I have every faith that it will and consequently expect a large attendance and great good accomplished by reason of this its second session. The program appeared in full in the Sun of last week, and shows that a rare treat is awaiting those fortunate enough to come. All together for a great fore-gathering of the Christians at Elon College, April 15-17, 1911.

N. C. STATE C. E. CONVENTION

Burlington Christian Church, Rev. P. H. Fleming, D. D., pastor, did the entertaining act for the 13th Annual Session of the N. C. State C. E. Convention with its usual and wonted grace and dignity and completeness. Every one of the 8 sessions was full of zeal and zest and spiritual power. Addresses were made by our own brethren as follows: Rev. C. E. Newman, "C. E. and the Country Church;" Dr. P. H. Fleming, "C. E. and the Great Commission;" Dr. J. O. Atkinson, "Reaching the Reached and Saving the Saved," and Rev. L. E. Smith, "Young People and the Church." Brother Newman's address appears in full below. Dr. R. E. Steele, Spencer, N. C., is the new president.

Christian Endeavor and the Country Church.

(By Rev. C. E. Newman.)

I know not why this topic was assigned to me unless it be that I have had something to do with Christian work in both the town and the country. There are problems to be met and solved in all religious movements in both the town and country church. There are some common to both and others known only to the one.

I believe, however, that the needs of both are quite similar. I doubt to-day if the importance of the country church is always recognized. True, the town church has many advantages for doing efficient work. Yet there is that specific work that the country church must do.

Our town churches have been built up largely by support from the country church, and I venture to say that the larger number of adult recruits to our town churches are added by transfer from the country.

While Christian Endeavor had its birth in the town church it has long since made its way into the country.

Has it proven the same helpful agency there as in the town? And what is there about the Christian Endeavor to commend it to the country?

Its purpose is to deepen the spiritual life and quicken religious activity. In the country we have the different denominations with different doctrines. Those not familiar with the fundamentals of C. E. may fear its inadaptability to work among these different religious bodies and its tendency to discourage doctrine, and believe the denominational society can better meet the needs.

Thirty years of marvelous growth of Christian Endeavour prove that it meets every fundamental need and has the advantage over the denominational society.

In the country church we need active Christians, those who have that life communicated by the Son of God; thus becoming partakers of the divine so that no longer it is he that lives but Christ that lives in him.

The Christian Endeavor encourages continuous expression of this inner life by repeated confession in the prayer-meeting from week to week. I believe many a Christian who otherwise would have made a useful man to his church has become scarcely more than a drone because with profession he has stopped. We hear people sometimes express regret that they cannot be active in religious meetings because they were not trained when young. Others complain because they have not the gift of speech in public or in prayer. In the Christian Endeavor prayermeeting, the gift of speech is not sought after or the logical prayer but a simple confession of one's love for the Lord and Savior Jesus Christ. Then the great need is that young Christians should become familiar with the word of God by frequent reading of the Scriptures. The covenant pledge of the Christian Endeavor insures this. But Christian Endeavor does not stop with acknowledging faith and declaring allegiance, with renewing one's love and strengthening one's allegiance and bracing one's self against temptation. It encourages constant service.

Service.—It is not only a place for service training, but it affords opportunity for real Christian service. And when the young Christian learns that there is a work for him to do, a work that he can do, and enters into that work he is saved

to the church. The denominational society can certainly meet both needs mentioned. Confession of faith and service for the Master. But these fundamentals in the C. E. have brought about a broader fellowship than any other organization has ever done. It rests on that which united believers rather than that which separates them. At the great annual feasts of the Jews it is said that each forgot his distinctive tribal badge in the greater honor of being an Israelite. The Christian Endeavor movement from being interdenominational has become interstate, international, intercontinental and some one has suggested intermundane. And when the Christian Endeavorers come together they come together in a meeting like this or at Atlantic City in July, or the greatest gathering to be later at Sydney. Denominational differences are forgotten for the time being in the realization of being children of a common Father, citizens of one kingdom.

But it is not to be feared for one moment that this broad, liberal fellowship is calculated to lessen our zeal for our own church. Fidelity to our own church and zeal for its works is a fundamental. The C. E. does not exist for itself but for Christ and the church.

Its confession of love is for Christ, the head of the church. Its service is for Christ, its bride. And its fellowship made possible through loyalty.

Christian Endeavor encourages the importance of sound doctrine but in fundamentals only. It leaves the details to be determined by the individual conscience, illuminated by the word of God. We can readily see why it is so very adaptable to the needs of all evangelical denominations. It draws the young people nearer to Christ and into fuller participation of that life which proceeds from Him. It is not undenominational, but interdenominational. Among Congregationalist, congregational, Baptist, baptistic; Methodist, methodistic. No outside authority legislates for any local authority. No contributions solicited. It seeks not yours but you.

In the country church as well as the town church we need trained workers. Men and women who are not ashamed to confess their love for Christ and who will show their faith in active service for Him. We also need a fellowship that will bind Christians of all denominations together in zeal and loyalty to the great cause of the Master, and when their fellowship is cultivated and fostered instead of luring people from their own church it rather creates a desire to know more of the church of their choice.

How make the C. E. a Success?—Somebody must push it and it takes a good

deal of pushing. Opposition is now met because people do not understand the broad principles and real purpose in the movement. Christian Endeavor has gone and will continue to go in the country church if we will but make it

A few days ago I heard a man say that the Sunday-school is not only the auxiliary of the church, but also the church of the near future, that in it are our officers and officials boards of a few years hence. I thought how true but if we add to the church with the live active Sunday-school the Christian Endeavor society, with its helpful influence and activity we have the church of the future approaching more nearly the ideal church than that of any period during the modern era.

C. E. TOPIC FOR APRIL 23—A FEW SUGGESTIONS.

(Sabbath Benefits: Isa. 58:1-14).

The Scripture: Have the Pastor read this beautiful chapter and give a five minute comment thereon. A sermon can be preached on any one of these verses, but please don't have them at this time. Brevity is a virtue all C. E. workers and especially talkers need to cultivate.

The Leader: The chief advantage or benefit to be derived from the Sabbath is in the training, the education, it gives us for the life to come. A professional man—a teacher, a doctor, a lawyer, a preacher, will give 25 years to life preparation, to live on the average 15 years more. But many chafe under the restriction of giving one day in seven—a total of ten years if we round out three score years and ten—to preparation for Heaven, where we are to live forever. It even becomes necessary in a Christian land for the strong arm of the civil law to enforce Sabbath observance. What a commentary on the materialism of our day! Surely we should not begrudge one-seventh of our time here to preparation for an endless existence in the paradise of God!

Special Work: Have two or three minute essays on such themes as: "The Origin of the Sabbath;" "Why We Keep Sunday Instead of Saturday as the Sabbath;" "The Experience of the French With a Ten-day Sabbath."

Scripture Verses: If the leader cares to hand out Scripture verses to be voluntarily given with a word of brief comment, let him consult the concordance under such words as: Sabbath, Reverence, Worship; Rest, Work, Peace, Joy and Thanksgiving.

Questions to Excite Thoughts, Which Shall Be Voluntarily Given: How can we get benefit from the Sabbath?

How does attending Sunday school give benefit?

How does the preaching service?
How does the C. E. prayer-meeting?
What about Sunday letter-writing?
Sunday visiting?
Study on Sunday?
Sunday excursions?
What is meant by saying, "the Sabbath is a day of rest?"

What did Christ say of the Sabbath?
How can we make our Sabbaths a blessing to others?

What feature of the Sabbath helps you most? (To several.)

How may we have every day a Sabbath?

What is meant by the saying: "Every day will be Sunday bye and bye?"

For Next Week:

Hawaii and the Philippines.

M., Apr. 25. Christ's Possessions. Ps. 2:6-12.

T., Apr. 25. A great mission. Isa. 41:14-20.

W., Apr. 26. Spirit of Service. Matt. 20:25-28.

T., Apr. 27. A Nation's Best Asset. Ps 33:12.

F., Apr. 28. A Nation's best Asset, *rs.* 33:12.

S., Apr. 29. Why we evangelize. Matt. 28:18-20.

Sun., Apr. 30. Topic—A Missionary Journey Around the World. IV. Missions in Hawaii and the Philippines. Isa. 60:1-12.

OPEN AIR SCHOOLS.

Since January, 1907, sixty-five Open Air Schools for children afflicted with or predisposed to tuberculosis have been established in twenty-eight cities, according to an announcement made in a bulletin issued today by the National Association for the Study and Prevention of Tuberculosis.

The first Open Air School in the United States was established on January 1, 1907 by the Board of Education of Providence, R. I., at the instance of Dr. Ellen A. Stone. The next school was established in May of the same year in Pittsburg, a third one at Boston in July, 1908, and the fourth at Bellevue Hospital in New York in December, 1908. During the year 1909 ten schools in five different cities were opened; in 1910, sixteen schools in twelve cities were opened; and eight schools in five cities have been opened to April 1st, 1911, while definite provision has been made for twenty-seven more schools in six cities. Many cities are considering the question, and will act during the coming year.

New York City has now in operation twelve open air schools and classes, and definite provision has been made for four similar classes to be opened by next fall. Boston has five open air classes in its

Makes Home Baking Easy



schools, and Chicago also has several.

According to reports received by the National Association, the result of the open air class-work has been to restore most of the children to normal health and efficiency. One of these open air schools or classes should be established for each twenty-five thousand population, especially in cities.

A CORRECTION.

Dear Bro.:—In the notice of the Dr. C. J. Jones Memorial in a recent issue of the Christian Sun it is stated that he was President of "Marion" Christian College. It should have said Union Christian College, Merom, Indiana, (Sullivan County).

Will you kindly make the correction.

Fraternally,

J. N. Hess, Trustee.

Union Christian College.

Dayton, Ohio.

NOTICE.

The Sunday School Convention of Ga. and Ala. Christian Conference will convene with the Rose Hill church the 28th, 29th, and 30th, of this month. The first session will begin Friday at 7:30 P. M. Watch these columns next week for the program.

Brother Pastor and Superintendent, is your school going to be represented? Why not begin now and talk and plan for a large delegation from your school? We need you and you need the Convention. Let us get busy now for the best convention we have ever had. All together for a good convention. And be sure you notify the undersigned on what train you will arrive. Do this and save unnecessary trouble.

G. O. Lankford,
Columbus, Ga.

AMONG THE CHURCHES.

I am still improving, and have been able to make all my appointments to my churches one time since I returned from the hospital.

I have preached at Bethel and Mt. Zion twice and held business meetings at both churches. These churches are in good condition.

Rev. P. T. Klapp preached three times for me at Center Grove. Bro. Klapp delighted the people with good sermons. I was at Center Grove the 2nd Sunday in March and found the church in good condition.

The church and pastor are always glad to have Bro. Klapp with us.

Thos. W. Stowd.

Palmyra.

It always brings pleasure to me to write or talk about any good thing or person. I think now to write a few words about our young brother, Rev. A. W. Andes. He came here nearly five years ago and has been preaching for us ever since. He is a good man and has fine talent. He is loved by all who know him. All have confidence in him, both saint and sinner, and they come from afar to hear him preach. And he never disappoints and is always ready. He is a good revivalist. Protracted meeting began at Palmyra the fifth Sunday in January, and closed on Thursday after the first Sunday in February. It was well attended. Ten members were received, two that had gone back and eight that had never confessed Christ before.

May God bless all the brethren laboring in the ministry.

Levi McInturff.

Edinburg, Va.

Oak Level.

I was at this church Saturday and Sunday in this month. There was an epidemic of measles, but the congregations were fairly good. This church is in a good neighborhood. Its power for good has long been felt, and may it continue as an elevating influence. I never preached to a better people so far as I know.

The continued illness of Bro. Erastus Williams, one of its oldest and best members, has thrown a gloom over those who have worshipped with him so long. He is the father of Rev. D. M. Williams who sleeps in the cemetery of this church. May all the brethren, sisters and friends send their prayers to heaven in his behalf.

Deacon W. T. Young, of Youngsville, so favorably known throughout the bounds of his denomination, has been quite sick

for two months or more. He requests the prayers of the brotherhood in his behalf. If it is God's will he would be glad to get well; but if not, he is patiently waiting the change. The church never had a more faithful member than Bro. Young. If it can be the will of the Master, we would be glad for Bro. Young to be restored to health.

Sister John Edwards, of New Hope Church, has been in declining health for more than 10 months. Let prayers go up in her behalf. She is a good woman, and has been a faithful church member.

The many friends of Bro. George Whitaker, of Youngsville, will be glad to know that he is entirely recovered from his illness, and his wife is much improved.

W. G. Clements.

Roanoke, Alabama.

The Sunday school Convention of the Alabama Conference met with Rockstand Church, Saturday before the fourth Sunday and in spite of the inclement weather there were six or seven schools represented.

Ministers present were, G. D. Hunt, G. O. Lankford, E. M. Carter, C. W. Carter, C. M. Dollar, and H. S. Matthews of the M. E. Church. We feel that some plans were introduced that will prove of great good to the Sunday school work of our conference.

The speeches of the day were all good and we feel that there was bread cast upon the waters that may be gathered many days hence.

We were entirely rained out on Sunday, but there would have been but one school represented on Sunday, if it had been a favorable day. The delegates all came in a hurry and went back home Saturday. Let us think of the importance of being represented both days at a meeting like this and request our delegates to stay both days next time. We are in too much of a rush when we go to transact business for the Lord. I fear that we are reaching too much after the things of this world, but remember that the Lord has said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." So let us act upon his Word and he will repay us for all of our so-called lost time.

J. D. Dollar.

Roanoke, Ala., R. 4.

Salem Chapel.

I have filled all my appointments at Salem Chapel since Conference. So far as I can see the present indications are more hopeful here than since I have been pastor. We have splendid material here, but the great problem has been for years

how best to utilize it. There seems to be increased interest in the work at large. The singing is very much improved. The new organization of the Sunday school is with these officers: Bro. H. F. Samuel, Supt., Miss Pattie Haizlip, Asst. Supt., Mrs. H. F. Samuel, Secty. and Treas., and Bro. C. B. Middleton, Treas. With this strong Sunday school force we look for good results this year. Our congregation has increased as the interest grows. There has been quite a great deal of sickness in this congregation for three months.

Ingram, Va.

The work in this church is moving on nicely. Our congregations are good and always attentive and appreciative. The Sunday School has been newly organized, with Bro. James E. Henderson Supt., Bro. R. H. Adams, Asst. Supt., Wilson Dunn, Sec., Mrs. C. V. Dunn, Treas., and Miss Bessie Anderson organist. This means a good force for the S. S. this year. We feel the great loss to our church in the death of Bro. Scott Boyd, and the absence of Bro. J. W. Carlton and family, and now that Bro. Ira W. Boyd has been in St. Luke's Hospital, Richmond, Va., for a very critical operation while he is doing well yet he may not be able to resume active business as before this attack in some time. Miss Sadie Boyd has just returned from the same hospital from an operation for appendicitis. Their other brother, J. Wellons Boyd has returned to South Africa. Bro. James T. Russell is in a hospital in Danville, Va. Miss Nannie Hunter Ross has been moved to Catawba Sanitorium, Va. While all these forces have been brought to bear upon this church of earnest, faithful workers, yet we have some of the most sincere and untiring workers left.

S. B. Klapp.

DURHAM CHRISTIAN SUNDAY-SCHOOL.

Report for Quarter ending March 26, 1911.

ENROLLMENT.

Enrolled at beginning of Quarter,	83
Added during Quarter,	47
Dropped during Quarter,	0
Net gain or loss,	47
Present enrollment,	130
Number in Home Department,	0
Number in Cradle Roll Dept.,	0
Total Membership of School,	130

AVERAGE ATTENDANCE.

Officers,	5
Teachers,	6
Primary Scholars,	17
Junior Scholars,	9
Intermediate Scholars,	20
Senior Scholars,	45
Average of entire school,	102

FINANCIAL.

Cash on hand at beginning of	
Quarter,	\$29.80
Received from offerings, ..	\$39.37
Total Receipts,	39.37
Total including cash on	
hands,	69.17
Paid for supplies,	8.46
Paid for Entertainment, ..	26.66
Paid for sexton service	9.00
Paid for repairs on church	
property,	16.10
Paid for floral design	2.50
Total paid out,	\$62.66
Balance on hand	6.51

BIBLE IMAGERY.

Some books of the Bible abound in rich imagery; but any physical likeness of God is forbidden. One of the offensive things in some modern pictures, even in many church buildings, is the image of the being the worshippers adore as God.

The imagery of the Scriptures is sometimes exceedingly beautiful.

Christ is likened to a Lamb slain; or to the Lion of the tribe of Judah. He walks among the golden candlesticks arrayed in beauty.

The pastors, or ministers of the seven churches, are likened to stars.

The seven churches are seven candlesticks.

The general church is likened to a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars. It is also likened to Jerusalem, the city.

Paganism is likened to a dragon.

The boss of a false religion, or a perverted true religion, is likened to a beast, a leopard (in derision of religious regalia).

The false church is likened to a harlot, and Babylon.

Salvation is likened to a river of life, or to a tree of life.

Our election is signified by a "white stone."

In the book of Revelation the style is bold, the imagery celestial, and the theology heavenly. It treats of heaven and worlds eternal. Those who scorn the book because their own minds do not "run on" the things of heaven are of the earth, earthly. The book treats of God, the Savior, the redeemed who have washed their robes and made them white in the blood of the Lamb, the great and triumphant battle with sin, and the tremendous privileges of the righteous. The subject is one that interests all great minds: for there is nothing that so lays hold on human attention as the attaining to moral or spiritual worthiness.

Ministers of the gospel cannot hold their

congregations by philosophising on ethics, or discussing with formidable logic and expressing, questions of what is right and wrong. That is a small matter compared with putting a man, the man himself, into a condition of worthiness. Enable a man to get into a right relation to God, make him a right man, and he will determine for himself the right thing.

The Bible is the book that does this, if the reader submits to it. Oppose it, and you lose the instincts of right and wrong. Oppose it, and you turn to sin; temptation becoming too strong for you.

The book of Revelation is one that saturates the devout reader with a sense of divinity. Its imagery comes from familiarity with spiritual thoughts. The physical is instinctively translated into the spiritual; the material objects becoming figures of the immaterial. Thoughts become bold, without irreverence. The reader becomes a seer himself, and sees.

The book of Revelation was written by the hand of an expert in righteousness, and he is unwise who discards its study because of the difficulty. The greatest study of man is righteousness; not merely questions of right and wrong. For they have been discussed for thousands and thousands of years, even from the beginning. The question, the question of most tremendous significance and thrilling interest is, how to become righteous. The imagery of the book of Revelation helps solve that problem. The preacher that helps make men good men secures the congregations.

J. J. Summerbell.

Dayton, Ohio.

TWO VISITORS.

This morning an elderly gentleman, perhaps seventy, came to the office where I was at work. He told me his name, and I gave him a seat. His conversation was on wicked things and expressed with wicked words. His conversation soon told me that his life had been spent in sin. The hard expressions on his face told the sad story of his heart, while his feebleness pointed to his short time to spend here. The bloom and vigor of his life spent for Satan and in the pleasures (?) of sin. Still the God of mercy and love is calling:

"Come home, come home;

Poor sinner, come home."

What a great Savior we have, when He is willing to take the fragments of our lives, fit and prepare them for the holy courts of His Father's house. We have been great sinners, but we have a great Saviro to carry our sins to.

But peculiar as it was, within an hour or so from the old man's departure, another elderly man came in. He was

treated as the first. But his conversation was of a different tone and on a different subject. Although as old as the first he wore a sunny face and his smiles were like those of a child. My talk with him soon led me to the fact that his life had been given to the Master at an early age, and he had lived in sweet fellowship with Him who is able to save and keep. Both of these men living in the same community, always followed the same occupation. Some inquiry gave me the information that each man's children had led the same lives as their father.

Young men, as we start out on life's journey, let's stop to think how the end will be. Stop to give our lives to Him who saves from sin.

"My soul is happy in Jesus,

For He is precious to me;

His voice it is music to hear it,

His face it is heaven to see."

C. B. Riddle.

Bonlee, N. C.

A PLEA FOR HELP.

I do not ask for money, but I desire something that money cannot buy. I have a dear relative who has given way to the awful thirst for strong drink, and with all the prayers that have been offered in his behalf, it seems that there is no change. I know The Christian Sun goes into many, many praying homes and I have much faith in prayer, for "the fervent effectual prayer of a righteous man availeth much." So I have decided to ask every one who chances to read these lines to offer a faithful prayer that this one may change and accept Jesus as his Savior. His wife has been confined to her room for some time, and the doctors that have seen her have failed so far to cure her. She is very weak and troubling over her husband is one thing that keeps her so. This man has once been a S. S. Superintendent and a school teacher, but for the last few months he has given way to drink and his family, as well as himself, suffers the consequences. I have decided that perhaps my faith is too weak, and I earnestly beg you to join me in prayer that God may use some means to cause that father to repent and leave off drinking and be kinder to his afflicted wife. Pray that if it is God's will that she be restored to health and strength.

A Friend.

The Reason.—"Yon say he's a professional man?"

"Yes."

"But I thought he followed automobile racing?"

"He does. He's a doctor."—Toledo Blade.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount Brought Forward\$675.81
Dues.

Junie May Davis05
Violet Davis05
Hattie Davis05
Helen S. Foster20
T. Clifford Foster10
Holt B. Gerringer10
Gilbert Gerringer10
Wm. Staley Cheatham10

Monthly S. S. Offering.

Bethlehem, (W), N. C.\$1.00
Catawba Springs, N. C. 2.58
Henderson, N. C. 2.58
Waverly, Va., 3 mo. 11.38
Oak Level, N. C. 1.30
Wakefield, Va. 1.25
Oak Grove, N. C.50
Hines Chapel, N. C. 1.25
Apples Chapel, N. C.52
Pleasant Hill, N. C.60

Philathea Class

Bethlehem Val., Va. 1.00

Special Offering.

Sale 2 1-2 bu. cotton seed, \$2.25
Syrian S. S. Boston, Mass. 2.01
Howell Cook 1.00
W. A. Sharpe50
Pleasant Grove, Va.:
Mrs. Minnie F. Cook,\$5.00
P. W. Farmer 5.00
J. H. Farmer 5.00
D. S. Farmer 5.00
W. O. Farmer 5.00
R. D. Thompson, Jr. 5.00
R. D. Thompson, Sr. 5.00
Mrs. W. O. Farmer 2.50
Mrs. R. D. Thompson 1.00
Mrs. Nannie V. Russell 1.00
Mrs. D. J. Sipe 1.00
Miss Lelia Farmer 1.00
Miss Dedie Thompson 1.00
Mrs. O. S. Boyd 1.00
Mrs. George Franklin 1.00
P. P. Jones 1.00
C. D. S. Farmer 1.00
Miss Lydia Dunn 1.00
Miss Nannie B. Farmer 1.00
Mrs. D. S. Farmer 1.00
Mrs. C. T. Morris 1.00
W. J. Pierce 5.00
Mrs. W. J. Pierce 5.00
Mrs. P. P. Jones 1.00
Chas. D. Johnston 5.00

Amount 12th week \$96.47

Total772.28

Elon College, N. C.

My Dear Children and Friends:

Nice time for work and workers in the home, on the farm, and in the Church and Sunday School for the Orphanage. In all these departments something has been done as you will see from our report this week.

The following new schools begin the "Monthly Offering:" Bethlehem, Warren Co., N. C., by Rev. H. Scholz, Oak Grove, N. C., by R. J. Parker, Sec. Other schools are opening up in their spring sessions and will re-enter from time to time. We are very grateful for this help; and from now on we are expecting liberal support from this source.

We had the pleasure and the profit of a visit to Pleasant Grove, Va., last Sunday, April 2. We had a nice congregation and after preaching \$61.00 was given for the Orphanage work. We thank each kind friend who helped us. Our living expenses have increased so much with our large family (51 members now—46 children) that we find it hard to increase our bank account. As our regular gifts come in and these specials we will find gradually daylight coming through our thin financial cloud.

We wish all a happy Easter—with lives filled with new hope and broader views and deeper sympathy for all departments of work and especially greater liberality towards the Orphanage.

Are there not fifty friends who will read this letter who will send us at once ten dollars each? One hundred who will send us five dollars each at once? Two hundred who will send us two dollars and fifty cents each at once? And one thousand who will give one dollar each at once? and in this easy way put us out of debt and on our feet nicely? 'He that giveth to the poor lendeth to the Lord.' Do all you can for us and that NOW!

Donations:

Chas. W. Priddy and Co., 1 Ton Agricultural Lime, Norfolk, Va.
Mrs. J. H. Myatt, Raleigh, N. C., 9 yds. dress goods, 6 boys waists, 2 pr. pants, 2 neckties.
Mrs. C. J. Lassitre, Raleigh, N. C., 6 Horse Apple trees.
Navassa Guano, Co., Wilmington, N. C., 1 ton Guano.
Mrs. P. S. Dixon, Mt. Bethel, N. C., 1 quilt, 5 yds. Bleaching, 6 yds. dress goods.

Yours with gratitude,

Uncle Jim.

Windsor, Va., April 1, 1911.

Dear Uncle Jim:

Here I come again with my dues for April.

I have been going to school this week

every day, having tests. They are bad things to have, but when you have one and your teacher gives the paper back to you and you pass you are glad; but this does not occur always. You pass sometimes and sometimes you don't.

Will have to close. Enclosed find 5 cts. for the orphans.

Your niece,

Junie Maie Davis.

It always pays to do your best, Junie, and when you try hard you are apt to pass on your exams.

Windsor, Va., April 1, 1911.

Dear Uncle Jim:

Here I come to visit you again. I went to school this week with my sister. I love school. I want to be a type writer, but don't know how soon my mind will change. I sang and recited for the principal of the school, and when I got through, she clapped her hands, then I wanted to sing some more, but the school bell rang and we had to drill.

Will close. Find 5 cts. for the orphans.

Your little girl,

Violet Davis.

Well, Violet, you'd better not change your mind, for it would be nice to be a type-writer.

Windsor, Va., March 30, 1911.

Dear Uncle Jim:

Here I am again. I have had sad news and good news about my pigeons since I last wrote. One evening one of them flew up the loft over the stable, and there was a hole in the floor and he fell through and our horse, "Jerry," bit off his wing and that night he died. He was the prettiest in the whole flock. He would eat out of your hand and his name was Spot. But since that one died, I went up the loft one cold morning, and what do you think I saw? I looked over in a little corner and there was a nest with two eggs in it that "Beauty" had laid. I was very glad and went down and told my other sisters of it; and in a week from then, I went up the loft again and then I saw the best of all, two little pigeons about like biddies, and when the old pigeon saw me she got right up and showed them to me. And the old pigeon looked up into my face as if to say, "Aren't they pretty?" I stayed up there and talked to them about fifteen minutes. I left them. What would you name them?

My letter is already too long so I will close. You will find 5 cts. for the orphans.

Your niece,

Hettie Davis.

Name them "Sunshine" and "Bright-eyes" for want of better names, Hettie. They'll do pretty well for baby pigeons.

Crews, Va., March 30, 1911.

Dear Uncle Jim:

Perhaps you may think we are getting careless, but when I got old enough to go to school and learn to write for my self, I will try to be more prompt. I am past 5 years old and brother is three. Can make my letters and write brother's and my names. I close with my dues for February and March, 30 cts. Love to you and the cousins.

Your fond little niece and nephew,
Helen Stortz Foster.
Thomas Clifford Foster.

Well, Helen, I had an idea you were some older than you are. Mother has been very faithful to write for you.

Brownsummit, N. C., March 25, 1911.

Dear Uncle Jim:

I send you my and brother's dues, 20 cts., for March. Papa and mama went to Apple's Chapel to Saturday meeting and took brother and me along.

Rev. Truitt of Elon College came up and preached for us in Rev. Cox's place. He preached a good sermon.

I will close; hope you and the little cousins are well.

Your nephew,
Holt R. Gerringer.
Gilber H. Gerringer.

I see you boys love to attend meeting; well, that is just the thing to do always.

Elon College, N. C., April 3, 1911.

My Dear Consins:

Mrs. Foster has asked me to tell you something about my work here in our Home. I attend to two horses and a colt. The horses names are Charlie and Nellie and the colt's name is John Morgan. I have been ploughing with the two horse plow today and it is no easy work. I have been breaking the colt some. I hauled a load of wood with him last week and he pulled all right. I hitched him to the buggy Sunday afternoon and went to ride. He trots right along. I love to ride him to water; he is not afraid of an automobile or a train much. He will be three years old Easter and I think he is a big colt to be no older than he is. I hope you will come to see me and my horses, so I will close.

Everton Morris.

Roxboro, N. C., March 20, 1911.

Dear Uncle Jim:

Here is my dime for March. Grandma gave me this one, too.

My fall caused me to be backward in walking and talking, but in some respects I exceed the normal babies. At one and a half years my weight was that of a two and a half year old; my chest and head measurements both of a 3 year old. How's

that? Chest 20 inches and head 19 $\frac{1}{4}$. 11 days after I had my fall last May, I was taken ill, as you know; and my long illness was attributed to cutting teeth so fast. Well, I didn't cut any teeth after July until since Christmas and I have cut four jaw teeth since then and fattened all the time. So I have 12 teeth, the usual number for one and a half years.

So far I haven't shown signs of oratory and don't bid fair to speak as well as Dr. Atkinson, but I think I'll be as good a mimic as Aunt Willie. Since I was a year old I could sit like Uncle Wellons, cross my little legs like a gentleman and point my first finger like Grandma Pearcee, when they said "says he." Now I can gesture like a preacher in the pulpit, clear my throat and spit and mimic a dog and a cow. The other night I heard a man in the hall cough and I began to cough too. I call Aunt Willie "Bill" and ever since Christmas have been calling Aunt Annie, "Aunt." I claim no other relatives yet, but "Dada" and "Mama." When asked "Who made you?" I reply "Dod." When told to count my fingers I go through the act of counting them and say, "ten."

Now I must go back to the connecting links of last summer. In July, Mrs. Sue Jones made Grandma a visit and we enjoyed it ever so much. I liked her and she said she had never seen a better baby. She put some money in my bank, which is a tiny combination safe. She said she gave Oscar Atkinson a little bank.

Uncle Wellons came to see us a few minutes in July, too and he read and prayed. Although he kindly prayed for "Little Willie," I was like Aunt Willie when she was little and raised up to see what was going on.

The first Sunday in August I went with the rest of the family to Oak Level Church to hear Grandpa preach. I behaved nicely through the entire service and it was the first time I ever stayed through a sermon or communion. Aug. 10th, mother took me to Raleigh to Dr. Merritt, the dentist. Sickness had checked growth of my last teeth and so much medicine had made them dark. I wasn't a year old and Dr. Merritt said I was the youngest person ever in his chair. He cleaned my teeth nicely with an orange stick and fine pumice. I then had my first ride on a street car to Mrs. Mann's.

I went to the protracted meeting at Oak Level one day and stayed all day and heard Bro. Clements preach. He and Bro. Patton spent one night with us and when they went to supper, mother put me in my cradle and I held to the sides and raised up by myself for the first time.

In August they told Dr. Harris I couldn't sit up straight and he attributed it

to weakness on account of so much sickness. Grandpa said I was having my hard summer—"two summers in one."....

In September the night Aunt Willie went to Apex to teach, I was taken suddenly sick and pointed to my throat. Grandma gave me a bottle and I refused to drink. Mother got her book and read about children's diseases. They settled on diphtheria. Aunt Annie wrote Dr. Harris a note and sent Al on horseback at 10 o'clock. In a short time Dr. Harris was there—8 miles of rough road had been covered. I was O. K. in a few days and then Dr. Harris gave a thorough examination of my back and found some curvature and advised caste and consulting an orthopedic surgeon. He put me on cod fish oil and iron—not emulsion, either. I begged for the oil and it smelled so fishy they could hardly bare to give.

Love to all the cousins.

Fondly,
William Staley Cheatham.

Dear little fellow, we hope the bright spring days and warm sunshine will bring health and strength to your body so the tiny feet will soon be able to run everywhere like big boys.

MARRIED.

Poe-Hargrove.

At the home of the writer, March 30, 1911, Mr. W. E. Poe and Miss Sallie Hargrove were united in marriage. A few friends and relatives witnessed the ceremony. Both are very popular in Ramseur, and have the best wishes of their many friends.

T. E. White.

DIED.

Waynick.

At Ossipee Mills, March 20th, 1911, Daniel W. Waynick, aged 52 years, 2 months and 7 days. Bro. Waynick leaves a widow, eleven children and 9 grandchildren, 5 sisters and 2 brothers to mourn his death. He had been a member of Bethlehem church nearly 40 years. He served as deacon about 15 years. A very large congregation attended the funeral and burial services which were conducted by his pastor assisted by Rev. C. O. Durant and the Junior Order. May God comfort the bereaved family.

J. W. Holt.

Williamson.

Cornelius Dowd Williamson, father of Rev. R. L. Williamson, was born Oct. 18, 1839, and died March 18, 1911. Bro. Williamson was a member of Shiloh Christian Church. He professed faith in

Christ when about 15 years, and was a member of the Christian Church until about 13 years ago, when he went to Troy, N. C., and there united with the M. E. church, there being no church of his choice in Troy. He moved into the community of Shiloh church in August, 1910, united with the church there, and was loved and respected by all. For many years he was a deacon of Big Oak Christian Church, and during his connection with the M. E. church at Troy, he was, most of the time, a steward. Those who knew him speak of him tenderly and say, "He was a good man; he has gone home." He spent his whole life in the church, doing service for God.

On Oct. 12, 1871, he married Miss Laura Emily Monroe, who preceded him 10 years ago. To this union were born nine children six of whom are living.

He died at Raeford, N. C., after about a week's illness, and was buried at Troy, N. C. His pastor was not informed in time to attend his funeral, but he extends to all the sorrowing ones his sympathy. A kind father, a good neighbor, a noble Christian has passed away.

T. E. White.

Yancey.

Mrs. Mary Sue Yancey, (nee Bagley), relict of J. Horace Yancey, departed this life Dec. 12, 1910, at the age of 78 years and seven days. The deceased was born and reared in Halifax Co., Va., and united with the church, upon profession of faith in Christ, while yet a girl.

She was married to J. H. Yancey Nov. 23, 1853. To this union were born 11 children. The following 8 survive their mother: G. W. Yancey and Mrs. C. M. Gordan, Baskerville, Va.; R. B. Yancey and Mrs. S. Graham Chandler, Buffalo Jet., Va.; L. H. Yancey, Clarksville, Va.; Mrs. C. E. Morris, News Ferry, Va.; L. W. Yancey, Birmingham, Ala.; and Mrs. H. A. Wilson, Leake City, Fla. Also three brothers survive her: John Bagley, Richmond, Va.; S. R. Bagley, Saxe, Va.; J. S. Bagley, Virgilina, Va. There are also 27 living grandchildren.

After the death of her husband, the home was destroyed by fire, and soon the children decided to break up house-keeping, and then Sister Yancey spent her time with her living children, and was with her daughter, Mrs. S. G. Chandler, when an attack from a severe earache ended her long and useful life after about three weeks duration of severe suffering.

For quite a number of years she held her membership with Hebron Church, and always took an active interest and gave loyal support.

To the children present when the end drew near she said, "I am willing to die."

To those who were absent she sent this message: "Meet me in heaven."

Her remains were tenderly laid to rest by the side of those of her husband, who preceded her by more than six years, in the cemetery of the church where she held her membership.

A good woman has been called away and we mourn her departure and sadly miss her presence; but the Lord has the best right and has only claimed his own.

May the Lord bless the bereaved, and may the children cherish mother's last request and be benefited by the same.

C. C. Peel.

Gillie.

Sister Frances Ann Elizabeth Gillie, wife of Bro. W. H. Gillie departed this life March 27th, 1911. Sister Gillie was 68 years, 1 month and 14 days old. She leaves a husband, one daughter, seven sons, one brother and many friends to mourn their loss.

She made a profession of religion early in life and united with the Methodist Church, but after the organization of Happy-Home Christian Church she moved her membership there and was a most faithful member till death. Her sweet-spirited Christian life was a great power for good wherever she was known. She was an affectionate wife, a faithful mother and a good neighbor. Sister Gillie was an exemplary Christian character. She has left to her children a most valuable legacy, worth more than silver, gold and earthly riches. She left to them an unblemished Christian character, and to the church and community an example worthy to be emulated.

What a beautiful epitaph might be put on her monument, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Funeral by her pastor.

S. B. Klapp.

Johnson.

Our heavenly Father has taken from our church Brother Jephtha W. Johnson, one of the oldest members of Johnson's Grove Church. He was a member for nearly thirty-seven years, and served as Secretary of his church for more than twenty years. He also filled the office of deacon for fourteen years, to the time of his death. He was always true and faithful and his influence will long live. We sincerely mourn our loss, but bow in humble submission to the will of Him who doeth all things well.

Resolved: 1st, That, in the death of our dear brother our church has lost a faithful member.

2nd, That, we shall ever remember his loving kindness and sympathy with us in

every enterprise for the good of the church.

3rd, That, we sympathize with the family and while mingling our tears with theirs we cherish the bright hope of meeting him again.

4th, That, a copy of these resolutions be sent to the family; a copy be spread on the church record, and a copy be published in the Christian Sun.

P. T. Joyner,
S. H. Barker,
W. T. Joyner.

Beaton.

Our heavenly Father has taken from our church our dear brother, Robert Beaton, one of the oldest members of Johnson's Grove Church. He had been a member of our church since Aug. 15, 1874, and was always true and faithful, and his influence will long live. We sincerely mourn our loss, but bow in humble submission to the will of him who doeth all things well.

Resolved: 1st, That, in the death of our brother our church has lost a faithful member.

2nd, That, we shall ever remember his loving kindness and sympathy with us in every noble enterprise for the good of the church.

3rd, That we sympathize with the family and while mingling our own tears with theirs we cherish the bright hope of meeting him again.

4th, That, a copy of these resolutions be sent to the family, a copy be spread on the church record, and a copy be sent to the Christian Sun to be published.

P. T. Joyner,
S. H. Barker,
W. H. Joyner.

LIFE IS GOOD.

The Rev. G. H. Morrison, of Scotland, has a fine sermon on "Is Life a Tragedy?" in which he points out the folly of those who despair. A tragedy is a play which marches with stately movement to calamity. There may be sweet music, splendid eloquence and brilliant characters in the play, but they all sweep on downward to the yawning abyss. Some men believe, or profess to believe, that life moves on with dull and leaden tread to rayless night. No doubt some lives are tragedies, and there is one thing that will give a touch of tragedy to every life which cherishes it. Sin makes life tragic. In proportion as men fall under the dominion of sin they are compelled to give way to despair. Their outlook is a fearful foreboding.

We have known men to give sin full swing in their lives until it made life so bitter that in sheer despair they com-

mitted suicide, hoping by this way to escape. "Sin when it is finished bringeth forth death." But this is not the true interpretation of life, certainly it is not the meaning of the Christian life. To the Christian life is sweet. There may be rough passages in it. He may be required to drink many a bitter cup. But in the darkest hour his faith sees the sun still shining. Everything depends on what one is living for.

Percy Ashworth says, "If you are bent on what you call good fortune, then very likely life is a meager and contemptible chance, but if your heart is set on a good character, then opportunity assumes boundless proportions. Life is a pitifully small room to people who do not know why they are here at all, or who, knowing something of life's highest purposes and ends, deliberately seek something lower than the highest and less than the best. Life is small room for one who tries to please himself, but a very large room for the man who is willing to deny himself.

If life were not good Jesus never would have come to give "life more abundant;" and if He had His mission would not have been a blessing. If life is bad, then the less of it we have the better; but if it is good, then let us have oceans of it. The life of the Christian is not only abundant, but also everlasting. It does not end in the grave. It is not lost in the sand and clay, but, like a mighty river, it rolls on with majestic sweep to a shoreless sea of glory.—N. Y. Christian Advocate.

AN APPRECIATION.

I appreciate my church paper, The Christian Sun, so much, I feel impressed to write a line in its praise. Once a week The Sun comes to our home, a welcome visitor. Next to the good Book, I deem it the best, cleanest, and purest of reading. The Sun seems to improve with every recurring issue. Its bright appearance and Christian message are an inspiration to all who have a love for the good and pure. Long may it live to carry on its mission of love for all mankind.

Cora Lee Foster.

Semora, N. C.

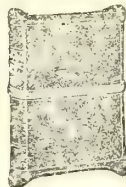
CHRISTIAN HELPFULNESS.

A few years ago there was a man who fell into the water through the ice, and a gentleman living on the shore (it was a cold and bitter night in winter) heard that man's cry for help. He said: "I don't want to be disturbed this cold night, but I feel pity for the fellow." But the man dropt into the water and died; and next day it was found out that that man had done a mean and contemptible thing,

and they hounded him out of town. They ought to have done it, ought they not? But we hear the cry of the poor—lots of wounded fellows lost for time and eternity—and we "pass by on the other side." "He doesn't belong to my parish." "He isn't a Methodist, and I'm a Methodist. I look after the Methodists—and the Baptists, let them look after theirs. Or the Baptist says: "He's a Congregationalist;

EVERY SUNDAY SCHOOL TEACHER

has often heard class-members say: "I cannot understand the Bible." They could not understand any other book that was printed three hundred years ago. So many English words of that day were different. More than forty new dictionaries have been required since then, to keep up with the changes in the English language. The



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Every little detail for the comfort of the party has been carefully planned by Dr. Black who has had several years experience in the handling of Special Tours of this kind. Several Side Trips have been arranged, taking in the most attractive in the West, including Yellowstone Park, Pikes Peak, Catalina Island, Old Mexico, through the Rockies over the picturesque Canadian Pacific, Lake Louise and many others.

Total rate includes Railroad and Pullman fare, Meals on Dining Car, Hotel accommodations, side trips, etc.

For full information address,

Rev. William Black.

Charlotte, N. C.

H. S. Leard,

Division Passenger Agent,

Raleigh, N. C.

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let the Congregationalists look after him." I am so tired of these names! Let the Lord sweep them out of the way. A man says: "You don't want to help a Jew or Catholic, do you?" I say, if a man is in trouble, help him! Would to God we could be broadened out a little.—D. L. Moody.

THE CHRISTIAN SUN.

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vention.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
At. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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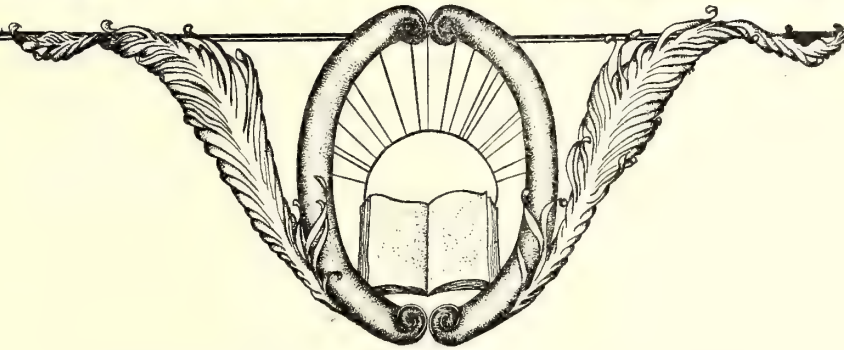
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The Christian Sun



J. O. Atkinson, Editor.

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Vol. 63.

GREENSBORO, N. C., APRIL 19, 1911.

No. 16.

THE BOYS AND GIRLS AT WORK.

The second largest Church membership in the United States is said to be in Seattle. How was that membership secured? It is a question at once eloquent and fundamental, because the increase has been from 400 to 3,500. The secret is here: The rule has been implanted that every convert ought to go out and help save one more. We understand that the society just dedicated a church building, free of debt, erected at a cost of \$500,000. In the midst of all the sacrifice involved in building this church, the spiritual purpose of the organization was not overlooked, and the winning of men to Christ continued in growing power. Something was found for even the boys and girls to do, and wealthy women kept themselves in readiness to minister to the needs of the suffering or those in distress at a moment's notice.

A writer makes this comment: "As soon as pastors and Church leaders recognize the latent abilities of the members of their Churches, and train the new converts in practical service for winning men to Christ, we shall see such a tidal wave of revival that all our Churches will find it necessary to erect larger buildings to hold the people." The same writer adds: "We do not need more eloquence in the pulpit, but we need a baptism of fire from on high which will transform every pastor into a consecrated organizer and executive. The more people he can train and set to work in winning men for Christ, the greater will be the results in the development and growth of the kingdom of God." At any rate, we may well ponder the words.—Central Christian Advocate.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL

A WILLING OFFERING.

Then the people rejoiced, for that they offered willingly. I Chron. 29:9. (Golden Text for Sunday, April 23).

The temple needed repairing. There were breaches, signs of spoliation wrought by pagan hands, delapidation and wreckage. None doubted that. But the priests were willing that the temple should remain as it was. They doubtless feared to take the people's money and use it repairing the temple lest their own care and keep might be neglected. They cared more for themselves than for the house of worship. They thought more of their salary than of the Lord's cause. There have been such people in our own time, even ministers. They did not care as much for conference calls, missions, charity, as they cared for their salaries.

But a good king reigned and he would not allow one failure to frustrate his plans. His heart's desire was to see the place of worship restored to its former glory and grandeur.

There is no more hopeful sign among a people than the desire and determination to make the house of God worthy of that which it represents. An old, worn, dilapidated house of worship is a reflection upon the religion and upon the Christian pride of any community. When people want to live in fine houses themselves but are unwilling to help build a suitable house in which to worship their God, then you may enquire indeed into that people's spiritual condition. A people's church building always reflects the condition of their spiritual ideals and aspirations.

But the people were ready and willing to give to remodel the temple. All they needed was a leader, or leaders, who would handle their funds honestly. Given a chance, and with men in whom they have confidence, people will give more readily and willingly to nothing than to the building of places of worship. People take pride, a pardonable and praiseworthy pride, in building good houses of worship.

It was no idle theory nor fancied imagination that wrote, "It is more blessed to give than to receive." And the further and more significant fact, "The Lord loveth a cheerful giver." The people were happy indeed as they looked upon their beautiful temple, again repaired and fully restored, to its former splendor and glory. We may see them now and hear their glad hosannas and their happy shouts of praise on the day of rededica-

tion. There is nothing that gives the heart more real joy and satisfaction than to look upon a good work, willingly, freely, gladly done in the name of the Lord. Good King Joash, and the faithful high-priest, Jehoiada, had done their work well, and the people had responded willingly, and there was rejoicing throughout the land. Nothing brings happiness, and prosperity to a people like doing the will of the Lord; obeying and serving Him. Blessed is that people whose God is the Lord.

OUR NEW FACE.

The Sun has put on a new face. We trust you like it, and that its appearance will bring ready and rich suggestions. We deem it a work of pure art, and well done.

This comes to us as a gift, and we hardly know who the donor is; but we are profoundly grateful at any rate.

Rev. W. W. Staley, D. D., Suffolk, was the prime mover and promoter of the matter. Mrs. D. B. Atkinson of Jireh, Wyoming was the artist who made the design. Our fellow-sufferer and good brother, Dr. J. P. Barrett had the design executed in metal and forwarded the results with his best wishes. We wish we had the name and face of the man who did the paying, but he is somewhere, Heaven bless him, and may his kind multiply among the children of men.

THE YOUNG PEOPLE'S CONVENTION.

Certain young men, in particular, of our Christian Church and faith are much interested in the religious life of all the young people of our churches. These young men see vast multitudes of other young people in all the churches who are doing nothing whatever to further the cause of Christ, or to improve their own spiritual condition. They have joined the church. Their names are written steadfastly on the church book. Maybe they attend Sunday-school. If there is a prayer meeting possibly they go periodically. That is all. There are vast multitudes of young people in the Christian Church today whose time, talent and strength are unusual, unreachd, untouched by the Church, for any purpose of advancing Christ's kingdom whatever. These young people are not unwilling. They are not indolent. They are not averse to doing some good thing in the name of Christ and His Church. Ours is a busy, active, energetic time. Men want to do things. They are going to do things.

Now this Christian Church of ours suffers because in this vast multitude of not unwilling young people nothing is offered, in the name of Christ and the Church, to be done. Our church needs men. It needs young men. It needs women. It

needs young women. Here are the men. Here are the women. They want to act, will act, must act. But the church gives them no field of Christian service, no sphere of Christian activity. The church suffers, for the very strength that is in and around about it. And yet it stretches out no hand to harness and to husband this strength.

People have no more leisure than they used to have. Young people do not have to stay occupied all the time as they once did. Leisure multiplies and energy increases as the means of production improve and multiply. What is to be done with this ever increasing leisure, this constantly cumulative energy? Is it all to be played off and out? Must all our increasing leisure and energy go to waste?

Now, certain young people of the Christian church have conceived the notion that some at least of this leisure and energy may be utilized for the advancement of Christ's kingdom, for work in the Master's name.

Why should it be thought a thing incredible that people must wait to become old before they come to be active church workers?

Why may young people put their mind and energy upon other things, and not some at least of their energy and activity in behalf of their church and its interests?

Why should young people who are members of churches sit supinely by and see work in the church that needs to be done, and yet not be given the opportunity of doing it?

These are questions that the consecrated talent of our time is asking.

The Young People's Convention is an attempt to organize such effort, and direct it, in such wise as to get the young people of our churches into some sort of activity for the good of their fellows and for the advancement of the kingdom.

With this in view the second biennial session of such a convention has been held. It was in session at Elon College last Saturday, Sunday, Monday.

The delegation was not large, but it was intensely interested and determined. The Convention was well officered and directed, and it is believed that actual and permanent good was accomplished.

A full report of the Convention's proceedings is published elsewhere, and those proceedings will show that at last some of the young people of the churches in the Southern Christian Convention mean business. It looks as if this Convention has come to stay, and that it will mean very much in the future for the church. To that end every loyal member of the church ought to give the Convention hearty approval and ready co-operation.

THE MEASURE OF SURRENDER.

Dr. J. Wilbur Chapman, the famous evangelist, says that the greatness of a man's power is the measure of his surrender to God. There are men, now living, of wonderful native ability, of mental vigor and moral force, who amount to very little because they do not surrender themselves wholly unto the Lord. The energy and strength of our time cannot, much of it, be counted for righteousness and truth because it is not given in unreserved manner to the service of humanity and of God.

To prove his position, Dr. Chapman cites a recent hurried meeting and conversation with General Booth, founder and head of the Salvation Army. General Booth had but five minutes and was off for a preaching tour of the Continent. Dr. Chapman met him and put this question: "General Booth, what has been the secret of your success all the way through?"

"He hesitated a moment, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.'"

Many of us deplore our meagerness of service and contribute it to our lack of learning, tact, talent, opportunity. Dr. Chapman believes with General Booth that the amount of power one has is the measure of his surrender.

CURRENT COMMENT.

A Great Mission.—There is nothing that gives as much worth to a man as real salvation through Jesus the Christ. This fact needs no proof, but receives new emphasis in a most marked and marvelous manner in the life and lesson of Jerry McAuley. His name has become known and esteemed throughout all this country. Sin carried this man to low depths. It made a criminal, a thief, a thug and a terror of him. The major portion of his life was spent in serving time behind prison bars. In prison and under condemnation this river thief found a Savior. His heart was changed. His soul was truly redeemed. When his term was finished he began to tell the lowest of the low, the basest of the base, whom he could find in the ditches and dives, of what Jesus

Christ could do for fallen men and forlorn women. The New York Sun gives his bit of history:

"It was in March, 1871, when Jerry McAuley, a river thief, received his pardon from the State prison and came back to Water Street. Having 'got religion' he only mixed with his old associates to tell them what a fine thing religion was, and in 1872, with the backing of A. T. Hatch, a banker, he rented a notorious lancee hall and established the Jerry McAuley Mission.

Three years later McAuley and his friends erected a three-story brick building at 316, and there it is estimated that 1,500,000 have attended the mission services. A fifth of this number—thieves, drunkards, gamblers and forlorn women—have come forward to the front benches, known as the mercy seats, after listening to the service, and knelt in prayer. And a great many have been converted."

Jerry McAuley has years since been gathered to his fathers; but the good work he did here lives after him. S. H. Hadley, another redeemed thief and drunkard, took his place. Hadley, after invaluable service in saving other wretches has gone to his reward. Still the work in the famous Water Street Mission goes forward. New York has indeed found a valuable asset in Jerry McAuley. And even this modern Babylon, as the metropolis is sometimes called, will not let the memory of McAuley perish, nor the work he began go to waste. The wooden building at 316 Water Street is now being torn down and a \$100,000 building is to take its place. This signifies that the McAuley Mission is permanent in New York life and its work of rescuing the fallen and caring for the dying is to be perpetual. We repeat, nothing gives a man as much worth as salvation. Had McAuley served out his days in sin his name would have been a stain and a stigma, and could have been found only on a prison roll. Now good people and bad love to name it everywhere.

Honoring A Book.—New York will celebrate in memorable fashion the 300th Anniversary of the "Authorized" Bible. The place will be Carnegie Hall on the evening of April 25. President Taft has sent a letter, Ambassador Bryce of the Court of St. James will be present and read a letter from his sovereign, a descendant of the King James whose name and approval the Authorized Version bears. Among the array of distinguished speakers are President Patton of Princeton Seminary, Bishop Warren of Denver, and Prof. Phelps of Yale. The Scripture lesson will be read from a copy of the original edition of 1611.

Already San Francisco has celebrated in honor of the Book. Ex-President Roosevelt was the principal speaker and 12,000 persons gathered in an open-air theatre to hear him.

On May 4th, Chicago is to celebrate. The Bible orator there is to be Colonel William Jennings Bryan. And throughout the world the Book is being honored, as possibly no written document ever was honored, on this the 300th anniversary of its authorized translation into our English tongue. And why? Because the Book reveals God and vital belief in Him means redemption, salvation, eternal life. Men honor the Book because the Book has done so much to elevate mankind.

Corn Contests.—Besides adding to the quantity of corn in the land—a valuable addition when it is considered that bread is the staff of life—the various corn contests by boys on the farm are adding to the amount of pluck and energy also. The late Dr. Knapp of the Department of Agriculture says there were 46,225 of these contestants in nine Southern states last year, and many of these plucky boys have had other difficulties to overcome besides those of poor soil and difficult tillage. One boy says Dr. Knapp begged his father for one acre to try on. The father reluctantly granted it on condition that his son take an acre over on a hill-side, cut and clear it of stumps and logs. The boy accepted and worked manfully on his acre till it was ready. Then the father took it from him. Soon the farm demonstrator came along and the boy appealed to him and he in turn appealed to the father. The father consented if the boy would take another acre on the same hill-side, cut and clear it. The boy fell to work like a hero and soon saw his acre under the plow. On that acre the boy produced 85 bushels of corn, while the father who pursued the old method only produced eighteen bushels on the acre he had taken from his boy.

We repeat, the corn contests are helping to rear the right sort of boys as well as to raise the right sort of corn—both of which are valuable assets in any country.

—"Find endowed \$1.50 to renew for The Christian Sun. Pardon my delay. I read The Sun each week and hope to be a life-time subscriber." That is from one of our intelligent young lady readers, and my! it sounds so much better than that which we sometimes get like this: "Stop The Christian Sun. I will not pay for it any longer." Why is it that all people will not be agreeable, and help to make others, even an editor, happy, like the bright, beloved young lady quoted above?

AMONG THE CHURCHES.

Madrid, Iowa, Letter.

I can hardly realize that it has been more than three months since I have given any account of our work through the paper. The time has passed rapidly with us and also pleasantly. We have been kept busy all the while but this is the common lot of pastors who desire to do their duty. The Christmas exercises were good and largely attended. The pastor and his family were again remembered with valuable presents. Our work has been moving along nicely. All services have been well-attended. We have recently closed a splendid revival meeting. The church seems to be revived. There were more than thirty professions of faith in Christ during the meeting and twenty-five united with the church. We had two others to come in last Sunday morning on confession of faith, making twenty-seven since the meeting began. To the Lord be all the praise. Rev. Roy C. Helfenstein, son of Rev. D. M. Helfenstein, of Des Moines, was with us during the meeting and did most of the preaching. He is a young man with evangelistic gifts and much of promise. His work in the ministry has been fruitful. Rev. W. Ernest Stockley, a former pastor of the Madrid Church, but now pastor at Muncie, Indiana, was also with us for a week. While here he led in the song service and preached twice. He is a good preacher and a splendid singer—a rare combination, but a good one. We were glad to have the privilege of laboring with these brethren in our united and special efforts to lead souls to Christ. Best regards to our friends in the Southland. May we have the joy of seeing the cause of the Lord built up in our hands where ever we may be called upon to labor.

Fraternally,

W. D. Harward.

April 7th, 1911.

SUNDAY SCHOOL ASSOCIATION.

The annual convention of Patterson township Sunday School Association was held at Pleasant Hill Christian Church, April 2, 1911. The day was beautiful, the congregation large, unusually attentive, and was favored with an excellent program.

A hearty welcome was extended by Thos. C. Carter, teacher of the Pleasant Hill Baraca Class; responded to by Prof. F. R. Yoder, teacher of the Cane Creek Baraca Class. Most of the schools brought up the best reports that had been given for years, a result largely of the organized class movement in the different schools. Rev. L. I. Cox gave the Convention some strong words of encouragement, which were

heartily received. Rev. John V. Knight, one of Elon's ministerial students gave an excellent address on the "Benefits of the Sunday School to the Church and community." He showed very plainly the benefits to the church in that the greater part of the membership comes from Sunday school, and the benefits to the community in making it better. He was followed by an address of much interest and value, to the young people. "The Strong Young Man," Mr. J. R. Hoffman of Burlington, N. C. In this he discussed the "the strong young man," physically and morally, and gave much good advice along the line of character building. As the above date was the regular preaching day, Rev. L. I. Cox occupied the pulpit at the eleven o'clock hour, and preached an excellent sermon, on "Behold, he prayeth," Acts 9:11. He emphasized the needs, and the results of prayer. This was delivered in the speaker's usual earnest way, and held the attention of the congregation throughout.

Patterson Township is trying the semi-annual plan in holding conventions, this being the second meeting of the year, which resulted in two of the best conventions since the organization of the work.—X.

PROGRAM.

S. S. Convention of the Ga. and Ala. Conference, Rose Hill Church, Columbus, Ga., April 28, 29, 30, 1911.

FRIDAY, APRIL 28, 7:30 P. M.

1. Convntion called to order.
2. Song service, W. W. Elder.
3. Devotional, Rev. B. F. Young.
4. Words of welcome, Rev. G. O. Lankford.
5. Response, D. S. Hogg.
6. Enrollment of delegates and ministers.
7. Election of officers.
8. What I want this convention to accomplish, voluntary participation.
9. Announcements and Adjournment.

SATURDAY, APRIL 29, 9:30 A. M.

1. Song Service.
2. Religious exercises, C. E. Short.
3. An adress, "Why Study the Bible?" Rev. B. F. Young.
4. An address, "How to Study the Bible," Rev. H. W. Elder.
5. An address, "When to Study the Bible," Rev. J. H. Milam.
6. Open conference on Teacher-training, Rev. G. O. Lankford.
 - (1) Why is Teacher Training needed?
 - (2) How can a training class be organized?
 - (3) Who should become members of this class?
 - (4) Who should be teacher?
 - (5) When and where should the class meet?

(6) Is it possible for the present officers and teachers to take the training course? If so, how?

(7) What can the pastor do toward the training of teachers?

(8) Can individuals take the training course without belong to a class? How?

(9) Why is there no training class in your school?

7. Announcements and Benediction.

SATURDAY, 2:30 P. M.

1. Devotional Exercises, J. W. Short.
2. An address, "The Power of Organization," W. W. Elder.
3. Open Parliament on the Organized Class, Rev. H. W. Elder.
- (2) What constitutes an organized class?
- (2) Can class be organized in all our schools?
- (3) Who should be the leader of the organized class?
- (4) What are the duties of the teacher of the organized class?
- (5) Is the organized class practicable for country schools?
- (6) Should all classes in the school be organized? If not, which?
- (7) What shall the members of the organized class do between Sundays?
4. Where and when shall we hold our next convention? And who shall arrange the program?
5. Adjournment.

SATURDAY, 7:45 P. M.

1. Song Service, W. W. Elder.
2. Quiet hour, voluntary participation.
3. The Sunday School Teacher.
- (1) Preparing the lesson, Rev. G. M. Holder.
- (2) Teaching the Lesson, W. W. Elder.
- (3) Keeping Order, Rev. G. O. Lankford.
4. Announcements and Benediction.

SUNDAY, 9:45 A. M.

1. Regular Bible School, W. D. Piper, Supt.
2. A paper, "The Modern Sunday School," Edwin E. Hill.
3. The Sunday School that does things. Open Parliament.
 - (1) Who are its officers? Their duties?
 - (2) Should there be an officer's council?
 - (3) Why should there be a teacher's meeting?
 - (4) What equipment is needed?
 - (5) Should the program vary from time to time? If so, how?
 - (6) Should the school be graded? Why?
 - (7) How would you teach the little folk?
 - (8) What are the advantages of a Cradle Roll?
 - (9) Why have the Home Department?
 - (10) What should be the ultimate aim of all Sunday-school effort?
4. Adjournment.

SUNDAY, 2:30 P. M.

1. Devotional services, Rev. G. M. Holder.
2. An address, "Relation of the Sunday School to Temperance," Rev. J. H. Milam.
3. An address, "Relation of the Sunday School to Missions," Rev. B. F. Young.
4. An address, "The Christian's Observation of the Sabbath," D. S. Hogg.
5. After this Convention, what?
6. Adjournment.

SUNDAY, 7:30 P. M.

Sermon, "Saving the Saved and the Unsaved," Rev. H. W. Elder.

G. O. Lankford,
Chmn. Program Com.

VIRGINIA STATE S. S. ASSOCIATION.

The Twentieth Annual Convention of the Virginia State Sunday School Association will convene in Richmond, Va., Tuesday, Wednesday and Thursday, April the 25th, 26th and 27th, 1911.

The duties of the officers and Executive Committee is that every Sunday school, regardless of denomination, have a representative present. Each school is allowed one delegate besides its pastor and superintendent. Each one should be provided with credentials signed by an officer of their school. These blanks can be obtained by addressing Mr. Dewitt Crane of Newport News, Va., or Mr. W. F. Robertson, Norfolk, Va.

All those who expect to attend and desire entertainment, should fill out credentials and send their name in at once to Frank W. Duke, Chairman of the Entertainment Committee, 1016 E. Broad St., Richmond, Va., so proper entertainment can be provided.

The people are planning to make this one of the greatest Conventions in the history of the Association. They know how to do things. All who attend will receive a most hearty welcome, so do not fail to be present and catch a vision of progressive Sunday school methods.

Some of those who will be present are as follows:

Mr. Marion Lawrence, General Secretary of the International Association; Mrs. Mary Foster Bryner, Elementary Supt. of the International Association; Miss Nannie Lee Frayser, Elementary Supt. of the Kentucky Association.

Mr. J. W. Vaughn, Field Worker of the Kentucky Association; Rev. S. Parks Cadman, D.D., of the Central Congregational Church of Brooklyn, N. Y.; Miss Anna Branch Binford, of Richmond, Va., a recognized authority on the Intermediate Department.

A special rate of one and three-fifths

cents fare, plus 25 cts., has been authorized by the railroads on certificate plan, good for delegates and visitors from April 21st to 26th, limited, returning, to midnight, May 2nd. Certificates must be secured from agent when going ticket is purchased.

Very respectfully,

W. F. Robertson, Pres. Va.

State S. S. Association.

April 11, 1911.

ONE'S SPIRITUAL LIFE.

There are Christian people who concern themselves a great deal about the present condition of their spiritual life. They examine themselves to see if they can detect any growth in grace, any advancement in spiritual strength, any progress in holiness. I do not regard this as being commendable. It is time that one should have due care for his spiritual life. He should use the proper means to promote it, and he will do so, if he be a real Christian. But it is not advisable that one should be all the while inspecting himself. It induces a morbid state. It is too self-centered. Let one absorb himself in doing well his daily duties. Even in secular work, one can commune with God. He can meditate on the Bible truths which he has heard. While in a state of meditation, there often come to one's mind certain passages of Scripture in a new light and with fresh force. Grand surprises frequently come in this way. He wonders that he had not before seen the meaning

and blessedness of certain words which he had read many times before. And he who pursues this course is sure to be a growing Christian. His life expands by the process. From an editorial in a religious paper I take the following words: "One writes to know how we can measure the inner life; how can it be gauged; how we may know whether the spiritual life is up to what it should be. There is no gauging the spiritual life, any more than it is possible to gauge physical life. There are various 'meters' by which the strength of different physical organs can be tested, but there is no way by which life itself can be measured. Our side of it is clear, however; he who lives the faithful life, ever seeking to do his best in the Kingdom, who lives in communion with God and in fellowship with his people; whose place of duty and service is ever filled—such an one need never try to measure the strength of the inner life, for his strength is of God."

I never think of my growth in spiritual life, except in an incidental way; but I daily absorb myself in doing the work which lies before me. Part of that work consists in reading the Bible, praying and

meditating. I do not know how strong I am, nor how weak I may be.

H. Wetherby.

POSSIBLE BECAUSE ENCOURAGED.

If any could have good cause for not always having joy, or seldom having it, it might be the greatest sufferers. None, in the Christian ages, has ever been made to endure so much for Christ as Paul the apostle.

None but an intrepid soul could, or would, care to face what he did, for the outlook would be too severe for one's faith.—"For I will show him how great things he must suffer for my sake." (Ac. 9:16.)

And how great they were. If one need to be reminded of them they might read 1 Cor. 4:11-13, and 11 Cor. 11:23-33.

Yet this very man said, and said it to a persecuted people (1 Th. 5:16), "Rejoice evermore."

"How, pray, can one rejoice when their is nothing to rejoice over; when circumstances are all against one?" If this were the case, we do not see how they could. But how about God being for one? This same Paul said, "If God be before us, who can be against us?" He enumerates things, and many things, that would triumph over one if circumstances can do it, and things he himself had had and had proved not to be able to defeat his faith,—

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"Nay, in all these things we are more than conquerors through him that loved us."

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

"Nor height, or depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Evidently, the secret is, "He giveth more grace." It matters not, at all, how much is placed on one side of the balance, if enough is placed on the other side. If He giveth more grace—more than the trial is—then, the secret is out—one can bear anything and rejoice if God is with him.—The Christian Witness.

"Your husband is not looking well to-night, M. S. Rhymer." "He isn't, and I'm not surprised at it." "No? Has he been overworking?" "It isn't that so much, it is his originality. Why, that man is struck with so many original ideas that his mind must be one mass of bruises."—Woman's Journal.

NOTES AND PERSONALS.

—Count on Kansas. Hnnnewell, a town in that erratic State, elected a woman as mayor the other day.

—Rev. J. S. Carden, Durham, N. C., was a welcome visitor at the Sun office Monday. Bro. Carden is a consecrated, busy pastor and his work goes well.

—Since an Illinois legislature was bought for a United States senator one need not wonder that the Senate of that state has voted to legalize dealing in futures.

—The Mexican troubles do not grow less, but greater, judging from reports. The insurrectos are offering battle not infrequently and engagements with the federals are becoming frequent. The affair looks uncomfortable indeed.

—Papers report President Taft as very anxious and much worried over the situation along the Mexican border. The President thinks he has done all he can to prevent further threats and hostilities, and whatever else is done must be done by a vote of Congress.

—Rev. McNeely DuBose, rector of the Episcopal church at Morgantown, N. C., and formerly president of St. Mary's College, Raleigh, was drowned Saturday morning while wading in the Catawba river near by duck-hunting. Mr. DuBose was much esteemed in the State and was widely known.

—Rev. M. M. McFarland preached at the Methodist Church, Mebane, N. C., last Sunday from the text, "If a man die, shall he live again?" and following the sermon he knelt to lead the congregation in prayer, but could only stammer. It was found that the preacher was paralyzed, from which he died a little later.

—"Here are hundreds of young people about us. They are strong enough; they are intelligent enough; they are willing enough. But what is being done to husband any of their strength, harness any of their energy and activity for the Church, for the cause of Christ, for the uplift of humanity, for the salvation of men?"

—The feeling prevails among those who attended that the Young People's Convention was a success, and that the work was put upon a sure and permanent basis. It is devoutly to be hoped; for unless the young people of our Christian churches can be cared for and trained to Christian service an evil day indeed approaches, and hope is gone.

—Rev. A. W. Andes, Harrisonburg, Va., and Rev. C. H. Rowland, Franklin, Va., were welcome visitors at The Sun office the past week. These are of the number of young men who are deeply interested in seeing our young people given some-

thing to do in the churches, in the cause and in the work of winning the world to Christ. They are busy pastors and many young people belong to their congregations and they want to see them active in church work as in the world's work.

—Wake Forest and Davidson colleges had a debate in Greensboro last Monday night. The query was, Resolved that the Panama Canal should be fortified. Wake Forest championed the affirmative, Davidson the negative. The judges awarded the decision, and with it the handsome loving cup, to Wake Forest. The debate was largely attended and there was a special train from Raleigh. Is not this a more dignified and fitting contest between schools than so much ball, played as it is by hired players?

—The insurrectos or rebels, and federals are still fighting in Mexico, there being now and then a skirmish, or a pitched battle. And the war seems no nearer an end now than it did a week ago.

—Rev. B. S. Crosby changes his address from Hilton, N. J., to Clinton Corners, N. Y. Bro. Crosby has accepted a call to the Milan Church and this being his third pastorate there, he can go with the words Paul used in a letter to the church at Corinth, "This is the third time I am coming to you."

—The Iowa legislature was in a deadlock from January 17, to April 12, in trying to elect a successor to the late United States Senator Dolliver, the result finally being the election of Judge William S. Kenyon. These dead locks in legislature are hastening the day, it is believed, when U. S. Senators will be chosen by direct vote of the people.

—Pennsylvania witnessed another terrible mine disaster, near Scranton, on April 7. Seventy three miners were killed. A canvass of the families has been made and it is found that as a result of the tragedy there are 45 widows and 137 orphans. This is a record that makes the heart sick to contemplate; and this was wrought in an instant, a fire, an explosion.

—The government spent over \$100,000 in the coca-cola trial at Chattanooga, it is reported, and the coca-cola company several times as much in trying to defend itself, and the case is not settled yet, an appeal having been taken to the circuit court. This is spending some money over a "five cents drink," but if the truth is arrived at and lives are saved by the investigation, as seems likely, it is worth the cost and more.

Don't maintain your prejudices at the expense of good sense and religion.—Religious Telescope.

SUFFOLK LETTER.

Colonel Alexander Savage is dead! He passed away at the residence of his daughter, Mrs. J. C. Hargroves, 121 Warren Crescent, Norfolk, Virginia, on Thursday morning, April 6, 1911, in his 80th year. He had been a great sufferer for two years and ended his days in the hope of eternal rest.

He had been a conspicuous figure in the Christian Church for many years and deserves a place in the records and hence this brief and imperfect sketch is written for the Sun.

He was born in Nansemond, County, Virginia, though he had resided in Norfolk most of the time since the Civil War. He was orderly Sergeant of the Nansemond Cavalry at its organization in April, 1861, just fifty years ago. P. H. Lee was captain of the company. Cap. Lee resigned the same year because of injury received by a falling horse, J. B. Brewer was made Captain of the Company which became Company I. in the 13th Va. Cavalry. Col. J. R. Chambliss was the commander of the regiment. He served under Col. Chambliss until he was made Brigadier General, and Col. Phillips of Hampton was made commander of the Regiment. At the request of Maj. Wingfield and all his senior Captains of the regiment, Captain Savage was appointed Lieutenant Col. of the regiment and served in that capacity until the resignation of Col. Phillips when he was made Col. of the regiment. He commanded it until he was wounded on Chamberlain Creek near Five Forks, Mar. 31, 1865. He was taken to the field hospital, the home of Alexander Danco, where his right leg was amputated and where he remained under the care of the Danco family till he was able to return to his home, June 12th, 1865. A remarkable incident entered into his life the day he was wounded. He said he made it his rule before entering battle to offer a prayer to God for protection. On this day he had some misunderstanding with a senior officer and his anger had arisen. The battle came on before his temper had subsided and he entered the battle without prayer and lost his leg. He always believed that the omission of that prayer left him exposed to the bullets of the Federal army.

He was in all the principle battles of his regiment in Virginia, Maryland, and Pennsylvania, performing his duty conscientiously, with the confidence and esteem of his senior officers and comrades.

His war-life colored and determined his civil life in after years. He always had the military thought and method. He was positive in his conclusions, exacting in his demands, and fearless in his decisions and actions.

He entered the commission business as the senior member of the firm of Savage, Jones and Lee, Norfolk, soon after the war and remained with that Company till 1879 when he retired and formed the firm of Savage, Son, and Company. He retired from active business in 1885, and left the Company in charge of his son-in-law, T. A. Jones, and his son, P. H. Savage. He was successful, as a business man, and tried to carry his moral convictions into the counting room. Rev. W. B. Wellons, to whom Col. Savage was devoted, was in his store one day and said to the Colonel: "I see you shoot at long range," "What do you mean?" said the Colonel. The Dr. put his foot on a whiskey barrel and said: "You do not see the damage this whiskey does." That put the Colonel to thinking and he made up his mind that he would not handle whiskey even as a Commission merchant. Others said he would ruin his business; but he declined to handle it and did not suffer serious loss. When he had moral convictions, he carried them out with the courage of a military leader.

One of his customers, Col. Whitehead, of Halifax County, N. C., whose father had left him a great cotton plantation, had fallen behind in farming from year to year, till he owed Savage, Son and Company a large sum of money. Col. Savage visited Col. Whitehead and suggested a change from cotton to peanuts; offered to furnish him seed and instruct him in the culture of peanuts. His advice was followed, the great farm was planted in peanuts and the yield was the greatest in the history of peanut farming. The yield was three hundred bushels per acre and the price that year was one dollar and forty cents per bushel. Col. Whitehead paid his debts and had his pocket full of money.

His life in the church was active, conservative, honorable. He carried his exact ideas of business into church transactions. He believed in working within means in hand or in sight. He was opposed to big debts. He loved cash payments; but he believed in progress and would advance money on some church enterprises. He with Captain T. R. Gaskins, Elisha Lee, Elisha Everett and others founded Berea Christian Church, Driver, Va., now one of the best country churches in tidewater Virginia. He loved that church devotedly and was a member of it at his death.

He took a deep interest in the founding of the Memorial Christian Temple in Norfolk and his checks at different times created confidence and secured bargains for that undertaking. His funeral services were conducted from that church on Friday, April 7th, 1911, at 4:00 o'clock, the following ministers being in the pulpit: McD. Howsare, pastor; I. W. John-

son, his pastor; A. M. Hanson; J. W. Harrell; M. L. Bryant; and W. W. Staley. The church choir rendered hymns and Mr. Etheridge and Mrs. Jarvis sang "Asleep in Jesus." Mr. Etheridge sang "Face to Face."

The floral offerings were unusually large and beautiful. The congregation was large and sympathetic.

The Colonel was a man of great vitality and great tenacity of life; but as the months of suffering crept by and his strength gradually failed he reached the state of mind in which he was not only willing, but preferred to go. Before he died he spoke of father and mother as if he saw them, and said several times, "Our Father who art in heaven;" and then his strength would permit him to go no further with the prayer. It was pathetic to see the old soldier reduced to submission and weakness and the tenderness of a child. His dear wife brightened his declining years and she now has the sympathy of many friends. His last son, Alex, died the week before his father. Mrs. J. C. Hagroves, a widow, and Mrs. T. A. Jones, are his only surviving children, though he has many grand children.

He was carried to his grave by his grandsons; he was a member of Pickett Buchanan Camp of Confederate Veterans; and he was buried by Harmony Lodge of Masons of Driver in Norfolk.

Peace to his ashes and comfort to his family.

W. W. Staley.

ELON COLLEGE NOTES.

The College instituted a new custom this year for Easter, the creation of an Inter-Scholastic Declaimers' Contest for the High Schools of the State. Fourteen Schools in the preliminary contest on Friday at 11:30 A. M. were represented, as follows:

Harry L. Dalton, Winston-Salem, N. C.,

Subject: "The New South."

James Groome, Jamestown, N. C.,

Subject: "Patrick Henry's Speech."

Sidney A. Gayle, Greensboro, N. C.,
Greensboro High School,

Subject: "Extracts from Daniel Webster's Speech in the murder trial of Captain Joseph White."

W. M. Owen, Yadkin College, N. C.

Subject: "Immortality."

J. C. Johnson, Stoneville, N. C.,

Subject: "The Death Bed of a Traitor."

Richard K. Redwine, Churchland, N. C.,

Subject: "The Mothers of Men."

Miss Ethel Wells, Greensboro, N. C., Bes-
samer High School,

Subject: "Education for Life."

W. J. B. Truitt, Summerfield, N. C.,

Subject: "The Advance of Our National Spirit."

Charles C. Kaylor, Holly Springs, N. C.,
Subject: "An Appeal to Arms,"

Opie Lindsey, Madison, N. C.,

Subject: "Spartacus to the Gladiators."

James Earle Shaw, Mebane, N. C.

Subject: "International Peace."

D. Hodgkin, Pleasant Garden, N. C.

Subject: "The Old South and the New."

W. Kerr Scott, Mebane, N. C., Hawfield's
High School,

Subject: "America's Need of Christian
Young Men."

John B. Hurley, Liberty, N. C.,

Subject: "Truth and Victory."

From these contestants the committee to award the medal, which consisted of Rev. S. L. Morgan, Burlington, Prof. G. C. Singletary, Burlington, and Dr. J. O. Atkinson, Elon College, N. C., chose the following eight gentlemen to enter the final contest, which came off at 8 P. M. the same day: James Earle Shaw, John B. Hurley, W. Kerr Scott, Opie Lindsey, Richard K. Redwine, Charles C. Kaylor, Harry L. Dalton, and Sidney A. Gayle. The medal was won by Richard K. Redwine in the unanimous opinion of the committee, and was presented by Rev. S. L. Morgan.

On Saturday evening the Psiphelian Society gave its annual public entertainment and rendered to excellent acceptance the following program:

Chorus, "Nymphs' Song."

Piano Solo, "Etude Fantastique," (Firml)

Maibelle Pritchette.

Essay, "The World's Whispering Gallery," Lois Davidson.

Vocal Solo, "Should He Upbraid," (Bishop) Pearle Fogleman.

Limericks, Pearle Tuck.

Comedy, Parliament of Servants.

The Program of the Young People's Convention has begun at the hour 2:00 P. M. on Saturday and continued in session till Monday night. An account of this Convention will be found in the Young People's Department of the Sun this week. More than 80 accredited delegates are in attendance.

The following ministers have attended the sessions of the Young People's Convention: Revs. J. W. Patton, A. W. Andes, L. E. Smith, J. O. Cox, J. F. Morgan, W. C. Wicker, Lit. D., L. I. Cox, J. W. Wellons, J. W. Holt, C. H. Rowland, M. W. Butler, W. L. Wells, J. S. Carden, A. T. Banks, J. L. Foster, J. O. Atkinson, D. D., H. E. Truitt, and J. V. Knight.

Miss Clara Moffitt, Asheboro, N. C., Prof. A. Lucius Lincoln, Charlotte C. H., Va., Miss Pearl Walker, Burlington, N. C., Miss Mary Edith Rawls and Mrs. Dr. J. G. Holland, Holland, Va., have been pleasant visitors to the "hill" recently.

"H."

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THE YOUNG PEOPLE'S CONVENTION

The second biennial session of the General Young People's Convention of the Christian Church, South, met at Elon College, Saturday, April 15, at 2:00 P. M. Prof. S. M. Smith, of Norfolk, Va., the president was detained six hours by a wreck and the Convention was called to order in the absence of Vice-president Walters and Secretary Sipe by Assistant Secretary L. E. Smith.

The devotional exercises were conducted by Rev. A. W. Andes, of Harrisonburg, Va., who in spite of his excellencies yet keeps bachelor's hall. We had expected better of the loftiest mountain range in the New World. The devotional services were all right, however. Mr. E. T. Hines, of the Senior Class in Elon College, was appointed Secretary and the Convention got down to business.

The first paper was one prepared by Mrs. J. J. Lincoln, Wakefield, Va., which, in her absence, her son, Prof. A. Lucius Lincoln, Charlotte Court House, Va., presented. This paper set forth the claims of Primary Union with precision and conviction. The Convention resolved to give its endorsement to Primary Union and requested that the paper be given a wider reading by publication in the Christian Sun.

Mrs. J. L. Foster, of Elon College, "Aunt Myrtle" of the Christian Orphanage, presented a paper on the field of Sunday-school teaching in which she is an adept—the Primary Department, her subject being "Primary Teaching in the city school." This department will carry her paper shortly.

Miss Margaret Brickhouse, Norfolk, Va., unfortunately could not attend the Convention to speak from the theme, "The Cradle Roll." The chair called on Dr. Wicker to discuss this theme, but Dr. Atkinson "got the floor" before Dr. Wicker could respond. This was not due to Dr. Atkinson's anxiety to discuss the Cradle Roll, but to the frailty of the seat he tried to occupy, which gave him a floor roll. This arousing incident past, Dr. Atkinson having yielded the floor, Dr. Wicker discussed the Cradle Roll and was followed by many in open discussion.

The next session was to attend the Elon Sunday school and see a modern Sunday school in operation. The various classes and departments all enjoyed the visitors' presence and they seemed to enjoy their

attendance. The little folks gave an Easter program immediately after the recitation had closed.

The third session was the occasion of the Convention sermon. Again Dr. Atkinson got the floor, but with his feet this time. His sermon was eloquent, sparkling, inspiring. With masterliness did he portray the theme of his choosing: "The Challenge and Cruelty of Opportunity." He urged the young people of the church to use their restless energy for God's glory and the up-building of the Church and pictured the vastness of the opportunity now open to us.

The fourth session was given over to Adult Work, that is to say, Home Department and Organized Class Work. Miss Cora Lawrence, High Point, N. C., discussed the Home Department Work in which she has been very successful. Many of the brethren after the relation of her experience and the description of her methods expressed the desire to have Miss Lawrence with them, among whom were Bros. A. W. Andes and J. W. Wellons. Of course the Convention enjoyed itself over these adverse claims.

Rev. M. L. Bryant, who was to have discussed Organized Class Principles, could not attend because of a protracted service which had passed beyond his expectations in time, but sent his address typewritten (a wise forethought—this!) and it was read by Rev. A. W. Andes. It will appear in the Sun.

President Moffitt discussed in convincing manner the good results that may be expected to follow on Organized Class. These results were, in short, the bringing out of the adults, deeper interest in Bible study, opportunity to do efficient Christian service, stronger fellowship and social spirit in the church, the salvation of souls, that it would also tend to keep the young people in the Sunday-school. We regret that Dr. Moffitt's address was not written and so cannot be given the Sun's readers.

Dr. Wicker then presented the theme "The Baraca Movement versus the Baraca Idea." This excellent address also was not written.

The fifth session was concerned with Christian Endeavor and consisted of addresses on "Christian Endeavor Ideals" by Prof. T. C. Amick, read by Miss Affie Griffin in his absence, "How to Secure Good Committee Work," by Rev. C. H. Rowland, Franklin, Va., "How to Have a Good Prayer Meeting," by Prof. N. F. Brannock—all of which addresses were helpful, instructive and inspiring. Prof. Amick's paper suggested expression, service, loyalty, and fellowship as four great Christian Endeavor ideals. Mr. Rowland

said good Committee work demanded head-heart, and hand work and consecration. Head work alone would produce a dreamer—a flying manchine. Heart work alone would become fanaticism. But when the heart inspires the head and the hand that can be devised. He then does the work of both, the result is all entered a strong plea for the presence of Christ in the meeting, else it can never succeed. Prof. Lawrence said, "short talks, to the point, with appropriate music" had done much to improve the prayer-meeting at Elon.

Rev. J. F. Morgan concluded the program by conducting a devotional service in the form of a regular Christian Endeavor prayer-meeting using the international topic, which, being on the theme of Easter, was very appropriate. Many took part in this service, which was spiritually up-lifting.

The Business Session began at ten o'clock on Monday morning. Here occurred the reports of the officers, discussion of the Convention's relation to the Young People's Worker, how to finance the Convention, plans for the future, report of the nominating, music, and finance committees. The Secretary's report showed 18 cradle Rolls, 15 Home Departments, 2 Mission Study classes, and 41 Christian Endeavor Societies launched during the past two years. The Treasurer's report showed a total of \$206.68 received during the past biennium, with a balance of \$43.- and reported an indebtedness of \$115.31. Rev. M. W. Butler requested the Convention to either endorse the Young People's Worker or to take it over as its organ. A committee consisting of Dr. W. C. Wicker, Rev. A. T. Banks, and Rev. J. I. Cox were appointed a committee to take the matter under advisement to report later. Other items of business will have to be given later with the Monday afternoon and evening sessions.

The Convention is now history. It was not largely attended by the ministry on account of the Easter season being a special one in many of our churches. Many lay-delegates from the country churches did not attend, being detained on Saturday at home because of the inclement weather. Yet despite all these hindrances, above eighty accredited delegates were in attendance and a large impulse was given the work. We have not space now to write of the meaning of the Convention to the Church at large. That must be done later.

HAWAII AND THE PHILIPPINES.

Hawaii was the first foreign field that received Christian Endeavor, and now

there is a strong and very earnest Christian Endeavor union there.

Missionary work for Hawaii was started as the result of the finding of Henry Obookiah, weeping upon the steps of Yale College. He was longing for an education, and that the true religion might be carried to his native islands. On October 23, 1819, the first missionary party, seventeen persons, including Hiram Brigham and Asa Thurston, set sail from Boston for the Sandwich Islands. They were met on landing by the news that a revolution had overthrown the old gods and that the land was without a religion. The conquest of the islands for Christ was remarkably rapid.

Titus Coan became a great figure in this work. After a thrilling escape from the savages of Patagonia, where he went as a missionary in 1834, he was sent to Hawaii. His heroic labors brought an abundance of reward. A meeting-house seating two thousand was filled by relays of the people, over and over again. While one division was hearing the sermon the others would meet elsewhere and pray. Before 1870 Mr. Coan had himself baptized and received into the church 11,960 persons. On the first Sabbath of July, 1838, he received at one time 1,705 tested converts.

In 1863 Hawaii was formerly recognized as a Christian nation, and the missionary work handed over to the Hawaiian Evangelical Association. Since then, however, the coming to Hawaii of large numbers of Chinese, Japanese, and Portuguese has made renewed missionary efforts necessary in those beautiful islands.

Christian Endeavor entered the Philippines with the American army, and at once the natives took up the work with enthusiasm. Societies are now found in connection with the missions of most of the denominations at work there, and also in Guam.

As soon as the American conquest made it possible, the denominations pressed into the Philippines and established missions there, wisely dividing the territory among them. The missions are carried on by the Presbyterians, Methodists, Baptists, Disciples, Episcopalians, United Brethren, Congregationalists, and other bodies of Christians.

It is the aim of our country to train the Filipinos for good citizenship and for the political independence for which they aspire. To this end public schools are established in large numbers, and many influences of civilization are thrown around them; but there is none so important as Christian missions.

Don't imagine you can thresh wheat out of a crop of wild oats.

C. E. TOPIC FOR APRIL 30—A FEW SUGGESTIONS.

Missions in Hawaii and the Philippines, Isa. 60: 1-12.

Special Work: Have essays of about five minutes each on "Hawaii as a Mission Field;" on "The Philippines as a Mission Field."

The Scripture: This beautiful account of the glory of the church due to the large accession of Gentiles is well-chosen as a missionary passage. A reader, who should also be commentator, should show in three minutes wherein its appropriateness for this purpose consists.

The Leader's Five Minutes: The story of how the brave queen Kapiolani led her people from idolatrous worship to true acceptance of Jehovah as God is one of the most heroic deeds recorded in the missionary annals. This good princess had herself accepted Christianity and idolatry had been officially abolished, while yet actually continuing. There was an active volcano on the island, called Pele, which for ages the natives had regarded as a powerful divinity, and which they feared more than any other power. Even foreigners from America and other lands had trembled as this burning mountain shot forth streams of fire. On the side of the mountain grew the berries sacred to Pele, eating which meant certain death. The brave queen, having accepted Jehovah as her God and anxious that her people should accept him and cease to fear Pele, led her people to the base of the volcano and bade them watch her ascend. They dissuaded, but she went, eating the sacred berries as she went. Up, up, she pushed until she was at the very crater, into which she hurled stones, saying as she did so, "Pele is no God; Jehovah only is God; He will protect and save me and my people." She returned in safety and, by this act of heroism, destroyed idolatry in the Islands. The leader will do well to clothe these bare facts with embellishment and to compare her act of heroism to Elijah's on Carmel.

Questions for Meditation and Voluntary Answer:

Where are the Hawaiian Islands?
What of their natural conditions and wealth?

Where are the Philippines?
What of their natural conditions and wealth?

How came the Hawaiian Islands a part of the United States.

The Philippines?

What is the population of both groups of islands?

What had the Catholic Church done for the Philippines?

What is our duty to the Philippines?

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

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What can missions do for the Philippines?

What part can our society have in this work?

Scripture Verses for Memory and Voluntary Brief Explanation:

A great light—what? Isa. 9: 2.
A light to the gentiles is C. E., Isa. 42:6
In Him was life, John 1: 4.
What was the true Light? John 1: 9.
Believe in the Light, John 12: 36.
God hath shined in our hearts, 2 Cor. 4: 6.
Who will give us light? Eph. 5: 14.
The true light now shineth, 1 Jno. 2: 8.
What to do with our light, Matt. 5: 16.
What we are set to be, Acts 13: 47.
How walk? Eph. 5: 8.
The Missionary's ambition, Phil. 2: 15.
How we will get a reward, 1 Cor. 9: 17.
Our individual responsibility, Gal. 2: 7.
Some duties suggested for us, Matt. 25: 43.

For Next Week: Great Lives: Ruth.

M., May 1, Ruth, the toiler, Ruth 2: 1-3.
T., May 2, An humble faith, Ruth 2: 12.
W., May 3, A kind daughter, Ruth 1: 8.
T., May 4, A constant friend, Ruth 1:16-17.
F., May 5, Dignified poverty, Ruth 1:19-22.
S., May 6, Christ's Gentile Ancestor,
Ruth 4: 13-17.

Sunday, May 7, Topic—Lessons From Great Lives: V: Ruth. Ruth 1:14-22 (Consecration Meeting.)

Don't imagine that all the church troubles are in your own denomination—or in other denominations.

Don't rail at the weather if you profess to be a Christian.

MOHAMMEDANISM.

"The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth which the world has yet known. "While other religions and systems of error have fallen before the advance of truth, as Dagon before the ark of Jehovah, Islam, like mighty Goliath, defies the armies of the living God and the progress of Christ's Kingdom? In three continents it presents an unbroken front and is armed with a proud and aggressive spirit. At a very conservative estimate there are 200,000,000 Mohammedans—one seventh of the human race! One seventh of the whole population of Asia is Moslem. Every third man, woman or child in Africa is a believer in Mohammed. It is a world problem. The great task to which Christ summons His Church at the beginning of the twentieth century is the evangelization of the Mahomedan world.—Dr. S. M. Zwemer, Missionary to Africa.

BIBLE TERCENTENARY.

With the approach of the tercentenary of the publication of the King James version of the English Bible, the papers are carrying a good deal of literature about the Book. The Gideons, a band of drummers, have done more to bring the Bible into prominence than any force in recent years; through their plan of placing a Bible in every hotel room. Recently in his speech at the University of California, Colonel Roosevelt spoke of the importance of Bible reading. In Chicago, former Commissioner McFarland delivered a notable address on the Bible before the Sunday Evening Club, and The Record-Herald takes it as the subject for a timely editorial. It extols the moral and literary beauties of the King James version, to which it thinks tens of thousands of young people should be attracted. As stated by our Chicago contemporary, it is a familiar fact that the Bible remains the "best seller" throughout the world. It is said that in 1909 over twenty million copies of it were sold and the total for last year will doubtless be even larger. Unfortunately, so far as the young generation is concerned, there is a distinction between the circulation of the Bible and its study and assimilation. As Mr. McFarland says and as Mr. Phelps, of Yale, has repeatedly said: "College students in the upper classes are usually unable to understand the simplest allusions in literature to biblical facts," incidents and names. The ignorance of freshmen is grotesque, and some of their examination papers on the Bible would be farcical if they were not so symptomatic of neglect of the foundation of right living, right thinking and right expression.

Colonel Roosevelt spoke of the place

of the Bible in the life of the "common people" of Anglo-Saxondom, and that indeed is an inspiring topic. The humble home, the farmhouse, the miner's cabin today, as in the past, owe their virtue and worth largely to the inherited and acquired faith in biblical teaching. It has been said of Lincoln that he was essentially "a man of one book—the Bible"; and the dignity, reserve, noble simplicity and elevation of his style are directly traceable to the Bible. No English classic could have been written as it was without the Bible since King James' version, and no classic can be understood without a knowledge of that version.

Parents do not always know how to render the Bible attractive to school children. Ruskin was always thankful to his parents for the compulsory study of the Bible they imposed upon him, and he attributed the matchless eloquence and grandeur of his style to the Bible. In many cases compulsion is useless or worse, but there are better means than compulsion. Reading, frequent recurrence to favorite passages, quotations from admired men and women—exemplars of youth—showing what moral, spiritual and literary strength and wealth they derived from the Bible, constant allusions and subtle intonations implying that true culture or education is based on the Bible will do what stern compulsion fails to do.

This is a good time to resolve to make "the best seller" the most cherished treasure of the younger generation. Colleges, schools, churches and hotels should co-operate in this celebration of the tercentenary.—Charlotte Evening Chronicle.

Sunday Observance.—Those who care more for the sanctity of the Sabbath than for the piling up of dollars will vehemently applaud the recent decision of Postmaster General Hitchcock to discontinue as much Sunday work in the post-offices as possible, and to give postal clerks one day's rest each week. In keeping with this decision post offices in the larger cities day's rest each week. In keeping with this decision whose clerks have been having no Sabbath to mention, are taking steps to close up, take rest and observe the day. Raleigh is the first office of the kind in this State to take advantage of the new rule, and announce that the carrier's windows will not be open at all and the general delivery window open only from 2 to 3 o'clock p. m. It is to be hoped that other cities and towns of the State will follow Raleigh's wholesome example. The good God made this universe on an economic, as well as on a moral basis, and governs it as well by the principles of economy as by those of morality. And it is flying into His face in defiance to say or to act as if it were wiser and better to work seven days in the week.

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MARRIED.

Shepherd-Cook.

At the residence of Mrs. Eliza J. Cook, in Washington Township, Guilford Co., N. C., April 16th, 1911, Mr. Walter Shepherd to Miss Minnie Cook. Marriage ceremony by Rev. J. W. Holt.

Three different waiters at a Southern hotel asked a little prim, precise Harvard professor at dinner, in quick succession, if he would have soup. A little annoyed, he said to the last waiter who asked, "Is it compulsory?" "No, sah," answered our friend and brother, "no, sah, I think it am mock turtle."—Hotel Reporter.

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A true history of a great life and a momentous event graphically told. "It should be in every Christian home and read by every member of the Christian Church." The verdict of scores of the best critics who have read it. The volume is indispensable, if you would understand the spirit and the existence of the Christian church. Substantially bound in cloth, 262 pages, large clear print on beautiful white paper. Price \$1.50.

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Recently revised and greatly improved.

Brief, but comprehensive setting forth of the salient principles of the denomination called Christians, and formulas whereby the churches of this denomination govern themselves. Neatly bound and clearly printed. 162 pages. Price, cloth, 50 cents, limp, 35, paper 25 cents.

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**THE CHRISTIAN SUN,
ELON COLLEGE, N. C.**

SANITARY VALUES PLACED ON VARIOUS STYLES OF TOILETS.

Sanitarians representing North Carolina and other southern states engaged in crusades against typhoid fever and hookworm disease at a recent meeting in Atlanta, have agreed on a sanitary valuation for the various styles of privies ordinarily used. As typhoid fever, hookworm disease and the dysenteries are carried in, and scattered with, human excrement, a privy which prevents the spread of these diseases has a high value.

Valuations expressed in percentages:

Failure to have any kind of a privy on premises represents 0 per cent sanitary value. The ordinary privy open behind, unprotected from flies, dogs, washing rains, etc., has 10 per cent sanitary value.

The same style privy having a hinged flap in the rear coming down close to the ground is given a sanitary value of 25 per cent.

A privy having a covered seat, a closed hinged door in the rear, and tubs or pails in which the excrement is collected for subsequent disposal, if not rigidly fly proof, is valued at 50 per cent.

This same style of privy, having a rigidly fly proof vault under the seat, and water tight tubs or pails, kept in good condition, is valued at 75 per cent.

A sewer system, with water closets, and a septic tank arrangement in which oil

barrels are used, known as the L. R. S. Privy, are valued 100 per cent.

By writing Dr. Jno. A. Ferrell, Assistant Secretary to State Board of Health, Raleigh, you may receive free an illustrated pamphlet giving the plans and specifications with a bill of the material for the best and cheapest kinds of sanitary privies.

INCREASE OF IRREVERENCE.

It seems rather hard for us to defend ourselves against the charge of irreverence. The conduct of Christian people in the house of God, their manner in dealing with religious things, the light, almost frivolous way men converse upon religious themes compel us to admit that however much we have grown in other directions towards matters religious we are slipping away from this part of it. Not only are children offenders at this but even their parents set them the example of light conversation in the house of God, of unkind criticism of the religious acts of good, though eccentric people. Even their pastor comes in for a fusillade from the battery so well fortified in the church and social circles. If religion is largely a matter of spirit, reverence in its attitude toward sacred things. For years there has been a cry to do away with the ideas of sacred and secular affairs. This is being done. But people are putting everyday clothes upon the Sabbath, they are secularizing the sacred. Thus are they beraking down the division. They would level down rather than up, they would make things common rather than to make all things sacred. I had rather be a pantheist, who sees God in the earth, in all things, and rightly treat these, than to be as some who have relegated their one God to the remotest part of his universe, and are giving Him the bottom doorstep of their soul as the only part of their life He can use. It is better to treat the snakes with respect than to disregard the holy impulses of our souls. It is better to worship the god in the flowers than to treat his temple as a barn. Those of us who know the Bible ought not to forget that "The Lord is in his holy temple, let all the earth keep silence before him."

"What dirty hands you've got, Freddy! Suppose I were to come to the table with hands like that, what would you say?"

"Nothing. I'm too polite."—M. A. P. Shoemaker (who, throwing a shoe at his apprentice, hits a customer in stead): "A thousand pardons, madam. Fortunately it was your own shoe, the smallest I have in the place."—Fliegende Blätter.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

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Sale of ½ bu. cotton seed, .50
M. C. Temple, Norfolk, Va. 11.51
Amount 13th week\$61.31
Total\$833.59

Elon College, N. C., April, 12, 1911.

My Dear Children and Friends:

A nice report this week but not as good as it might have been for this happy season of the year. Easter should bring gladness and much hope to all; and when the life is full of gladness and the heart rejoices in hope then the purse should be liberal.

We are looking for our \$10.00, \$5.00, \$2.50, and \$1.00 friends to begin to respond to this Easter call. Send direct or get up list of individual gifts from your church and send all together with names and we will publish from week to week. We are asking your pastor to give you an opportunity to make such an offering at next appointment. If he should forget will you kindly remind him of same and ask him to take individual gifts and thus help us pay off every dollar of our indebtedness by June 1, 1911?

In the Corner for March 13th, Rev. and Mrs. L. I. Cox should have been credited

with \$2.00 on their subscription; it appears on our book but not in the weekly report. We are sorry for the error.

Donations:

Woman's Missionary Society, Porter-ville Christian Church, Robinson, Ill.: 1 box clothing for boys and girls, 3 nice quilts, by Mrs. L. L. Wilson, Sec.

Robert Mason Cole, Ridgeway, N. C.—15 white Leghorn eggs.

We are grateful to Sister Wilson and her Society for such a valuable box. We believe this is the third box they have sent. Yet many societies and communities very near us have not sent a small box one time.

We will try to raise some white chickens from the eggs Robert Cole gives us—we are having poor luck—many little chicks dying.

Our farmer boys, William Brown, Everton Morris and Willie Knott are nearly through breaking land. They have done well with the big plows and Willie with "Ned" (ox) subsoiling.

Give us a great report following Easter.

Fondly yours,

Uncle Jim.

Elon College, N. C.

Dear Cousins:

I guess you would like to know some of the duties that are assigned to me at the orphanage. Aunt Myrtle has appointed one of us to write a letter to The Sun every week and tell about our work. I have to clean up the boy's department, wash, iron and mend their clothes. I have lots of mending and darning to do. The boys are very rough with their clothes but I have some smaller girls to help me. We wash and iron in the basement, and I have to clean it up. I wait on the large boy's table. We have three little girls and two little boys in the bed with the measles. They have not been very sick. I guess it is because they have such a good nurse.

Annie Knott.

Sanford, N. C., April 5, 1911.

Dear Uncle Jim:

I will write you my letter and send my dime for April.

Uncle Jim, I don't like to write all alone, but little Carlynn Schobey has moved to Clio, S. C., but I hope he will continue writing.

I have twenty little chicks. It keeps me almost busy feeding and playing with them.

Much love to you and the cousins,

Your niece,

Annie Pearl Way.

Phenix, Ala., April 3rd, 1911.

Dear Uncle Jim:

I want to join the band of cousins and with papa's remittance you will find my dime. I am nine months old and can say daddy and mama and I have a cart and every afternoon I make mama get me ready and take me to the shop to see papa.

With love to all the children, I close.

Your little niece,

Lillian Pearl Willingham.

We are very glad to enroll this little Alabama cousin. She is young but will learn to love the work of doing for others and perhaps will write for herself when she grows up.

DON'T.

Don't read books and papers which suggest thoughts you would not utter. They stain the soul; they burn the heart. Can you thrust your hand into sott adn bring it out white and clean? Can you singe your clothes, and not have the smell of fire on your garments? Beware of books which are suggestive of evil, though they be clothed in the purple and gold of fine language.

Don't watch for dishonesty and evil intention in those around. Hold every man honest until proved otherwise. Thus believing in others, you will draw out of them their best, for men ordinarily are their best to those who believe in them. Also keep your heart young and green by faith in your fellow-men.

Don't forsake your church even though your privileges are poor. Sermons will be helpful influences in your life. You may only carry away a single sentence, a sermon, thus: "Make the best of yourself." The sound, too, of music will help to drive away the evil spirit of your soul, and raise you to a higher atmosphere, nearer to truth and to God.

Don't live your life alone, without forming friendships and love; your nature needs love, you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go into God's world, and live your life out for others.

WHAT IS AN ORGAN?

"I have been thinking of an organ. We call our paper the organ of our Convention, and it seems to me that the term is a most appropriate one. An organ is an instrument with many pipes. Each pipe sounds its own peculiar note, but all play together in the organ and make sweetest music. So each interest of our denomination sounds its own note, but they all come together in the Recorder in finest harmony."

Thus Dr. Brewer tells us what a denominational organ is and what it should be. In giving us the right idea he also indicates the right ideals. For organ must be kept in tune, the operator will certainly need to cultivate taste and touch, and we must never forget that we should attempt no other melodies than those set before us by the Great Composer.—Biblical Recorder.

SPIRITUALITY.

By Rev. Thomas Holmes, D. D., Chelsea, Mich.

I once heard of a little family incident that has been very helpful to me for many years. A little girl asked her mother if she might go to a birthday party of one of her little companions. "Yes, my daughter," said the mother, "if you will be discreet. I am afraid you are not always as discreet as you should be." The daughter replied, "Mamma, what is discreet? Tell me how to be discreet, and I will try." Would not more people be spiritual minded if they knew how?

The necessity of spirituality in the Christian life, and for efficiency in Christian work, is very evident to all who have any earnestness in the matter; and I fully believe that the desire is very strong, and prayer very earnest, for this secret of Christian power and efficiency in every earnest Christian soul. Hoping to be helpful to all such, and "being such a one as Paul (Thomas) the aged," I hope I may be excused for offering a few suggestions as to the means of becoming spiritual minded.

The root of the matter, as pertaining to us, is found in the human constitution, and in the laws that govern the growth and development of the human soul. Man is the only creature in the universe that is triplex in its constitution. Lower forms of life—vegetable and animal—are constituted of matter endowed with vitality. Vitality in the animal is called *nephesh* in the Hebrew language, which Bible translators have rendered life when found in the brute, and soul when found in man. This distinction should be dropped, and the word should be rendered soul in both cases. The brute, then, is constituted of matter and soul, and is duplex. On the other hand, forms of life that are above man—God, angels, saints in heaven—are constituted of soul and spirit, and are also duplex. Between these two orders of being we find man; so constituted as to be allied to both. He possesses the material body, the soul, and the spirit. Man is, therefore, triplex.

The next thing to be noticed is that, at birth, all the faculties and mighty pos-

sibilities of the noblest possible manhood are simply rudimentary. As the complete oak exists in a rudimental condition in the acorn, so a complete manhood exists in the helpless, unconscious babe at birth. Now, as the oak must grow from the acorn, so the mighty man must be grown from the infant; and, in the development of each constituent part, appropriate, God-appointed means must be employed. These means are always of two kinds—food for growth, and exercise for strength. Material food and suitable exercise will develop the strong man—the athlete; mental food and mental exercise will develop the man of mighty intellect; and, by analogy, we should understand that it will require spiritual food and spiritual exercise to develop the spiritual man.

Spirituality, like holiness, is not a direct gift of God. It is a moral condition, the conditions of which must be employed by those who would enjoy it. This means obedience to the laws of spiritual growth and spiritual strength. What, then, are those means? As food for the material body must be such as to awaken thought, so food for the spirit must be such truths as instruct the mind in the moral relations of one intelligent being to another; and the duties that grow out of those relations. It is the presence of the flesh on the one hand, and of the spirit on the other, that makes man a moral agent. "The flesh lusteth against the spirit and the spirit against the flesh," and the soul, in the exercise of the will, chooses which to obey. Hence, the spirit needs to be well developed in all matters that may be classified as right or wrong. This is the field of the spiritual life. Every idea of right or wrong, in either conception or action, comes to the soul through the spirit. This is the medium through which the soul approaches and communes with God. This intercommunion of the spirit of man with the Spirit of God is spirituality; and the larger the proportion of the Spirit of God in the communion the greater the spiritual power. What, then, are the means of obtaining this communion?

1. "Blessed are the pure in heart, for they shall see God." Nothing can come into close relationship with God "that defileth, or worketh abomination, or maketh a lie." "Your iniquities have separated between you and your God, and your sins have hid his face from you." Depend upon it, my good reader, you can never be spiritual minded, and have spiritual power, until you are freed from sin, and the love of everything sinful. "Be ye holy, for I the Lord your God am holy."

2. You must know by experience what the Psalmist meant when he cried out,

"My soul thirsteth for God, for the living God." "As the hart panteth after the water brooks, so panteth my soul after thee, O God." When you have complied with this condition, you may "Ask, and it shall be given you."

3. Spiritual food, on which the spiritual life must feed, is found in great abundance in the inspired Word of God. Read your Bibles, not as casual items in your newspaper, but as speculators in wheat, corn, and live stock read the market reports. Read a portion every day, inquiring at each verse, What does that mean? How does it apply to me? You will also find spiritual food in attending regularly, faithfully, attentively, all the meetings of the church. That is what the assembling of yourselves together is for. If you are hungering for spiritual food, you will no more miss a sermon or prayer-meeting than you would miss your dinner. A properly-conducted prayer-meeting is a gymnasium for the exercise by prayer and testimony, and some of the talents that God gives to every one of His children to profit withal; thus doubling in spiritual power the gift at first bestowed. Oh, reader, do not neglect the prayer-meeting, nor fail to improve its opportunities to gain spiritual growth and strength.

4. Make religious themes, especially those that relate to personal experiences, the subjects of conversation with your Christian associates, and also with your unconverted associates, whenever you have opportunity.

Other suggestions might be given, but we feel confident that if the members of Christ's church followers in America will follow those already given, the time will soon come when there will be no lack of men and women who will feel, "Woe is me if I preach not the gospel." The prayer-meeting is the nursery where infant preachers get their start.

Be Financially Independent.

Don't work for small wages but take the chance we offer you for a large income and financial independence, by representing on the road the largest company of the kind in the world. We are the pioneers in our method of merchandizing, selling over eighty different products direct to over 2,000,000 farmers through traveling salesmen. The harder you work the more money you make. Ask your banker about us. Just now we need a good reliable energetic young man to travel with a team in Alamance County and handle our business.—Address. The J. R. Watkins Company, 113 South Gay Street, Baltimore, Maryland. Established 1868. Capital over \$2,000,000. Plant contains 10 acres floor space.

—Be wise in time.

THE PRINCIPLES OF ORGANIZATION.

(Paper by Rev. M. L. Bryant, read before the Young People's Convention at Elon College last week).

Organization is the key note to success. Marshall A. Hudson originated the Organized Class Movement 21 years ago, and since that time, under the captions of "Baraca," "Philathea," "International," etc., the movement has become world-wide.

The principle of organization is deeply rooted in all progressive history. The prophet of old wrote, "When the living creatures went the wheels went, for the spirit of the living creatures was in the wheels."

The organization of material, either in the form of manhood or metal, is inevitable to progress and is therefore absolutely necessary.

The derivation of the word "Organization" means, "A tool fitted for a task." And so, throughout this busy world of advance, one beholds wheels everywhere. Man is learning the secret of organization. It opens a vista of design and control. It is strength sought and found. The marvelous machinery of this age is but the result of properly organizing the wedge, the lever and cog. The mighty trusts and combines that control our market place are, as yet, but a feeble voice as to the power of organized wealth. The terror of a mob is in its lack of this principle, while the strength of an army is in its completeness of organization.

While organization may not always mean unity, it does mean co-operation. Some time ago in the city of New York, an Episcopalian, a Jew and a Unitarian united in editing a "Book of Common Worship," yet the church organizations to which these brethren belong, are in no wise similar. To the old adage that "Religion unites where theology divides," we may add, the principle of organization conserves and directs individual effort to success; while individual or independent effort disconnects and frustrates latent opportunity. No better example of this could be suggested, than the local church of which you are now a member. Go far enough back in the history of your church, and you will find no building, no pastor, no organized membership, no Sunday-school, only a scattered few of your faith, going to services when and where they can, but feeling no responsibility to any. Finally a desire to organize a church of their own faith led to your present plant, which is now conserving the interests of your people, and developing their opportunity to contribute hundreds of dollars to missions, education and benevolences; and better still, to impress upon the communi-

ty the strength of your religious ideals. The strength then of organization is to realize Community or effort in behalf of greater things.

The "Organized Bible Class Movement" is based upon the following principles:

1. for the purpose of increasing interest and efficiency in Bible study.
2. for securing the best methods of class management and Bible teaching.
3. for increasing attendance upon class and church service.
4. for gaining the conversion of men and women and developing them for the Master's service.

The effect of all this certainly will create loyalty to the local church, increase its membership and give it the prestige and power so many churches need. In this day and time, there is no study so important as the Blessed Book of God. No study so disciplines the mind, heart and character as this. No body of men or women can organize for a greater work or on a sounder principle, than for Bible Class study. That is, for the purpose of going down into the wells and mines of the word, and bringing forth the riches of its grace. Of course no organization has in it the power of regeneration; no organization can give life; Ezekiel realized that the "spirit" must be present and assert itself before the wheels would turn. They went because living purpose, and will-power were behind them. The most carefully planned organization will amount to nothing until the necessary human endeavor is asserted. The engine implies the engineer. Soul power is indispensable. In the result of any religious organization, such as we here have in mind the principle worked out will generate co-operative service and offer opportunity for our lives to be more abundant.

All reforms in Church, Sunday school and State have come to us under the guise of organization, while sickly and dead Sunday schools, Endeavor Societies, etc., show the need of this principle being applied. Divided we are half conquered, and men of the world knowing the "get-together secret, often out-wit the men of church. Oh that we might have the spirit of every man in this class movement, belted and geared to the life of God!

Organization as a substitute for the "living creatures," is at variance with inspiration. Jesus Christ brought with Him a Minimum of organization and a Maximum of inspiration; note result—a Maximum of Christian efficiency in the early church. I hope therefore it is now clear that the Principle of this Organized Class Movement, is not to clank the wheels of machinery in the ears of wor-

ship, or to make the mechanical cogs grind out the things of the spirit, but that "Class Organization," is an ENVOLVING SPIRITUAL OR SUNDAY SCHOOL SCIENCE. We may never find the end of it. Distant scenes beckon us on. Anything that promises to increase the efficiency of Christian service, should be encouraged. What the young men of our day need to learn, is to harmonize the spirit of the age, with the spirit of the Church, and to do this, we must know more of the "hang-together" spirit in our church affairs.

America owes her proud place among the nations of the earth, to her energy and insight in the matter of organization. There are those who cry out against over organization. These remind one of John Ruskin's scorn of the first iron horse in England, which caused the mobs to tear up the first railroads for fear they were going to enslave the people. A few must suffer because of inability to adapt themselves to new conditions, but progress is for the many, not for the few.

If you have tried the organized Bible Class in your school and failed, try again, don't grow long faced and become a prophet of doom, the fault was not in the principle, but in the kind of energy behind it.

The properly applied spiritual power, adequate to turn this machinery, must come from above. "Ye shall receive power, after that the Holy Ghost is come upon you." Human machinery must come into contact with this supernatural power of the Holy Spirit, or our best organized principles are but wasted.

Bishop Randolph has well said: "The golden age of the Bible Class is just coming; we are entering upon it with better methods, with deeper consecration and with more intimate knowledge of the psychological law, which govern men. This great army the thin red-line between the Church and heathenism is moving forward to the finest victories we have ever seen."

M. L. Bryant.

JUBILANT PRAISE.

E. O. Excell, Editor.

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DIED.

Gunter.

Sister A. J. Gunter, wife of Deacon A. J. Gunter, passed from labor to reward on the 12th day of January, after a long waiting upon her Savior for her summons. She laid down her armor of warfare and obeyed the summons with Christian fortitude and grace, being resigned to the will of her heavenly Father. Therefore, be it resolved,

First, That, in her death Center Grove has lost a faithful and consistent member, the husband a devoted companion, the children a loving and affectionate mother.

Second, That, we bow in humble submission to the will of Him who doeth all things well.

Third, That, a copy of these resolutions be spread upon our church record, a copy be sent to the bereaved family, also to the Christian Sun for publication.

G. E. White,
Minnie Holt,
Lina Thomas,
Committee.

Norfleet.

Whereas, It hath pleased our Heavenly Father, in His infinite wisdom and mercy, to take from our midst, our beloved brother, I. W. Norfleet, who labored with us and for us so long in upbuilding our Sunday school, and who was ever present to lead or to follow in the good work; and,

Whereas, The community at large, religious work in general, and Franklin Christian Sunday-school in particular, have lost the services of a good man, Christian worker, and faithful friend; and,

Whereas, He remembered his Creator in the days of his youth, and when he became old not departing therefrom, but striving to teach the young, he set an example that could well be followed by all who are trying to lead a Christian life and serve their Maker, because in his own words, "We are all young in His cause." Therefore, be it

Resolved, First, That Franklin Christian Sunday school has sustained an irreparable loss, and though we feel it keenly, we bow in humble submission to His will, and feel that it is well to have lived under the influence of such a good man:

Resolved, Second, That we extend our deepest sympathy to the members of his

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Charlotte, N. C.
H. S. Leard,
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family in these hours of their sad bereavement, and point them to Him Whom he loved so much to serve, and in Whose cause he labored so earnestly:

Resolved, Third, That a copy of these resolutions be spread upon the minutes of our Sunday school, a copy be sent to his family, and a copy sent to the Chris-

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tian Sun and to the Tidewater News for publication.

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Mrs. Sallie E. Holland,
Committee.

THE CHRISTIAN SUN.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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J. A. MILLS, Supt.
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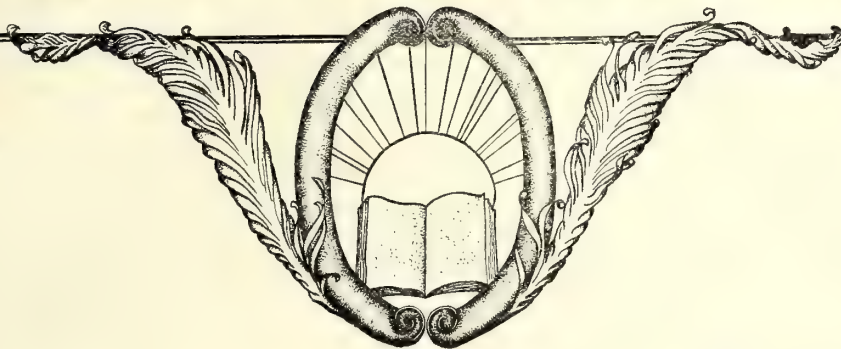
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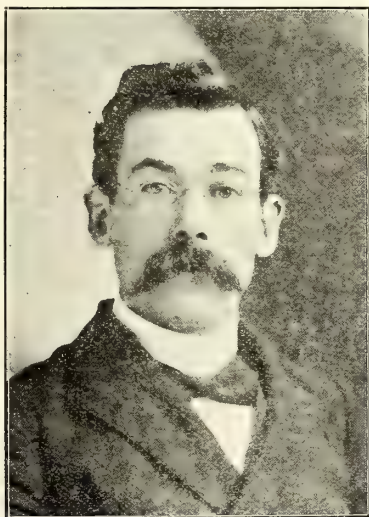
The Christian Sun



J. O. Atkinson, Editor.

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Vol. 63. GREENSBORO, N. C., APRIL 26, 1911. No. 17.



REV. L. I. COX, ELON COLLEGE, N. C.,
Treasurer and Financial Secretary of the Young People's Con-
vention.

Mr. Cox, himself a young man, and one of our busiest pastors, is in thorough sympathy with the movement to organize the young people of the churches into active agents for the advancement of Christ's Kingdom. His is the task, and a noble one, of collecting the funds necessary to carry on this great work in the Christian Church, South.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

TEACHING THE NATIONS.

Go ye therefore, and teach all nations.
Matt. 28:19. (Golden text for Sunday,
April 30).

I doubt if God ever laid a task or an obligation upon any one, but that the very one upon whom the task was laid did not need, worst of all, the teaching and the discipline that the task would give, and then would receive, after all, the best lesson and benefits. These Ninevites needed the gospel all right, but the prophet (or historian) Jonah needed somewhat himself. He needed to be taught about as much as they did; and we are constrained to believe that he received benefits and blessing as great as they received, if not greater. Jonah was evidently, even in the days of his preaching and prophesy, a very self-centered, whimsical, obdurate fellow, and one who very much deserved chastisement from the Lord. Jonah preached the need of repentance to the Ninevites; but when they did repent it made him mad. Now there is pie for you. Jonah told them of their wickedness; and when they ceased their wickedness Jonah was angry and disappointed. Jonah wanted to see them keep on in their wickedness and then have the satisfaction of seeing God wipe them off the face of the earth and of himself saying, "I told you so."

Jonah prophesied evil, and he wanted to see that evil doom come to pass. What Jonah needed was to have the conceit taken out of him and himself become merciful, just, forgiving.

That the heathen have received great benefits from having the gospel preached to them there can be no doubt. But that Christian nations who have helped and have preached this gospel have been very largely blessed and benefited all thinking people will know. This at any rate is true; from a financial point of view the nations that have sent the gospel have received the greater blessings and benefits. We people of America will get back through the channels of trade larger financial gains from pagan nations than they will receive from us in gifts to missions. And giving to foreign missions brought this about.

And the Christian nations needed, like Jonah, to have the conceit and the selfishness taken out of them. We have learned much, through their efforts at evangelization, from other nations. We have learned a larger sympathy, a broader fellowship, a more liberal toleration, a

greater love and consideration for all classes and conditions of men.

It is doubtful if God ever calls a preacher to the pulpit, a Superintendent to the Sunday-school, a deacon to service, but that He has in store the larger blessing for him who undertakes the work than for those in whose behalf the work is undertaken.

We may advance, and do much in Christian service, but further service has deeper, further and richer blessings for us.

God was dealing with Jonah to reach and rescue him, as well as with these Ninevites, and Jonah seems to have needed the schooling and the discipline as much as these Ninevites.

AND NOW ABIDETH.

There are very many things which do not abide. They fall away. How we do work and worry, fret and flurry, about the things which are transient, the things which today are, but tomorrow are not.

In his immortal ode to Charity, Paul realizes this. He recounted a great many things that fail and fade. He enumerates eloquence, great gifts, noble endowments, abundant goods, great knowledge, wonderful attainments, powers of prophecy; he speaks of childhood, of youth, of manhood, he speaks of alertness of mind, skill of body, ability of intellect. Now when all had been heaped and lumped together, the inspired writer drives his shaft to the infinite depths and cries, "Now abideth." What, any or all of these things enumerated? Not by any manner of means. Now, when and after all is said and done, there abideth just three things: Faith, Hope, Charity.

And these after all are the things worth striving for. They remain. They endure. They abide.

Faith to endure, faith to toil, faith to labor and to believe in the passing and ever pressing present; Hope to invite, hope to challenge, hope to beckon, with brave and buoyant heart, to a large and unending Future; Charity in thought, in speech, in conduct, to all who are around about, these indeed are about all that abideth. These are worth seeking after, worth cultivating, worth developing in us to their highest and holiest degree. That our Faith may be increased, that our Hope may be enlarged, and that our Charity may grow large within us day by day is by no means the least, is in fact the holiest ambition that one may have for one's self.

And now (when all is said and done and finished) abideth these three; just these three; that is all and that is enough.

For there are the essentials of our longing, of our loving and of our living.

YOUNG PEOPLE IN THE CHURCHES.

The Christian Sun issues this week a number filled with items of interest to the young people of the churches. Last week our Young People's Convention was in biennial session and the minutes of that meeting, with several papers presented, are given in full. This ought to be of real worth and we trust it will be.

We do not believe in turning the church over to the young people, but we do believe in turning the young people over to the church. We do not believe that young people are about to capture the church; but we do believe that the church ought to try to capture the young people.

Time was when parents undertook to train the young in lessons of piety, reverential obedience, and deep love for holy and sacred things. Family altars and fireside conversation on Scripture, salvation and the eternal verities prevailed. Now deplore it as we may, that day has passed. Parents have become too busy to lead their children to have visions and dreams of holy and heavenly things. Great indeed is the pity of it, but it seems to us as an indisputable fact.

Shall nothing come to take the place of this? Are young people to be left to plan all their spare time out in play and petty pleasures? Shall not these young minds be trained in some way to think, sometimes, the holy and the heavenly? Shall not these willing hands be turned now and then to deeds of unselfish devotion to that which pertains to eternal truth? Shall not these young hearts be tuned to sing and to tell their Master's praise and power? Must we wait indeed till young men have become old and young women sedate before their loving loyalty and willing service are plighted, pledged and prejudiced to the church and to its privileges and possibilities? God forbid.

Now as we understand it, the Christian Church is beginning only too late to seek to get hold of its young people and train them to service in the vineyard of the Lord.

Christian Endeavor is simply the young Christian endeavoring to do something, trying to find something to do, for the Master, for the advancement of our Savior's kingdom. The Organized Class, as we conceive it, is a number of young men, or young women, banded together that all may help each in undertaking something for self-improvement, and for the spread of charity, good works and loving kindness in the community.

Work and worship are words closely akin. Maybe they came from the same

source, had identical origin. And they are not yet far apart. The person who does not work much will not worship much. These young people's organizations are attempts to get young people to work so that they will come to worship. If Endeavor and Class organization do not lead the young people to worthier and more sacred and solemn worship, then they have missed their mark, and should not be at all. If any should ask you what those Young People's Conventions and meetings and Organizations are tell them that they are attempts in Christ's name to get the young people of our day to work so that they may worship.

CURRENT COMMENT.

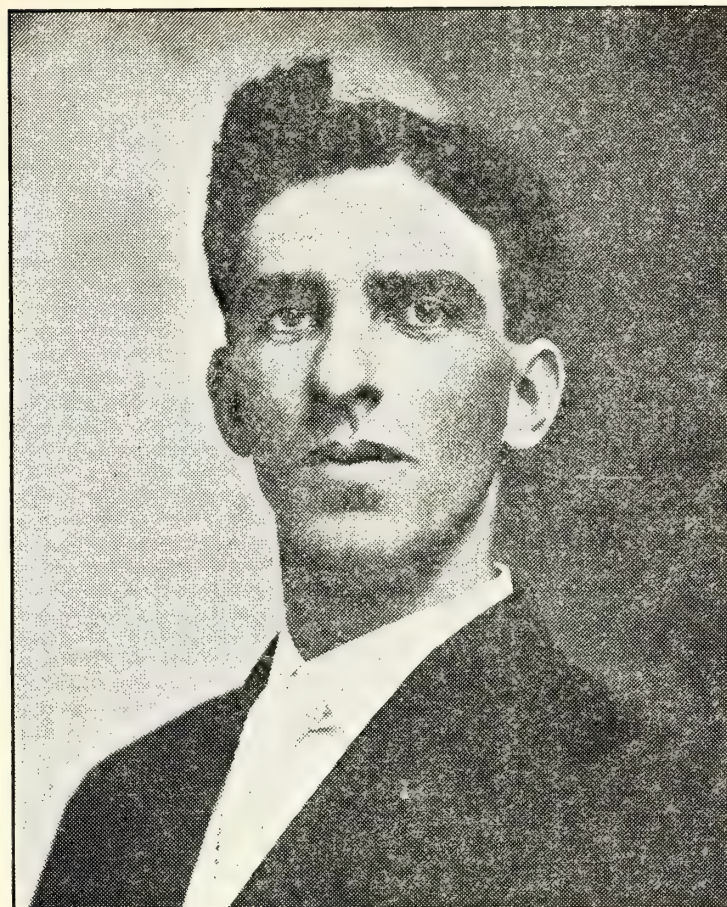
Modern Scholars of the Bible.—President Faunce of Brown University is himself a modern scholar of even more than national fame, and what he thinks and says of the modern scholar are worth considering, at any rate. Speaking at a great gathering at Trinity Church, Boston, last Sunday night President Faunce said that the men who translated the King James Bible 300 years ago knew how to use the English language better than any scholars that could be gotten together in our day.

"Men knew then how to use the language as we know how to use edged tools today. We can't equal them. We know too much to be simple. We have too many doubts to be sure; we are too conscious of the verdicts of the critics to aim straight at the hearts of the people.

"Since 1611 no man in England or America has written in such direct or simple style as these Bible translators, save John Bunyan and Abraham Lincoln—the latter in his second inauguration and Gettysburg address."

This may not be a reflection on the scholarship of the present, but it is a compliment to the thorough learning of 300 years ago. We are not learning language and the force and meaning of it now as people did then; but scholarship should always simplify and not make complex. We are learning too many things somewhat to be thorough in the few things that are and should be essential.

King and Queen.—On June 22 King George V and Queen Mary of England will be crowned, and their titles and sovereignty formally declared. Now it makes not a whit of difference that, politically, these titles are empty and that sovereignty has really departed from the throne in England. It is all the same. The English people, and forsooth, well nigh all other peoples, will pay homage to this King and Queen. From the four corners of this earth, men and women, great and



REV. L. E. SMITH, GREENSBORO, N. C.,
President of Young People's Convention.

grand, will foregather in the English metropolis and the world's greatest city, and the world's foremost nation, will take on a holiday air and don gala attire. Today and for months past English royalty has been busy planning and preparing suitable clothes and costumes to wear, studying and learning the parts they are severally to play, and adorning their houses and places for festivities that are to follow. The millions in money that will be expended in preparation for the king's and queen's coronation simply cannot be computed. The events and issues of the coronation are social; but the rites and ceremonies of the coronation act are religious. The Archbishop of Canterbury will have charge of the coronation ceremonies in Westminster Abbey, the churchman himself placing the crown and presenting the Bible with the words "the most valuable thing this world affords," and with this invocation, "God crown you with a crown of glory and righteousness that by the ministry of this, our benediction, having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gift of Him whose kingdom endureth forever."

So it makes no difference. Kings and queens are powerful yet. The ladies in all Christendom and out of it too will this year wear coronation hats, and the gentlemen will somehow give a token that this is coronation year.

We are social creatures; were so long before we became political parties, sects or clans; and social bonds are not easily severed. He who influences and controls society, rules and reigns in the social realm, is more powerful than a king with his scepter. If our social world can be made religious there may be no fears as to the political. He who influences the social life strikes to the very bottom of things.

—The Baracas and Philatheas met in Annual Convention at Greensboro Saturday, Sunday and Monday last. These organized works of all denominations foregathered from the four corners of the State and had a convention of enthusiasm and inspiration. A paper was purchased which is to be used as official organ; and a secretary was employed to give all his time to this organized work, in church and Sunday school, at a salary or \$75.00 per month.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

PROCEEDINGS IN FULL OF THE YOUNG PEOPLE'S CONVEN- TION.

The second biennial session of the Young People's Convention of the Southern Christian Convention was called to order in the Elon College Chapel at 2 o'clock, April 15th, by the Assistant Sec., Rev. L. E. Smith.

In the absence of Dr. J. U. Newman, devotional exercises were conducted by Rev. A. W. Andes.

The Convention Sec., D. J. Sipe, being absent, E. T. Hines was appointed Sec. pro tem.

The subject, "Claims of Primary Union," was ably presented by Mrs. J. J. Lincoln in a paper read by Prof. A. Lucius Lincoln.

Mrs. J. L. Foster read a good paper on "Ideal Primary Teaching."

"The 'Cradle Roll'" was discussed by Dr. W. C. Wicker in the absence of Miss Margaret Brickhouse to whom the subject had been assigned.

After prayer by Rev. J. O. Cox, the Convention adjourned until Sunday morning.

The Sunday morning sessions at 9:30 and 11:00 were consumed in the regular way by the S. S. and church service. Dr. J. O. Atkinson preached the Convention sermon from the text, Ps. 31:8-9.

The Convention was again called to order at 3 p.m. Devotional exercises were conducted by Dr. W. C. Wicker.

The following were appointed as nominating Committee: Rev. C. H. Rowland, Dr. J. O. Atkinson, and Rev. A. W. Andes.

A committee to recommend a suitable song book for Sunday Schools and Young People's Societies was appointed as follows:

Mrs. J. L. Foster, Mrs. J. W. Patton and Rev. A. W. Andes.

The president appointed as the Auditing Committee, E. T. Hines and J. D. Wilkins.

"The Home Department" was discussed by Miss Cora Lawrence and others.

Rev. A. W. Andes read a paper for Rev. M. L. Bryant, who could not be present, on the subject "Organized Class Principles."

Dr. E. L. Moffitt discussed the subject "What Organized Classes Ought to Accomplish."

"The Baraca Movement versus the Baraca Idea" was discussed by Dr. W. C. Wicker.

A closing prayer was offered by Rev. J. O. Cox after which the Convention adjourned until 8:00 p. m.

At the appointed time the Convention was called to order by President S. M. Smith. Prayer was offered by Prof. N. F. Brannock.

In the absence of Prof. T. C. Amick, Miss Affie Griffin read a paper prepared by him on "Christian Endeavor Ideals."

"How to Secure Good Committee Work" was discussed by Rev. C. H. Rowland and others.

Prof. N. F. Brannock addressed the Convention upon the subject, "How to Have a Good Prayer Meeting." Others also took part in the discussion.

The regular Christian Endeavor meeting of the local society was conducted under the leadership of Rev. J. F. Morgan.

On Monday morning the Convention was called to order at 10:00 A. M. by the Pres., Prof. S. M. Smith. Devotional exercises were conducted by Prof. W. P. Lawrence.

Rev. M. W. Butler addressed the Convention on the subject, "The Convention's Relation to the Young People's Worker."

Prof. P. J. Kernodle also spoke on the same subject. On motion a committee of three was appointed to confer with Rev. M. W. Butler and Prof. P. J. Kernodle as to the advisability of accepting the propositions made by them to the Convention, viz: that the Convention assume the authority of the publication of the Young People's Worker, or endorse it as its organ and elect department editors. Dr. W. C. Wicker, Rev. L. I. Cox, and Rev. A. T. Banks were appointed on the committee.

The President of the Convention made his report as follows:

Report of the President.

There are probably those who feel that little has been accomplished by the Young People's Convention during the past two years. In many respects I believe it wise that we have proceeded slowly and cautiously. We are evidently laying plans for a great work. Should the Convention cease to exist from this session, the past two years' work has been well worth while. In fact, what has been accomplished leads us to believe that we could not afford, under any circumstances, to discontinue what we have begun. As your president, I have not been able to devote, by any means, as much of my time to the work as I would like to have done. The work in which I am at present engaged has so completely monopolized my time that I have been unable to do much else. The officers of the Convention have kept in touch with each other, and transacted the necessary business by corres-

pondence, leaving the active work to be done by the Field Secretary, Prof. Harper. We have been handicapped by lack of means, which is probably natural with all similar organizations. This Convention should make provision for ample support along this line for the next biennium. A Field Secretary to devote his entire time to the work of the Convention is a matter which should claim our serious consideration at the earliest possible moment.

Too much cannot be said in commendation of the splendid work done by Prof. Harper, who by vote of the Executive Committee, has filled the position of Field Secretary and Department Editor in the Sun. Regularly each week he has occupied as much space in the Sun as the Editor could spare him. Through the interest which has thus been aroused, Christian Endeavor Societies, Teacher-Training and Adult Bible Classes have been organized until now the future of our Young People's work is more hopeful than ever before.

Respectfully submitted,
S. M. Smith, Pres.

The Treasurer reported total collected, \$206.68; of which amount, \$163.04 had been paid out, leaving a balance on hand of \$43.64.

Report of Editorial and Field Secretary.

I have the honor to submit my Biennial Report as Editorial and Field Secretary.

My election was early in June, 1909, and I began work on June 21st of that year. My salary was to be \$100.00 per year and expenses for postage and travel and stenographer. I was to edit the C. E. Topic for the Sun each week and do such field work as the time at my disposal would permit.

I sent a circular letter to all the pastors, calling for certain necessary information. Many did not respond, but the majority did. By advice of the Treasurer and Secretary I installed a card system of filing information, and began to push the organization of Teacher-Training and Organized Classes, and of Christian Endeavor Societies by correspondence and by public address. I saw that the work must suffer if in the editorial capacity the Sun carried only the C. E. Topic. So I began writing, in addition, enough matter to fill, in all, two pages of matter. This custom I have kept up, though it was no part of my contract. I trust it has done some good. I have to report from information gathered from the officers of the various Sunday school and Young People's Conventions and from the files in the office that we now have auxiliary church and Sunday school organizations as follows: Cradle Rolls, 18;

Home Departments, 15; Mission Study Classes, 2; Teacher-Training Classes, 30; Organized Class, 58; Christian Endeavor Societies, 41. This is not a flattering report, but it shows a substantial and healthy growth and should encourage us for the future.

I have visited many points in our brotherhood in view of the Young People's work, but have done so without cost to this body, in many cases bearing my own expenses. This has been a pleasure to me. For postage, express, 'phone messages respecting this program, and record books for this Convention I have spent in the nearly two years of my tenure of office, \$26.98, of which \$10.00 has been paid, leaving a balance of \$16.98 still due.

Last April, during the sitting of the Southern Christian Convention in Suffolk, Va., I submitted a written report to the Executive Board of this body and also printed it in the Sun. On June 3, 1910, I wrote to Prof. S. M. Smith, your President, that my term would expire on June 21, and told him I was ready to resign, as my duties at the College would be especially onerous. He wrote to me to keep on until he could consult the Executive Committee and ascertain their wishes. On July 7, 1910, I called to see Prof. Smith in Norfolk, but he did not then have the opinion of the Committee. He requested that I continue until I heard from him further. On Dec. 27, 1910, I again called on Prof. Smith and told him I should have to know within two weeks what the Committee wished done, as I did not wish to continue as editor without election. Within that time I received notification of my election as editor and field secretary until this body should meet on the same terms as for the first year. I accepted, but have received no salary since June, 21, 1910, and have borne out of my own pocket all expense of the field secretary's work, except printing programs, and stenographic service in connection with getting out the correspondence looking to the assembling of this convention. This I did at the request of President Smith.

In conclusion I wish to thank the members of the Executive Committee in particular and of the Church at large for their loyalty and helpfulness in the large and important work of pioneering the Young People's work in our Church. There have been mistakes, but you have dealt kindly with them. There have been successes, and for these we give thanks to the Giver of every good and gracious gift.

All of which is respectfully submitted.

W. A. Harper,
Ed. and Field Sec.

4-17-1911.

The Secretary, D. J. Sipe, being absent, no Secretary's report was offered.

The following bills were presented and ordered to be paid: A. L. Lincoln, for stenographic work, \$8.00. Pate Printing Co., for printing, \$7.00.

W. A. Harper, expenses as Editorial and Field Sec., \$16.98. The Treasurer was also authorized to pay to the Eastern N. C. S. S. Convention the amount due them, \$43.40, which amount had been borrowed to publish the S. S. Handbook in 1909.

It was moved and carried that the pledge of \$5.00, made by Prof. S. M. Smith at the Convention two years ago be cancelled on account of more than that amount due him by the Convention.

It was moved and carried that a vote of thanks be tendered D. J. Sipe for the contribution of an expense account of \$9.00 due him by the Convention.

The Song Book Committee offered the following report which was adopted:

Your committee appointed to recommend to this Convention a suitable song book for Young People's Societies, beg leave to ask that the Convention grant us sixty days to investigate the various books on the market and thus be able to make a more intelligent report.

Mrs. J. L. Foster.

Mrs. J. W. Patton.

A. W. Andes,

Committee.

The nominating Committee made the following report:

We, your committee to nominate officers, name the following:

For President, Rev. L. E. Smith, Greensboro, N. C.; for Vice President, W. E. McClenny, Suffolk, Va.; for Secretary, Rev. A. W. Andes, Harrisonburg, Va.; for Assistant Secretary, E. T. Hines, McLeansville, N. C.; for Treasurer, Rev. L. I. Cox, Elon College, N. C.; for Editor and Field Secretary, Prof. W. A. Harper, Elon College, N. C.

C. H. Rowland,

J. O. Atkinson,

A. W. Andes.

The report was adopted with the provision that the election of a Field Sec. and Editor be deferred until the report of the Executive Committee should be in hand.

On motion the following were constituted a committee to revise the Constitution: Prof. S. M. Smith, Rev. L. I. Cox, and Prof. W. A. Harper.

By motion the Convention adjourned for dinner until 2 p. m.

Upon reassembling at the hour appointed the Convention heard the report of the Executive Committee as follows:

Report of Executive Committee.

The necessary business of the Convention during the past two years has been transacted by correspondence. The Convention in its last session authorized the Executive Committee to elect a Field Secretary on such terms as they might deem advisable. On June 21, 1909, Prof. W. A. Harper was elected Field Secretary and Department Editor in the Sun at a salary of \$100.00 per year and expenses. The contract provided that he was to serve one year, or longer if funds were available for the payment of his salary. After one year's service, the matter of his continuance was presented for consideration, the Committee voting to continue his services under the original contract, until the meeting of this body.

Respectfully submitted,

S. M. Smith, Ch'mn.

L. I. Cox,

C. H. Rowland,

Committee.

On motion C. H. Rowland, and the Field Secretary and the Treasurer were appointed a Committee to devise some method of financing the Convention.

On motion Dr. J. O. Atkinson took the floor and solicited subscriptions to pay off the deficit now existing, collecting \$178.59.

It was voted that the next biennial session of the Convention meet within the bounds of the Eastern Va. Conference, time and place to be determined by the Executive Committee.

Young People's Worker.

The committee appointed to consider the proposition made by Rev. M. W. Butler and Prof. P. J. Kernodle in regard to the Young People's Worker reported as follows:

We your special committee appointed to consider the proposition of Prof. P. J. Kernodle, publisher, and Rev. M. W. Butler, editor of The Young People's Worker, have given the matter our careful consideration and recommend:

First, That we endorse The Young People's Worker and encourage the people of this Convention and the several departments of church work that this Convention represents to subscribe for the paper, contribute to it matters of interest and give their influence to its circulation under its present management so long as it is loyal to the spirit and purpose of this organization.

Second, That the department in The Christian Sun be continued by the Convention Editor and Field Secretary and that this Convention give its endorse-

(Continued on page 8.)

NOTES AND PERSONALS.

—The feeling prevails that the revolution in Mexico is practically at an end.

—"A Christian Endeavor in every church and an Organized Class in every Sunday School." That is not bad.

—The third annual session of the Baraca and Philathea classes in this State was held in Greensboro April 22-24. There were reported 600 delegates present.

—A good friend writing for herself and husband closes an appreciative letter with a sublime sentiment which we gratefully acknowledge. It is a Bible message which is simply cited—Ruth 2:12.

—Brother pastor, are your young people—the young men and young women of your congregation—drifting from the church, or are they becoming wedded to the church and influential and active agencies in the Church?

—What are pastors doing to give the young people the privilege and the benefits of growth in grace and works for the enlargement of the Master's kingdom? After a while the boy will become very active in sin. Does not the church furnish a field and a sphere for his surplus energies and activities?

—Governor Brown, of Georgia, denies the application for pardon to Thomas E. Stripling, who was arrested recently as chief-of-police in Danville, Va., and carried back to Ga., to serve a life-sentence in that State for murder. Many favored pardoning Stripling because for 14 years he had lived a peaceable life.

—How many young men, between the ages of 16 and 25, say, in your church are active in any line of Christian interest and influence? Many of them are quite influential, leaders in fact, in worldly interests, in play, in the social whirl. Can some at least of their activity not be directed to the channels of the church, in push and perseverance for Christ and His kingdom?

—Christian activity in youth is no new thing. It is as old as the Bible. Josiah, one of the best of Judah's good kings, went to the throne when he was eight years old, "And he did what was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. For in the eighth year of his reign (at 16) while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem." (II Chron. 24:2, 3.)

There is Christian activity in youth for you. We do not know what some who are opposed to youths getting busy for Christ and the church are going to do with that Scripture.

—We extend sympathy to Bro. Joseph L. Clements who mourns the loss by death last Thursday of his beloved wife at their home in North Wilkesboro. Two children survive her, one of whom is an infant. The wife's maiden name was Miss Nellie Blair of North Wilkesboro and was a most amiable and excellent character. She was held in high esteem by a large circle of friends and was much loved for her many Christian charms and graces. Rev. W. G. Clements and wife, of Morrisville, father and mother of the bereaved husband passed through Elon Thursday night, where they were joined by their daughter, Miss Ethel, to attend the funeral which was held from the Presbyterian church in Wilkesboro of which church Mrs. Clements was a consistent member. "Joe" made many friends when he was a student in Elon College who grieve with him his untimely loss.

—The Sun's editor had the high privilege last week of helping Principal R. P. Crumpler break up his Bethany High School in Rockingham County. It was a great and good humored gathering, patient indeed and long suffering. Brother Crumpler is schooling the young, and the old, of the community, in many Christian virtues and is certainly doing a great and good work for education. The County Superintendent was present and told us that this school was doing more than any school in his county for the educational and moral uplift of the community. Crumpler has made good as teacher and as disciplinarian, and there is no room for doubt of that. His constituents and patrons all speak in high praise of his work and he holds an enviable place for usefulness and influence among the people. We did not know whom to congratulate and felicitate more, Bro. Crumpler in his success, or the people in their fortune at having him labor amongst them.

—Pastor Rountree, Waverly, writes this note of cheer: "Easter was a banner day in Waverly, and with our church especially. It was not because of any methods we adopted, nor any work we did, nor the hats the ladies wore (I think); but because it was Easter and a grand and a beautiful day. All services were exceedingly well attended, the churches being filled to their capacity. The services were solemn and sweet and full of the spirit of the day and the occasion. In the morning services were held at the Methodist church, in the afternoon at the Episcopal, and in the evening at the Christian. There were about three hundred people present at our services. The choir rendered music most excellently under the leadership of Mr. J. F. Baird. The day

was closed most happily and every one was in a joyful spirit I think. Personally, I never enjoyed a day more." We regret that this Special Edition for The Young People's Convention crowds out Bro. Rountree's excellent Easter sermon which we hoped to carry last week, but could not for the press. It is timely and will appear shortly.

—Thomas Carlyle, the great English essayist and historian, used to insist that you could count on the man who could sing while he worked—there was a soul in him that would win out. Smiling is not exactly the same as singing but it carries the same significance evidently, for a correspondent of the Greensboro Daily News, in a recent write up of "The Romantic Story of John A. Mills and The Raleigh and Southport" gives a story of human interest that appeals to one, the secret of the success in building and financing a railroad being attributed to the ability to smile. The News' story concludes with this final phrase:

"For nearly 20 years I have known John Mills. I knew him when I was only a boy. His head today is nearly white, but his step is as firm, and his carriage as erect as it was 20 years ago.

"And he is not an old man yet—not on your life! He is a young man—he will always be a young man. He has faced discouragement, sometimes apparent defeat—the cup of great sorrow has been forced to his lips, but Mills is young, young in spite of it all, for John Mills knows how to look the world in the face—and smile."

SUFFOLK LETTER.

The attacks upon the Bible and the Christian religion, in these last years, have brought forth defenders of the faith. It is no doubt true that Christianity has gained by such discussions as have brought the Book and theology into the limelight. Truth cannot lose by any test that clears the field of error and strengthens the allegiance of its adherents. It may be admitted that some old forms of theological statements were untrue and such forms will yield to the light of modern criticism; but the Book itself will be all the stronger when false interpretations are removed from Christian literature.

Some reputed scholars throw doubt upon miracles, inspiration, the virgin birth and other cherished doctrines; but other scholars as great, and in a better position to pass judgment on Biblical questions, have come to the defense of the Scriptures and informed the public mind on the great doctrines of salvation. Paul's declaration in I Cor. 2:4, that "the natural man receiveth not the things

of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" is denied by many good men. Beecher said in his day, "that any man of intellectual ability could understand Scripture whether he was a believer or not." That is the fallacy of many writers since. Men enter the field of Biblical criticism as they would the field of historical criticism, upon the assumption that scholarship alone qualifies men for an examination of the Bible and Christianity. I think Paul's statement may be safely interpreted to mean that the non-believer cannot understand the spiritual Book and the spiritual life; and I do not think that such interpretation violates reason, much less the word of God.

It seems to be reasonable to say that a Mathematician would not be a competent critic of Music. One might be familiar with all the formulas of Algebra and all the intricacies of Calculus and know very little about the infinite possibilities of the gamut. Only a musician is a competent judge of music. A Mechanic might know all the essentials of the great machines and the laws that control them; but he would be a poor judge or critic of Law. Criticism in Law requires a Lawyer. The Bible is a spiritual Book, not a literary Book, and literary knowledge does not qualify for Biblical criticism: only the spiritual man can understand the spiritual Book. That the literary man can criticize the Bible is not only the fallacy of the Higher Critic, but the weakness of the modern pulpit. The schools have turned out literary experts who have entered the ministry ignorant of the essential qualification of a preacher. Every minister is conscious that his weakness is in the lack of spiritual power and not in the lack of education. The sooner we all learn that the church is a spiritual institution, and not a social organization; that a sermon is a spiritual message, and not a literary production; that the minister is a "man of God," and not an ordained priest; that soul-saving, and not entertainment is the function of Christianity; that the Bible is a heart-book and not a head-book only; that Christianity is larger than any university or school of thought; and that God rules the world and nations, the better it will be for mankind. We must keep in mind that God is greater than all opponents and that the Bible is greater than all philosophers. Some years ago builders were using stone from the great palisades on the Hudson river to construct great buildings in New York City. They were using dynamite to tear down those great walls of stone that God had placed by the great river. The State of New York said this must

stop. Capital said: "we will go on;" but capital learned that the State of New York was greater than any strong corporation. The destruction of those great walls of grandeur had to cease. The unseen power said the natural glory of the Hudson must be preserved. So the destructive critics have done damage and may do more to the Bible; but God is greater and stronger than all and his Books will stand. "Heaven and Earth may pass away; but my words shall not pass away." W. W. Staley.

THE BOOK OF BOOKS.

Froude says the book of Job towers above the poetry of the world. Charles Dickens says the most touching story in literature is the parable of the prodigal son. Renan pronounces the Gospel of Luke the most beautiful book in the world. Charles Dudley Warner says that, wholly apart from its religious or ethical value, the Bible is the book that no intelligent person who wishes to come in contact with the world of thought and to show the ideas of the great minds of the Christian era can afford to be ignorant of.

Lord Bacon said: "There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible."

"That the truths of the Bible," says Dr. Wayland, "have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make bad men good and send a pulse of healthful feeling through all the domestic, civil, and social relations; that they teach men to love right, to hate wrong, and to seek each other's welfare as the children of one common parent; that they control and thus make men proficient in the science of government; and, finally, that they teach him to aspire after a conformity to a being of infinite holiness, and fill him with hopes infinitely more purifying, more exalted, more suited to his nature than any other which this world has ever known, are facts as incontrovertible as the laws of philosophy or the demonstrations of mathematics."

Then is it not passing strange that the people of Missouri, and of other States of this republic, in the twentieth century exclude such a book from the public schools? Daniel Webster once said: "If we abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." The conduct of Missouri's Legislature last Sunday was a forerunner of just such a catastrophe.—St. Louis Christian Advocate.

ELON COLLEGE NOTES.

Rev. W. G. Clements and wife spent Thursday night on the Hill with their daughter, Miss Ethel Clements, who accompanied them on Friday morning to North Wilkesboro to attend the funeral of Mrs. Joe Clements.

Dr. Moffitt went to Asheboro on Wednesday of last week and spent several days in the interest of the Special Fund.

Dr. W. C. Wicker and Prof. T. C. Amick attended the Sunday School Convention in High Point this week.

The following might be of interest to some of our readers, because it comes from the school of an Elon man who is doing fine work:

"It might be interesting to you to know that Kenly was very victorious in the County Contest held in Smithfield Easter Monday. We won the championship of the County in tennis; the standing broad jump; tied in running broad jump; first place in declamation, recitation, piano, best speaker on debate, and second place in quantette. We won six of the ten prizes given and tied for the seventh."

Prof. W. P. Lawrence went to Durham on last Sunday morning where he assisted Rev. J. O. Cox in his effort to raise \$500.00 for his church.

We are glad to be able to report that Dr. J. U. Newman, who has been ill for a month, is out again and able to meet his classes. He has had a pretty hard time, but it is hoped he will not be taken again soon.

On Tuesday of last week Dr. J. O. Atkinson went to Summerfield, N. C., to the commencement of the Summerfield High School, of which Rev. R. P. Crumpler is Principal. X., Correspondent.

MOHAMMEDANISM.

"The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth which the world has yet known. "While other religions and systems of error have fallen before the advance of truth, as Dagon before the ark of Jehovah, Islam, like mighty Goliath, defies the armies of the living God and the progress of Christ's Kingdom? In three continents it presents an unbroken front and is armed with a proud and aggressive spirit. At a very conservative estimate there are 200,000,000 Mohammedans—one seventh of the human race! One seventh of the whole population of Asia is Moslem. Every third man, woman or child in Africa is a believer in Mohammed. It is a world problem. The great task to which Christ summons His Church at the beginning of the twentieth century is the evangelization of the Mahomedan world.—Dr. S. M. Zwemer, Missionary to Africa.

(Begun on page 4.)

ment and influence for the increased circulation of the Sun.

W. C. Wicker,
A. T. Banks,
L. I. Cox,

Committee.

The report was adopted.

On motion that part of the report of the Nominating Committee referring to the Field Secretary, together with his duties and salary was left in the hands of the Executive Committee.

The Secretary was instructed to furnish full reports of this Convention to the Christian Sun and The Young People's Worker.

Moved and carried that the present Secretary be requested to record in the Secretary's book the constitution and the minutes of the last session of the Convention.

The committee appointed to revise the Constitution made the following report:

Constitution.

Section I. Name. This organization shall be known as the Young People's General Convention of the Christian Church, South, and shall be the Young People's Department of the Southern Christian Convention.

Section II. Purpose: Its purpose shall be to promote the social, intellectual and religious life of the Church membership, and to train our young people for efficient Christian service.

Section III. The working body of this Convention shall be an Executive Committee composed of the President, Secretary and Treasurer of this body, together with the chairmen of the Sunday-school and Christian Endeavor Boards of the Southern Christian Convention.

Section IV. The Department shall have as its exponent a biennial convention, the place and time of meeting to be determined by its executive committee.

Section V. The Membership of the Convention shall consist of delegates as follows: (1) Those to be elected by the Sunday-schools, and Young People's, Conventions, working in the several Southern Conferences on the basis of one delegate for every 25 members or fraction thereof, provided that every Sunday school, Teacher Training Class, Organized Class, and Christian Endeavor Society in each local church shall have at least one delegate. (2) All elders and licentiates of the Southern Christian Convention. (3) The members of the Sunday school and Christian Endeavor Boards of the Southern Christian Convention. (4) The officers of all the Sunday-school, Young People's or Sunday school and Young People's

Conventions operating the Southern Christian Convention.

Section VI. The following standing committees shall be appointed at each session of the Convention: Teacher Training, Home Department and Cradle Roll, Organized Classes, Christian Endeavor, Music Books, and Laymen's Movement; and these committees shall report at each biennial session of this Convention.

Section VII. The Young People's, Sunday-school, Sunday-school and Young People's, Conventions operating in the Southern Conferences, shall occupy the same relation with reference to this body as that occupied by the various Conferences with reference to the Southern Christian Convention.

Section VIII. This Convention shall maintain a Young People's Department in the Christian Sun and also a Field Secretary, the salary and explicit duties of these officials to be determined in such manner as this body or its executive Committee shall provide and prescribe.

Section IX. The Treasurer of this body shall be its Financial Secretary also. All moneys shall be paid directly to him and he shall pay out money only on the order of the President, countersigned by the Secretary of this body.

W. A. Harper,
L. I. Cox,

Committee.

The report was adopted seriatim, and then as a whole.

Moved and carried that Rev. C. H. Rowland be constituted President until the Convention adjourned on account of the absence of the President.

The last session of the Convention was called to order Monday evening at 7:30. Rev. T. C. Amick led the Convention in prayer.

The Committee appointed to devise means for financing the Convention submitted the following report: We beg leave to suggest as means of financing the Convention the following methods: Personal solicitation by our Treasurer. 2nd, Asking each Sunday-school, Teacher-Training Class, Organized Class, Mission Study Class, Home Department and Christian endeavor Society to give one Sunday's offering in each year to the Convention work, the local organization to set the time for this offering.

Third. Requesting each Sunday school Young People's, or a Sunday school and Young People's Convention, operating on Southern Conferences, to contribute to this convention's expenses a minimum of one cent per member annually of its funds.

C. H. Rowland,
L. I. Cox,
W. A. Harper,

The report was adopted.

"Sunday School Records and Reports" was discussed by Prof. A. Liggette Lincoln.

"Our Efforts in Behalf of the Young People" was discussed by W. E. McClenny in a paper read by Dr. J. O. Atkinson.

Committees.

Standing Committees were appointed as follows: Teacher Training: Rev. I. W. Johnson, Rev. J. Lee Johnson, J. S. Truitt.

Home Department and Cradle Roll: Miss Cora Lawrence, Mrs. J. J. Lincoln, Mrs. R. J. Kernodle.

Organized Classes: Prof. S. M. Smith, Rev. G. O. Lankford, Rev. W. T. Walters.

Christian Endeavor: Rev. J. O. Atkinson, Rev. McDaniel Howsare, Rev. J. F. Morgan.

Laymen's Movement: K. B. Johnson, W. E. McClenny, Hon. E. Moffitt.

Music Books: Mrs. J. L. Foster, Mrs. J. W. Patton, Rev. A. W. Andes.

"The Why of Teacher-Training" was discussed by Prof. W. A. Harper.

"The Three-fold Mission of the Sunday School" was ably discussed by Mr. J. Van Carter, State Secretary of N. C. Sunday School Association.

On motion the Convention adjourned.

Delegates.

The following were enrolled as delegates during the Convention:

Blondie Kernodle, Sudie G. McCauley, Pearl Tuck, Emma Holland, Beulah Foster, Sadie V. Fonville, Affie Griffin, Lucy Gregory, Sallie Fene McCauley, Lillian Johnson, Maibelle Pritchette, Virginia Estelle Beal, Grace Trollinger, Lelia Taylor, J. S. Trollinger, Mabel Ellis, Norrie Moore, Mrs. Dr. J. G. Holland, Mary Edith Rawls, Mrs. Sue Jones, Blanche Newman, Jennie Willis Atkinson, Rev. J. W. Patton, Mrs. J. W. Patton, W. T. Daniel, J. A. Hamlett, W. R. Robinson, Rev. A. W. Andes, Mrs. J. L. Foster, Dr. J. O. Atkinson, Rev. L. E. Smith, Rev. J. O. Cox, J. C. McAdams, Mrs. R. J. Kernodle, Mary Lou Pitt, Mrs. J. M. Saunders, Ethel Clements, Mrs. T. C. Amick, A. Liggette Lincoln, R. A. Campbell, Dr. G. S. Watson, A. L. Hook, Rev. J. F. Morgan, B. E. Wilkins, R. O. Wilkins, W. B. Fuller, F. H. Anderson, B. W. Brannon, J. S. Truitt, Frank Ayseue, W. J. B. Truitt, O. D. Poythree, J. D. Franks, W. T. Noah, D. F. Parsons, W. G. Dunn, W. P. Lawrence, W. A. Harper, W. C. Wicker, Pearl M. Jones, Nannie Baker Farmer, Lillian Aldridge, J. D. Wilkins, Rev. L. I. Cox, Rev. J. W. Wellons, Rev. C. H. Rowland, S. M. Smith, G. G. Holland, Cora Lawrence, M. C. Auman, Rev.

M. W. Butler, P. J. Kernodle, L. W. Fogleman, Gus A. Garrison, Lillie Craven, Pretto Brown, Mrs. Earwood, Rev. W. L. Wells, Mabel Farmer, Mary Parks, Rev. J. S. Carden, Rev. A. T. Banks, Rev. J. L. Foster, Rev. H. E. Truitt, Rev. J. V. Knight, J. Van Carter, Rev. J. W. Holt.

Executive Committee Meeting.

On Tuesday, April 18, 1911, the Executive Committee met in the Christian Sun office. Members of the committee present were: L. E. Smith, A. W. Andes, C. H. Rowland, and L. I. Cox. The meeting was opened with prayer by Rev. C. H. Rowland.

Moved and carried that Prof. W. A. Harper be elected for two years as Department Editor and Corresponding Secretary of the Young People's General Convention of the Christian Church, South at a salary of \$125.00 per year. The following contract was agreed upon:

This contract entered into this day between the Executive Committee of the Young People's General Convention of the Christian Church South, party of the first part, and W. A. Harper, witnesseth:

That in the consideration of the sum of one hundred and twenty-five dollars to be paid him by the parties of the first part, annually, to be paid in quarterly installments, the party of the second part agrees as follows:

That he will act as Department Editor of the Young People's Department in the Christian Sun and also as Corresponding Secretary of the Young People's General Convention aforesaid, this contract to be in force from Apr. 21, 1911 until the next biennial session of the aforesaid Convention, unless sooner revoked by either party, for which thirty days notice shall be given with no obligation on either party financial or otherwise, after the expiration of said thirty days notice.

The party of the first part agrees also to bear the office expenses of the party of the second part in connection with the prosecution of the duties of his office and propagation of the growth of the ideals for which the aforesaid Convention stands, such as postage, stenographic work, stationery, and traveling expenses under the advisement of this committee.

L. E. Smith; C. H. Rowland; A. W. Andes; L. I. Cox; Party of the First Part.

W. A. Harper, party of the Second Part.

Witness: W. P. Lawrence.

It was agreed to have 3,000 appropriate letter heads and envelopes printed for use by the officers of the Convention, the printing of which was left in the hands of the Treas., Rev. L. I. Cox.

On motion the Editor of the Sun was

requested to give the Young People's Department pages 8 and 9 or pages 12 and 13 permanently, with a headline showing that said Department is maintained by the Young People's General Convention.

Moved and carried that the Editor and Cor. Sec. be requested to make a written report during the session of the Southern Christian Convention in 1912.

On motion the officers of the Convention were allowed to draw on the Treasurer for expenses incurred in discharge of their official duties.

On motion the committee adjourned to meet during the sessions of the S. C. C. in 1912, unless convened earlier by the call of the President.

L. E. Smith, Pres.

A. W. Andes, Sec.

(All the above is furnished by A. W. Andes, Sec.)

WHAT NEXT?

The Young People's General Convention adjourned at 10 P. M. on April 17, after holding eight sessions, extending over 3 days. Many excellent addresses were made, many dreams dreamed, many ideas advanced, and a few definite plans inaugurated. None of these things, however, are a test of the Convention's right to endure. If this were all, the Convention doomed and the sooner the gong sound the better.

But this is not all. The more than 80 delegates who attended the Convention and deliberated for its welfare were determined, consecrated, with their eyes to the future. They resolved individually and collectively that the Convention should live and be worth while. The motto is a definite one—the organization of a Christian Endeavor Society in each church and of Teacher-Training and Organized Classes in each Sunday-school. This is definite and to the point and the Convention hopes to do much in a practical way looking to this end during the next biennium.

The next step was to place the Convention on a firm basis financially by paying it out of debt and providing for its future support. These plans are entrusted to the Treasurer, Rev. L. I. Cox to work, and that means they will be worked.

The first meeting of the new Executive Committee showed it to be thoroughly awake to the demands upon it and it went at things harmoniously and with a vim. President Smith and Secretary Andes are going to give time and energy and prudent forethought and large concern to their part of the work. This causes us to take courage and hope for larger things.

But these officials, be they ever so cap-

able and devoted, be they ever so dauntless and determined, can not carry this great enterprise of a great Church forward to success, unless they have the co-operation of the entire Brotherhood. For them, as they assume the mantle of responsibility and the toga of the office, we bespeak the earnest sympathy, sacrificing interest, and devoted prayers of the church generally. With these essentials granted, there is no cause why great things should not result for our Church through the channel of this Convention during the next two years. Together, brethren; we can not afford to do otherwise. "United we stand; divided we fall," said Franklin. The Convention shall stand, not fall, because it has had and will have behind it a united Church.

THE BUSINESS SESSION OF THE YOUNG PEOPLE'S CONVENTION.

The Finance Committee's report showed an indebtedness of \$141.73. An offering amounting to \$175. in cash and pledges, was immediately made to cover this deficit and leave a nest-egg for the incoming year. The Convention adopted as its financial plans for the future—personal solicitation by its Treasurer, an annual special offering in the Sunday-Schools, C. E. Societies, Teacher-Training, and Organized Classes, Home Departments, and Mission Study Classes, and requesting each Young People's, Sunday-school, or Sunday-school and Young People's, Convention, operating in our Southern Conferences, to contribute one cent per member annually. The Nominating Committee reported as follows: President, Rev. L. E. Smith, Greensboro, N. C., Vice



President, Mr. W. E. McClenny, Suffolk, Va.; Secretary, Rev. A. W. Andes, Harrisonburg, Va.; Assistant Secretary, Mr. E. T. Hines, McCleasville, N. C.; and Treasurer, Rev. L. I. Cox, Elon College, N. C. The election of Department Editor of the Christian Sun and Field Secretary was referred to the Executive Committee. The Convention according to report of its Committee, Dr. W. C. Wicker, Rev. A. T. Banks, and Rev. L. I. Cox decided to endorse the Young People's Worker and urge its circulation among our Young People so long as it should be loyal to the ideals of this Convention. The Committee on Constitution recommended some changes, which the previous two-years' experience had indicated as advisable. The Music Committee asked for 60 days to investigate before recommending song books for Sunday schools and C. E. Societies. It was decided to hold the next Convention in Eastern Virginia, time and place to be determined by the Executive Committee.

A CONTRIBUTED ARTICLE.

Below we print an article, read before the Young People's General Convention recently by Prof. A. Liggett Lincoln, which deals with a vital topic in Sunday-school work. This is in a department of the Sunday school in which Prof. Lincoln has had large and valuable experience, having acted for some time as Secretary of the Elon College Sunday school, in which he is now a teacher. We bespeak for it a large reading and careful consideration.

Sunday School Records and Reports.

There is no more important phase of Sunday school work than the keeping of records. And, of course, the keeping of the records is primarily for the purpose of making reports and giving proper credits and recognitions. We all work better under pressure, and especially is this true in the Sunday school, because there are so many amusements and other distracting influences brought to bear on the young people of today, tending to keep them out of the Sunday School. And these young active minds cannot be interested without special effort and by using all the means known to mankind, not only to keep them from dropping out, but also to keep up the interest necessary to make the school a success. No matter how much the Superintendent or teacher works, if he cannot enlist the pupil also in the work, and get each one to feel a personal responsibility, the student's Sunday School career will not be productive of much good.

Nothing spurs a class on more than the enthusiastic and well-meant competition

between the different classes in a Sunday school. How the records of this competition can be best kept and the reports can be most successfully presented is a problem which every Superintendent faces, and on the handling of these two questions depends largely the success to be attained. Every Superintendent must have an energetic, wide-awake Secretary and an up-to-date business-like Treasurer, if he hopes to keep the attendance of his school up to the standard of the neighboring schools, and if he endeavors to make his school the best in the community.

The Secretary.—The Secretary should not only keep the records, but he should endeavor to bring them before the school in such a forceful and telling way as to compel the attention of every member of the school. He should have a good black-board large enough to make a report that can be read all over the room. He should have a chart or thermometer to show the fluctuations in attendance and contributions from Sunday to Sunday. He should have a good minute book, and a larger book in which to keep the permanent records of the school. He should see that the needed supplies are kept on hand. He should supervise all printed matter used from time to time by the school, and he should be personally acquainted with as many members of the school as possible. And above all, he should use as much variety as possible in the keeping and the reporting of the records of the school.

One of the best methods for secretaries to keep up with the reports of the various classes is the use of the class record book or card system, having each class secretary to fill out certain blanks, so that when the records come to the secretary for permanent record and report, he will have definite and uniform information in hand, and then he will be able to keep check on each individual member of the school.

In the keeping of records at least three points ought to be recorded: Attendance, both as to regularity and punctuality, Bible Study, or lesson preparation, and Contribution.

The Record of Visitors.—Every school is sure to have many visitors, and many of them will be distinguished men and women. A large book should be kept to record the names and addresses of such visitors, and some schools have a form letter which they send to every visitor expressing their pleasure at having him with them, and asking him to come again. In this way, a visitor may often become a permanent member of the school, or at any rate he is made to feel good if such a plan is followed. The attitude of a stranger towards a community is largely in-

fluenced by the way he is treated while in this community, hence the Secretary should not only record the name, but endeavor to especially interest every visitor.

The Treasurer.—The Treasurer is an exceedingly important officer. The offices of secretary and treasurer in some small schools are combined, but this is a mistake. There is plenty of work even in a small school for a treasurer if he does his full duty. The Treasurer should be chosen with utmost care. The finances of the school should be handled in a business-like way, and hence it requires someone to manage this who has an aptitude for the work. He should keep his books in such a way that he or anyone else can at a moment's notice discover receipts, expenditures, and balances. The receipts and expenditures should be balanced so that he can account for every cent passing through his hands.

He should not receive any money without issuing a duly signed receipt, and he should pay out no money except at the request of the chairman of the finance committee, and he should demand a receipt for every cent he expends.

The Treasurer should be constantly devising plans by which the contribution of the school should increase. At the beginning of the year he should prepare a budget of expenses for the year. It is well to have the Superintendent and Finance Committee assist in this work. The budget should call for liberal contributions for definite purposes, with a marginal allowance for unexpected calls. The budget should be brought before the school and adopted. If liberal contributions are expected, the pupils should be taught and trained to give regularly, systematically, and intelligently. Many schools do not let the pupils know at the beginning of the year why they should give, how much they should, or to what purposes they should give; nor do they let them know at the end of the year how much they have given or for what the contributions have been used. This is not business, and when such methods are followed it is no wonder that the schools get barely enough to meet their running expenses.

Each teacher, the secretary, the treasurer and every other officer of the school should make an annual report. This report should be full, and should cover all the ground of their work. And by permanent record of these reports the growth and development of a school can be accurately and quickly traced. It will form a statistical history of the school that will prove exceedingly interesting and valuable in after years.

These are only some of the most important duties of the Secretary and Treasurer of the School, and no code of laws can

be gotten together to cover every duty of every Secretary and Treasurer, but enough has been said to show that these are important offices and if they are well filled the taking care of the records and reports will be brought to a sound business basis, and the school will prosper and enlarge in an unprecedented manner.

A. Ligette Liscoln.

C. E. TOPIC FOR MAY 7—A FEW SUGGESTIONS.

Lesson from Ruth: Ruth 1: 14-22.
(Consecration Meeting).

The Book of Ruth.—Have all the endeavors open their Bibles and follow silently while the four chapters of this beautiful Bible romance are dramatically read by nine chosen for that purpose to read as follows: the narrative portions, the part of Naomi, the part of Orpah, the part of Ruth, the part of Boaz, the part of his servant, the part of his kinsman, the part of the people, and the part of the women. If all read, this will make it unnecessary to call the roll, as all will have taken some part is the meeting already besides singing.

The Leader.—There are many fine lessons from the life of this grand woman, her loyalty, her affection, her character as such. Perhaps the leader will desire to speak of the last of these and to draw from it the truth that character is not dependent upon circumstances or surroundings. Ruth was a heathen, a Moabite, yet she was a pious soul and became an ancestor of Jesus Christ. We can rise above our surroundings, just as the pond lily comes from mud and slime to spotless perfection of color and fragrant sweetness of odor.

Written Work.—A three-minute character study each of, "Ruth from the Moabite Standpoint" and of "Orpah from the Jewish Standpoint."

Questions for Meditation and Voluntary Answer:

What do you get from Ruth's life. (To several).

How does Ruth help us in making a life choice?

Give Bible instances of other choices for life work. (To several).

What does Ruth's life teach as to industry?

How has the condition of women improved since Ruth's day? (To several).

To what have the changes been due?

What does Ruth teach about the treatment of old people?

Can you give an instance from modern life of one who gave up his own people for others and with what results? (To several).

Show that all Christians on mission fields must do this.

How is faithfulness rewarded?

How does the Bible teach that there is no respect of persons with God? (To several.)

How does love improve life?

How is poverty at times a blessing?

Name other great women of the Bible and give the main truth of each life. (To several.)

How does friendship sweeten life?

Scripture Verses for Brief, Voluntary Comment:

In the right place, 1 Sam. 2:18.

Great responsibility, 2 Chron. 24:1.

Among so many, John 6:9.

A proper young woman Titus 2:4-5.

A wise choice John 24:15.

Be wise and work Prov. 6:6.

Worketh willingly, Prov. 31:13.

Eateth not the bread of idleness

..... Prov. 31:27.

He wrought, Acts 18:3.

Not slothful, Rom. 12:11.

Have left all for Christ, Mark 10:28.

How redeemed, 1 Pet. 1:19.

For Next Week:

Making Pledges.

M., May 8. Jacob's pledge. Gen. 28:20-22.

T., May 9. Foolish pledges, Judg. 11:30, 34-36.

W., May 10. Joshua's pledge. Josh. 24:14, 15.

T., May 11. A pledge rejected. I Kings 18:21, 22.

F., May 12. Unwritten pledges. Luke 16:13.

S., May 13. Living the pledge, Ps. 56: 11-13.

Sunday, May 14. Topic—The Universal Duty of Making Pledges. Ps. 61: 5-8.

(Led by the lookout committee.)



Rev. A. W. Andes, Harrisonburg, Va.

Recording Secretary of The Young People's Convention. A busy and successful pastor, deeply interested in organizing the young men and young women of the churches for effectual work in Christ's Kingdom.

PERILS OF SABBATH DESECRATION.

Is it not true that sins like those of the people of Nehemiah's day are the sins cursing the people of to day? Moral delinquency is the charge everywhere among

a people who have no Sabbath. The immoral and dissolute life, as it often happens on the Sabbath in such profligate cities as Paris, Rome, Berlin, and our own San Francisco, makes necessary an army of vigilance for the protection of life and property. This loose view of life, this disposition to disregard the holy day, together with the dissolving and disintegrating influence of the modern interurban excursions, the automobile craze, vaudeville shows, etc., have well-nigh depleted our churches of worshipers. These matters of grave importance, provoked most serious consideration. Why the lax views regarding the Sabbath? Why the loose views touching marriage and divorce? Why the dearth of worshipers at the house of God on the holy Sabbath day? Why the universal indifference to the all-important question, the Christian religion? Will the answer to these questions involve the question of the Sabbath?

Let the Church statesmen see. Listen to Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Pacific Methodist Advocate.

Three different waiters at a Southern hotel asked a little prim, precise Harvard professor at dinner, in quick succession, if he would have soup. A little annoyed, he said to the last waiter who asked, "Is it compulsory?" "No, sah," answered our friend and brother, "no, sah, I think it am mock turtle."—Hotel Reporter.

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White Rocks, Barred Rocks, Wycoff's Strain S. C. White Leghorn. Eggs, \$1.50 per setting.

Incubator eggs, \$8.00 per hundred.

Baby Chicks, \$8.00 per hundred.

Address:

THE PINES POULTRY FARM,

Mrs. Duncan Cook, Proprietor,

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FOR FEVERISHNESS AND ACHING.
Whether from Malarious conditions, Cold, or overheating, try Hicks' CAPSUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward \$833.59
Dues.

Blannie Franks, 20
Bettie Franks 20
Dwight Franks 20
Noma Franks 20
Numa Franks 20
Mary Lee Foster 10
James L. Foster 10

Monthly S. S. Offering.

Wentworth, N. C., \$2.20
Pleasant Cross, N. C., 2.23
Richland, Ga., 1.20
O'Kelley's Chapel, N. C., .. .36
Rosemont, Va., 2.20

Special Offering.

Friend, Berkley, Va., 2.00
Jessie Massey, Statesville, .. 5.00
D. J. Mood (on account) .. 5.00
Wm. Laurie Hill, Agt., .. 1.00
A. T. Powell05
Sale 3 bus. peas, 7.50
Amount 14th week, \$29.94

Total 863.53
.. Elon College, N. C., April 19, 1911...
My Dear Children and Friends:

We trust that our many friends had a delightful Easter and that the many lessons on the resurrection which they both heard and saw greatly strengthened their hope. What Easter service did you render your risen Lord? Was it that of careless frivolity or of deep hopeful thoughts on the resurrection and noble acts of Christian service? Possibly it's too soon for us to begin hearing from the many friends whom we requested to make and send us an Easter gift.

We are still looking for more friends—50 friends who will give us \$10. each at once; 100 friends who will give us \$5.00 each at once; 200 friends who will give us \$2.50 each at once; 1000 friends who will give us \$1.00 each at once, and thus pay off every dollar on the Orphanage and put us on our feet—can you help? Will you do so now? What a splendid Easter offering the above would make!

Donations:

Mrs. E. J. Brickhouse, Norfolk, Va.,
50 Easter Cards for the children.

Mrs. R. W. Fitch and daughters, Union Ridge, N. C., Girls' clothing and hats.

We are grateful for all kind donations for the children whether for service or

for pleasure. And we thank kind friends who occasionally send cards, and papers suitable for the children and books.

Hoping to hear from the above 1350 members of our churches very soon (before June 1, 1911). I remain in behalf of the children.

Yours sincerely,

Uncle Jim.

Manry, Va., April 10, 1911.

Dear Uncle Jim:

I will come again, but with a sad heart. I have lost one of my dear brothers since I wrote last. He was sixteen years, ten months and 24 days old; only sick a month. He was the first of eight to go, I being his youngest sister, only 11 years old. One brother younger than I; all the rest are older than he was.

I send my nicker with love to all the little cousins.

all over and Amy Morris.

We failed to get your letter in last week, Amy, and so here it is all right this time. Sorry to hear of your sorrow.

Raleigh, N. C., April 15, 1911.

Dear Uncle Jim:

Enclosed please find one dollar, our dues for four months, Jan., Feb., March, and April.

We hope the orphans and cousins a joyful Easter.

With much love to you and all.

Your loving nephews and nieces, Blannie, Bettie, Dwight, Noma, and Numa Franks.

Everyone had a fine time, I believe, children, and the pretty weather added to the good times for the rain before had cast a gloom.

Dear Cousins:

I guess you would like to hear something of my work in our Home. I attend to the mules. Their names are Beck and Pete. Beck is a kicker and you had better lookout. Pete is a little mule, but is good for ploughing and riding.

I help feed the pigs, too. The big pigs are named Joe, Harriet, Eva. We have sold a lot of little pigs.

I am 15 years old and I can plough two mules.

We are very busy now planting corn and gardening. Our school is out.

William Bryant Brown.

MARRIED.

Johnson-Rogers.

On Sunday morning, April 16th, 1911, Mr. Sidney Thomas Johnson and Miss Ruth E. Rogers were married at the bride's home in the presence of a few

friends, who came unexpectedly to the contracted parties, and witnessed the ceremony. Mr. Johnson is a successful farmer near Dendron, and Miss Rogers, the last and youngest daughter of Mr. and Mrs. Tom Rogers, of near Dendron, Va. Shortly after the ceremony the happy couple drove to Waverly, Va., took the N. and W. train to Richmond, and other northern cities. They will return in a few days and live on the Johnson farm. May joy, peace and happiness follow them all the days of their lives.

C. C. Jones.

DIED.

Hargrave.

The ten months old daughter of Brother and Sister R. H. Hargrave, passed from earth to heaven the 6th of April, and was buried the day following in the Wakefield cemetery. The little girl had been a great sufferer since birth, and a few days before she died measles and pneumonia, caused her suffering to be more intense and soon captured its victim.

May God comfort the dear parents.

The writer conducted the burial service.

C. C. Jones.

Gay.

Near Carrsville, Va., March 30, 1911, Mr. Silas Gay was crushed to death by lumber. Only a short time before the accident occurred, he ate breakfast with his family. Little did any one think it was his last meal. But in a short while lumber fell upon him and his life went out.

The deceased was 59 years, 1 month, and 18 days of age. He leaves a wife and 7 children who are made sad by his death. May the Lord comfort them.

Funeral services were conducted at Antioch church by the writer.

R. H. Peel.

Windsor, Va.

On the second Sunday in April we began a meeting at the Windsor Christian Church which continued until the following Friday night. Rev. C. H. Rowland came on Monday and did the preaching through the week, in a plain, forcible manner. Congregations were good through the entire meeting, and those who attended seemed to enjoy the services and be benefited by them.

There were several professions and three additions to the church.

During the past several months several of the members of my churches have been very kind to the pastor and his family. We have received gifts of apples, potatoes, corn, pork, bacon, lard, one nice

turkey and perhaps other things that I cannot now remember. We are grateful for these kindnesses and trust that the Lord may abundantly bless the givers.

My work is all moving on quietly, with nothing special to report.

R. H. Peel.

Morris.

Near Dory, Southampton County, Va., April 4th, 1911, Fenton Morris, aged 16 years 10 months and 24 days.

He had been a member of Barrett's church for several years. During his last sickness he was a great sufferer. Several times he expressed himself as prepared to die and be at rest.

A father, mother, 4 sisters and 3 brothers are saddened by his death. May they find comfort in the hope of meeting in the better land.

Funeral services by the writer.

R. H. Peel.

AMONG THE CHURCHES.

Winchester Letter.

The past week has been one of progress in our work. The attendance at the Sunday School and preaching services was above the average. The brick work has been completed and the rafters are all up and sheathed, part of the roof is on the ground and the workmen will begin shingling in a few days. It is to be covered with metal shingles. At a meeting of the Building Committee on the 15th, contracts for plumbing and plastering were let and a change made in the tower which will make it more modern in appearance and also reduce the cost.

A little solicitation in Winchester has shown that the people are interested in our work and willing to assist in a financial way. We have secured in and near Winchester, from people outside of our own church, in cash and good pledges (nearly all of which has been paid) \$388.00.

The following contributions have been received:

Reported \$3156.76

Received since:

Cash:

Mrs. Ella Shiftlett,	\$1.00
Sale Surplus Material	3.20
Miss Sarah E. Howver, ..	1.00
F. A. Shryock,	5.00
L. Walter Larrick,	2.00
A Friend,	.25
J. M. Steck,	10.00
Richard L. Grey,	1.00
C. H. Kinzel,	2.50
S. M. Chiles,	2.50
J. E. Correl,	2.00
Mrs. Elizabeth Horsey, ..	150.00
T. W. Harrison	1.00
J. M. Miller,	1.00

Mr. & Mrs. M. H. Thomas, .	5.00	
J. S. Davis,	15.00	
Miss Lydia Creswell	10.00	
D. L. Wyndham,	1.00	
W. J. Lee,	10.00	
H. H. Willis,	2.00	
T. S. Hancher,	1.00	\$226.95

Material and Labor—

Cortright Metal Roofing Co., 7.59

Total, 234.54

Total to Date,\$3391.30

Our members here are striving to do what they can; but the burden is too heavy for us and if the work is to continue to go forward, you, my dear reader, must share the burden with us.

The first bond on the lot is due May the 5th. The conference has assumed this obligation. I hope that every member of the churches comprising the conference will keep this date in mind and send a contribution to this fund before that time. A reasonable donation from every one would pay the whole debt off at once.

We are thankful for all the above contributions and may the Lord add His blessings to each.

W. T. Walters.

Since I have been in North Carolina, not having but one church to serve, it has been my privilege to visit a number of churches. This has been a very great benefit to me because I'm not only getting acquainted with the people of the North Carolina and Virginia Conferences, but I'm also learning their methods and plans of work. It was also my privilege to attend every session of the Y. P. Convention at Elon College. I had longed for an opportunity of this kind. It was quite a blessing to be present and hear the speeches on various topics, relating to the work of the Young People. It seems that this means new life to the 20th Century church, if the Young People continue to push this grand movement as they are doing at present. May the Lord hasten the day when more of the young people of the Christian Church will take an active part in the work.

But I had started to give some facts about my work. I have only the pastoral charge of one church, St. John's, at Randleman. This church had been without a pastor for some time. Since I accepted the work here last December it has been moving along nicely. The Sunday School is making fine progress under its faithful Superintendent, Bro. Ed. Mason. The average attendance of the school is something over 100. On our last meeting day our collections at the morning and evening services amounted to about \$12.00. The Church is now having the building lighted from the electric plant. This will

greatly help us, as every church in town but this one had electric lights.

We are planning to begin a series of meetings at this place the eighth of June. Rev. J. F. Morgan, who is a student of Elon College is to be present and do the preaching during the meeting. We are expecting great things of God, looking for great results in the meeting.

The greatest need I see in my work is a larger, better equipped building for the many who attend services.

J. V. Knight.

OUR OWN EFFORTS IN BEHALF OF THE YOUNG PEOPLE.

By W. E. McClenny, Ph. B.

All great teachers, statesmen, philosophers and moralists as well as nations have recognized the value of the young people as an asset in the community. This has been particularly so of all great religious teachers. Moses, the great law-giver of the Jews, realized this value of the young people when he wrote in Deuteronomy 11:18-21, these words: "Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house and upon thy gates." Jesus Christ, the great teacher, added his approval and set a new standard of value in Matthew 19: 14 when he said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven;" Mark says in 10: 16, "And he took them up in his arms, and he put his hands upon them and blessed them."

All nations realize the value of the children, and France, that great scientific nation, has even gone so far as to offer a liberal reward to every family of each boy born and reared to a certain age. The nations have even gone so far as to try to increase the value of this asset—the children—by providing different kinds of literary and technical schools for their education, that they may become better citizens. Every sect and denomination that has ever amounted to anything in this world has realized this value of the young people. Let us for a few moments cast about and see what this value is. The church of Rome has even gone so far as to say that if you will let them have the training of a child until he is ten years old he will live and die a Roman Catholic. The Episcopal Church has its Prayer-Book, and its catechism for the children. The Presbyterians have their

Confession of Faith, Catechism and other books for the young, as well as the Sabbath School. The Methodists, the church from which the Christian Church came have taught your speaker some valuable lessons along this line—the value of the young people to their church. Some time ago I happened to be at the opening of a Sabbath School at a new Methodist church, and the old minister in charge, who by the way is one of the most successful ministers known to me in any denomination, used these words pointing to the infant class room: “Yonder is the most important place in this church—the infant class room. There is not, cannot be, any higher place in the church.” Again I was at one time an attendant of a weak Methodist church in an educational town and I was surprised to find how loyal those people were to their church in the hearts of the young. One example is given. Every Sabbath morning after the lesson was over, on the blackboard would be seen a short sketch of some great leader in English or American Methodism, and this sketch was learned by the entire school old and young. By this means the young people of that church became patriotic, and they felt that although they were few in numbers yet they were a part of a great and noble host, and it gave them inspiration for the future of their church. When did we as a church do such a thing?

What has been the course of the Christian Church in the South? What has been our attitude toward the young people? Have we used our opportunities as we should? Have we in the past realized that the hope of the church of tomorrow is in the children of today? Let us look at our history and see. Our forefathers before they became an independent church had been accustomed to the class-meeting and the few Sunday Schools of the Methodists. In these the children were trained, but when they decided that they would drop all man made creeds, and take the Bible as their only rule of faith and practice, they seem to have dropped the class-meeting and the Sunday school with the creed. In the midst of the great religious and political upheavals of their times, they were not content with a sure and steady growth, but their great success in the first few years of their history, seemed to so elate the early Christian preachers that they began to direct all their attention to the mature minds, and let the young people get on as best they might. By this means they gathered great numbers of the older ones who soon died off, but the children went elsewhere. This course had the same effect then as now, for today if you show me a preacher who preaches so as to get the attention of the young people of his parish, I will

show you a live and hard-working church; but on the other hand if you show me a minister who preaches to catch the ears of the older people only, and shoots above the heads of the young people, or pays no attention to them, I will show you a cold dead church, and in many cases it will only be a matter of time, before the house that was consecrated to the worship of Almighty God will be closed to open for that purpose no more.

I believe that following the above course, neglecting the young people in the early Christian Church was the main cause of our retarded growth during the first seventy five years of our history as a denomination. We had not learned that the quickest way to get the attention of the older people is to get the children interested in a proposition.

In my little research no denominational school has been found for the young people of our church prior to 1826, and even then that one could hardly be called a denominational school. It was not until 1849 that education had become a burning question among our people, and it was not until 1852 that Graham Institute, the first real Christian school, was opened. Since that time there has been gradual increase in the attention paid to the education of the young people of the Christian Church until today we have this noble institution of which we are all so proud. Before this was established there was little denominational loyalty. Our preachers and people felt as though they were so many isolated bands of worshippers. But when we built a denominational college, and the young men and maidens from every section of our church began to gather around this place for instruction, it was only a few years until we had become acquainted with each other, and now so long as the blood courses warm through our veins there will be a brotherly feeling among those young people who have attempted to satiate their thirst for knowledge at this fountain. No effort of the Christian Church has done more for the young people than that of building this college. No other work has so solidified the church. By doing this work for the young people at this place, the Christian Church has installed as it were a great and powerful dynamo that is driving all the departments of the church work on with great rapidity. Brethren of the Convention, when you go to your homes, look out for the welfare of the young people, for in them is the hope of our church for tomorrow. We, the older ones will soon be dead, but the young have yet the mid-day of life before them.

In what year the Christians began to told Sunday-schools, I am unable at this time to say. Where the first Christian

Sunday school was held we do not know. But we do know that no especial attention was paid to the young people until the Sunday Schools came into general use, and Sunday schools were scarce before the days of the Civil War.

I have in my possession a letter written by one of our oldest ministers on his early recollection of the Sunday Schools in the South. Says he: “When I was a little boy some seventy-five years since we sometimes had a little Sunday School for a few Sundays in the year, but these never amounted to anything.” He joined the N. C. and Va. Conference in 1854 and preached at quite a number of churches, in this section and he cannot remember a single Sunday school at any of his appointments. He went to the Eastern Va. Conference in 1860 and there was no Sunday Schools to amount to anything. In Eastern Virginia, by asking the oldest citizens who are now church goers I find that there were very few, and very poorly equipped Sunday Schools before the War. The Blue Back Speller, the child’s Catechism, and the Bible class, composed of all who could read was about what you find in one of these Sunday schools; there were no helps, and the teachers were poorly prepared, and some of them did not attempt to teach the children anything about the Bible, until they could read and go into the Bible class. More some of the older ministers took very little interest in the Sunday Schools. Revs. W. B. Wellons, R. H. Holland, J. W. Wellons were the pioneers in the movement, while Revs. H. B. Hayes, J. W. Hatch and Solomon Apple joined in their later days, Revs. W. H. Boykin, the Apples, Fowler and J. R. Holt seemed to stand aloof from the movement.

When Rev. W. B. Wellons, the great Southern leader came on the scene of action there was very little interest manifested in the young people or the Sunday school. We may say that was the first man after the dark period to turn his face and direct his efforts toward the young people of his section. He was successful, and he will go down in history as the greatest man of the Christian Church in his day. He used both his tongue and pen to stimulate and enthuse the Christian church in the direction of the Sunday Schools, while in his Sunday addresses, and he usually made one every Sunday before preaching, he had a word for the children. It was mainly through and by his efforts that the churches began to pay especial attention to the Sunday Schools, and soon the Sunday School conventions were organized and the work began to grow in importance. From that time the Sunday School has been regarded as the nursery of the church. From

here as a rule come the ministers, the Sunday School Superintendents, the deacons, and the active members of the church. Remember friends, the young can be trained and taught, the old will not, and cannot be taught.

Although we have made great progress along the line of the Sunday School, yet we have not given it the attention that it is deserving, and the work of the teacher training course is an effort to try to improve the efficiency of this department of our church work for the young.

In the children's department in the Christian Sun, the young people of our church have the lead so far as we know at this time. In 1879 Rev. J. Pressley Barrett, then editor of the Christian Sun, inaugurated a new department under the management of Rev. E. W. Beale, and called it the Children's Corner to which the children wrote letters and sent money for missionary purposes. Children like older people like to see their names in print, and by this means a great many children became interested in "The Christian Sun," and the church work in general, and many of the children then are now the substantial Christians of today. The interest of those children was enlisted, and it developed as they grew and eternity alone can tell the good that this little corner has done our cause.

Looking at tangible results we find three or four churches, and not less than six young men, who were too poor to attend college, have been helped to get an education so that they might become Christian ministers, and proclaim the unspeakable riches of the gospel of Jesus Christ. Some of these ministers are today prominent in the Christian pulpit, and in later years yonder orphanage has been built, and is now being partially maintained through and by the efforts of the Children's Corner. Brethren, where have we as a church ever made such an investment? Are we not repaid ten times for the space given up to the children in our church paper, and although their little letters may seem child-like and of no use, we today see their effect upon the whole Christian Church; and it helps us to better understand the Bible when it says: "Despise not the day of small things."

We now come to our work in the Christian Endeavor department. About thirty years ago Rev. Francis E. Clarke organized the young people of his church in New England into a Young People's Society of Christian Endeavor with forty members. It was successful, and the movement began to spread to other denominations and sections. We in the South did not take hold of the work very rapidly, and hence we are in the rear of the march of progress. At the Southern Christian

Convention of 1896 we find the first report of the Young People's Society of Christian Endeavor. In 1890 the Eastern Virginia Conference had a report on the Christian Endeavor work; while the report of the Southern Christian Convention of 1904 on Christian Endeavor shows that there were only a few in the convention.

The Annual for 1906 gives the report of the Eastern North Carolina Conference on the Y. P. S. C. E. showing there were no societies in that conference at that time. We find from the last named date that one after another the conferences have taken up the work of the C. E. until now we believe there are societies in all the North Carolina and Virginia Conferences. Yet the work has not had the growth that it should have among us for the reason that we have not yet fully realized the value of the young people to our church. There are many churches that say they are not equipped for the Christian Endeavor work and therefore they do not try to have a society.

But ask some one why should we do so much for the thoughtless and careless youth, when many of them do not seem to appreciate their opportunities? Our reply is there is such a demand for church workers. Every denomination with which I am acquainted is deploring the dearth of ministers. There are fields that are white unto the harvest, but the laborers are few. From these young people's societies and the Sunday Schools of today will have to come the ministers and churchmen and women of tomorrow. Today we are deficient in Sunday School officers and teachers. Often I have heard it remarked, "we could have a good Sunday School if we only had the teachers." We need consecrated leaders in almost every department of the church work. If you do not believe this, go to your pastor, whoever he may be, in the bounds of this convention and ask him how many men or women he has in his churches that he feels free to call upon to lead in public prayer, lead a church prayer-meeting, teach a Sunday school class in an emergency or hold a prayer-meeting with an afflicted neighbor. I fear that you would find them very scarce. I know of no better place to train people for this work than the Y. P. S. C. E. It has been successful where it has been given a fair trial, and I believe it will be successful in the future.

In a few words our efforts may be summed up as follows: The Sunday Schools to acquaint the children with the teachings of the Bible, especially the laws given by God through Moses at Mount Sinai, and the principles as taught by

Jesus Christ himself in the sermon on the mount, the Y. P. S. C. E. to train them to become workers and leaders in the Christian life, and work and to point men and women to the Lamb of God that taketh away the sin of the world, the children's department in The Sun to train the children in denominational giving, and and to enlist their childish interest in the institutions of the church, the denominational college where the visions of the mind and the soul are broadened, and church patriotism is matured. These seem to be the things we should strive for. In doing these things we are sowing seed that will spring up and bring forth fruit for eternity. We may write with ink, and time will cause it to fade, we may write upon silver and time will cause it to tarnish, we may write upon brass and time will corrode it, we may write upon iron, and time will rust it out, we may write upon marble and time will crumble it to dust, but if we write upon the tablet of the young child's heart, it will brighten with time, and shine throughout eternity. Brethren, when we go to our respective homes let us see that we write for good upon these tablets, knowing that if we do it will endure and grow brighter as the years go by, and will shine eternally.

(Read before the Young People's Convention at Elon College, April 17).

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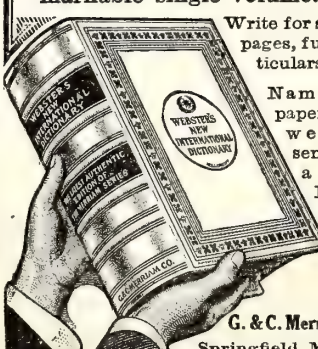
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" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
At. Fayetteville	11:10	4:00	9:35

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" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
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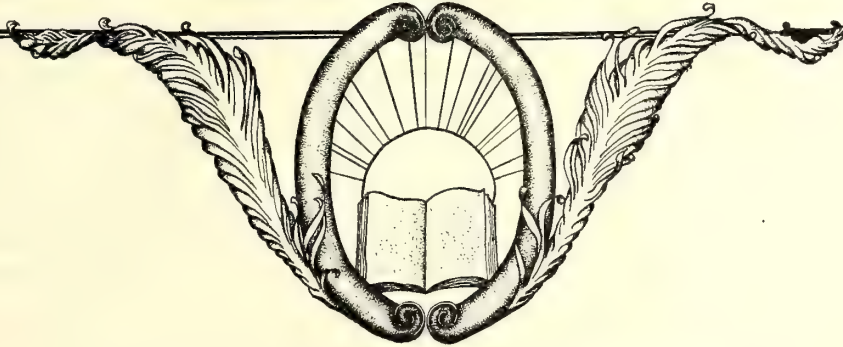
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REV. W. W. STALEY, D. D.,
President of the Southern Christian Convention and Pastor of
Suffolk (Va.) Christian Church.

I am pleased to read of the good meeting of the "Young People's Convention" at Elon College. Had it been convenient I would have enjoyed a place among the young folks myself. The conditions are not very favorable for such a Convention, but the zeal and persistence of the young people may overcome the obstacles. The march of new ideas and the aggressive spirit of the young will do great things in the kingdom. It really means life-service for Jesus Christ. When the workers pass from the Young People's Convention to the parent Convention there will be more activity. The results of this movement will be felt in the parent Convention. The work, therefore, is longer and more far-reaching than it appears to be at the present time. W. W. Staley.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

FALSE PRIDE.

Pride goeth before destruction, and a haughty spirit before a fall. Prov. 16:18 (Golden Text for Sunday, May 7.)

There is a pardonable pride; and there is an unpardonable pride. The pride that makes us do our best, that causes us to maintain self-respect, that lifts us above the mean, the base, the sordid and the slovenly, that is praiseworthy and that is pardonable pride.

But there is another, and quite a different sort of pride. The Sunday school lesson of today gives us an illustrious, and an awful example, of this base and ignoble pride. It is a false pride, a vain-glorious pride, a haughty pride and is the kind of pride that makes one indifferent, "stuck-up," defiant, sacrilegious indeed. Uzziah had finally and harbored such a pride. Not always, but finally. "As long as he sought the Lord, God made him to prosper." His prosperity increased and multiplied until he had much goods, many store houses, wide fields, great herds of cattle, prosperous farms, generous vineyards.

Then, oh! the pity of it, then the very prosperity wherewith the Lord had blessed Uzziah turned Uzziah's head, made him haughty, proud, vain-glorious. And, among the very first places that pride manifested itself was in the house of the Lord. Uzziah defamed the place of prayer and praise, and by his conduct brought, or sought to bring, ill-repute and unholy practices into the sacred place. A false and vainglorious pride in the heart always brings loss of reverence and respect for sacred and holy things. It was so with King Uzziah, and it is so with all who have prospered in the Lord, and then have become vain over their prosperity.

You have seen people who in the days of their poverty and adversity thought the church and the service of God just the very best thing in all the world. And then, by some circumstance becoming prosperous or rich in worldly goods, they abandoned the church for the theatre, the dance, the card party, or for worldly indulgence.

A false and vain-glorious pride ever makes one have a lighter regard for sacred things; and a lower estimate upon reverence, prayer, worship.

And this, declares the wise man, is that which goes before destruction, and a fall. The road that leads to sure, certain and ultimate destruction is pride. And that which is sure to encompass a fearful and final fall is a haughty spirit.

We, all of us, need to heed the lesson of Uzziah's life and warning, in this prosperous time. In all our gettings we should seek to get wisdom, and in all our work and way we should seek to keep humble, submissive, contrite of heart and spirit. It is more difficult to keep humble in prosperity than in adversity. But in prosperity it becomes one to be more humble and strive ever to keep out vanity and false pride, because all our bounty, all our benefits, all our blessings come as a gift of Him who loves the broken and contrite heart.

AFTER MANY YEARS.

Last week this incident appeared in the Raleigh News and Observer:

"Charles E. LeGrand who says he was late musician of the 13th infantry and the First frontier cavalry of the Union forces, has written from his home in Salem, Mass., to the adjutant general of North Carolina, informing him that a friend of his has a Bible he would like to return to the proper person. The writer says that his friend picked it up during the Civil War at New Bern and now wishes to return it to its owner or to some relative of his.

On the fly leaf of the Bible was written the name of Lieut. C. A. Boon, of Company D, of the 35th North Carolina Regiment. Camp Morgan, December 16th. It was presented to him by Mrs. C. K. Caldwell.

The records show that Lieut. Charles A. Boon entered the Confederate service in 1861, as second lieutenant of Company D, 35th N. C., from Chatham County. He served under Capt. Hardy J. Lassiter, who was killed in the battle of Malvern Hill. The next captain was Capt. Robert E. Petty, who in 1864 was promoted to major. In 1863 Lieut. Boon became First Lieutenant of his company. Whether he is still alive is not known."

The esteemed News and Observer may be informed hereby that former Lieutenant Boone, now Rev. C. A. Boone, is still alive, quite happy and doing well, and resides at Elon College, N. C., and is ready to receive back his Bible. The reason why Bro. Boone lost that Bible was that he did not have the time, nor the disposition, to go back after it, and there were other and sundry items left in the same camp at the same time which the blue coats may return if they wish.

But that Bible lost on a field of battle, in a skirmish too hot for comfort or contemplation, nearly fifty years ago, and now being returned to its owner, leads one to moralize on the Book, or a message from the Book, or teachings from its sacred pages, placed, dropped, left somewhere

years ago in the heat of toil and effort and conflict, but springing to life and fruition after the years have passed. We often suppose our precious treasures lost, when in fact they are in keeping for days and years yet to be.

Bro. Boone has received his Bible in good shape, and it brings back vividly recollections of the long ago.

WHAT SHALL IT PROFIT?

What profit is there in much, and in many things, we do and say? What profit, indeed? The money we make, we will spend, or someone else will spend it for us. The worries we have, or that have us, will wear and waste. The troubles that try us will tarry for a season, and then be forgotten. And all the wealth we ever get will finally go the way of all the earth. What shall it profit? What does it profit?

This only. That which redeems, enriches, elevates the soul; that profiteth somewhat. All else is lost, and falls away in the final.

"He that winneth souls is wise," wrote a man of wisdom and experience long ago. And he wrote it well; for this profiteth now and hereafter.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? The inspired writer puts it in a marked manner. For no man can gain the whole world, and if one could, and in the gaining lost his soul, there was, and there would be no profit whatsoever.

We sometimes think the one who is working to save his soul, or the soul of another, is working to the only profit there is in this world.

Dr. J. J. Summerbell in The Christian News Letter recently writes, and truly, "You do not neglect your private business affairs; and yet your private business affairs are of little importance, if the element of your relation to eternity is taken out of them. The money you make to-day will be spent by you or your heirs, and will probably produce no important effect on mankind. But one soul saved, one heart redeemed from guilt and turned to righteousness, may lead to the salvation of thousands of others. And even if it does not, its salvation will make your heavenly life sweeter, and your honor among the angels higher. Your money perishes; but souls redeemed live forever."

Are you considering, day by day, the things that really profit? The things that will not perish, nor wear, nor waste; the things that really have value, worth, profit, for all time and for eternity?

CURRENT COMMENT.

Protecting Prohibition Territory.—Since the States have been voting for prohibition, and some of them adopting it by popular vote, there has been a feeling, quite wide spread, that Congress should protect such States in their expressed desire to abolish the whiskey traffic. In fact we know of nothing today that is doing as much to bring prohibition into disrepute as the "jug trade," the power to ship whiskey from a non-prohibition territory into prohibition territory.

In keeping with this desire and constantly growing sentiment Hon. E. Y. Webb, member from the Ninth North Carolina district has introduced a bill which, if enacted into law, would correct this evil and abolish this injustice. The bill was ordered printed and a copy is before us. It simply prevents the shipment of intoxicating liquors into prohibition territory other than as allowed and controlled by said prohibition State district, or territory.

Such a bill may not pass Congress now, but there is no doubt but that some day such an act will be adopted.

A Cool Head.—Over in Richmond, Va., they are making an effort to suppress the running of automobiles by drivers who are either partially or wholly drunk. New York State has made it a penal offense for one under the influence of liquor to drive a car and Richmond feels need of a similar statute. "An automobile," opines The News Leader, "is sufficiently dangerous to human safety and human life when driven with the utmost care and by a man with a cool head. But there is something monstrous about permitting one of these tremendous machines—several tons of steel and iron—to be hurled through the streets driven by an immense power directed by an individual whose faculties are more or less befuddled by liquor."

With all of which the Charlotte Evening Chronicle agrees, and further cites that there is a man in that town known from New York to Ormond Beach and has the reputation of a dangerous and daring driver; but who has never involved either himself or any one else in an accident and it is all "because he never takes a drink and always has a cool head." And the conclusion that The Chronicle derives holds good in all the interests and enterprises and affairs in this life. The man who befuddles his brain and excites his nerves with strong drink may seem to be the bravest and best man for awhile, and escape for a season without calamity—as many an intoxicated automobilist has—but the real brave and daring, and the ones who are sure to win out and prove safe

in the final,—in any and in all the undertakings of this mortal life—are the "ones who never take a drink and always keep a cool head."

St. John the Divine.—On April 19 an event was celebrated in New York that has caused no little comment, one way and another. On the day named more than four hundred priests, visiting clergy, laity and bishops, of the Episcopal Church, met in sacred conclave, vested in rich robes of Church, and with solemn rites and ceremonies consecrated as much of the Cathedral of St. John the Divine as is ready for service. The papers report it a magnificent and inspiring scene, which, because of its richness, will not soon be forgotten. The church house has now been in building for about twenty years, and it will take a much longer period than that yet to complete it. So far there has been an expenditure of \$3,000,000, and the plan calls for an expenditure of \$10,000,000, and the actual cost may be more than that. "Only the choir, the ambulatory, and two of the seven chapels of the Tongues are complete."

Of course there is criticism of such expenditure on a house of worship of such a kind, especially in a city where there is reeking poverty and squalid misery and untold suffering for want of the actual necessities of life.

But there is another, and it seems to us a greater side of the matter.

It is possible, highly probably in fact, that not a dollar that went into this massive church edifice, or one that will go into it, would have gone for the relief of human misery in New York or elsewhere. Again it is possible that gifts to this church have made the givers more open-hearted and more ready of approach, and so have served to increase rather than diminish the gifts to needed charity.

But better than all these, and outweighing other considerations, is the fact that even in a city and in a civilization where the people seem feverishly bent on pleasure and money getting, this great edifice of polished marble and enduring granite show there is yet left an abiding, an eternal interest in the things of the spirit. Even the great moneyed classes of New York are not all mad at money hoarding, for if they were they would not be giving their millions to erect a house from which no one is to derive private gain or gilded treasure. St. John the Divine at least represents a tribute of men of business to spiritual affairs. And the beauty and solidity of St. John the Divine must remind those who see it and worship there of the beauties and glories of that house not made with hands, eternal and in the heavens.

Hitting the Hand That Helps.—In ninety cases out of a hundred, not to be over exact, when a big hearted man with money, unloosens his purse string, and donates in liberal fashion, a whole host of little souls pour out their criticism galore. You may put it down that when a man gives largely to any matter nine hundred others will be sure to bob up and say how it should have been given otherwise.

If ever there was a case in point we have it here now in this good South. When several months ago Deacon Rockefeller gave a few million to fight hook-worm disease in the South, the critics fairly howled. It was declared in many quarters the Deacon had done this simply to advertise a disease that the South did not have, and to advertise conditions here that do not obtain.

Mr. Rockefeller, however, said never a word. But the work for which he gave a million or so went steadily on. Take, will you, this work here in North Carolina. Dr. Jno. A. Ferrell, Director of the Hookworm Campaign for this State, reports that during the three months of this year ending March 31, physicians of the State report having treated 18,000 cases of hookworm disease. During the past twelve months 200,000 pieces of literature have been sent out over the State, and this was directed, as is the Campaign, not only against hookworm disease, but against uncleanness and unsanitary conditions generally, and against typhoid and many other kindred diseases.

The campaign in a broad sense, is one for better sanitary conditions in the South, an aggressive warfare not against one, but against many diseases. "The success of the campaign," says Wm. C. Glas-son, in the April South Atlantic Quarterly, "must lessen the heavy burden of sickness, bring new vigor to great numbers of people, and accomplish the saving of thousands of lives."

Now, what we want to know is, what have become of these critics who so vigorously assailed and vehemently condemned Mr. Rockefeller for his unwise and unwelcome gift. We think they have become ashamed of themselves, and have dried up. If not, they ought to.

But the self-same thing will occur again. People are as roundly abused for their gifts, almost, as those are who do not give at all. Surely the way of the philanthropist as well as that of the transgressor, is hard.

—Denman Thompson who made famous "The Old Homestead" died at his home in N. H., April 14. This was a "clean show" if there are any, and Thompson had delighted thousands with a wholesome and happy object lesson.

AMONG THE CHURCHES.

Winchester Letter.

Everything is moving nicely with the Winchester work. Our congregations and Sunday-school are keeping up well and improving with the spring weather. The contractors are busy on the building. If the weather is fair, the brick work will be completed and all the rafters be up in two more days and the church will be ready for the roof before this reaches the reader. We want, if possible, to push the work until the house is complete.

To stop or retard the work now would be embarrassing and would hurt our cause, but if we go forward we must have money and **we must have it now.** Dear reader, will you be one to help us to complete the One Thousand List of One Dollar subscriptions within the next ten days by sending us \$1.00? You will not miss it much and it will mean a great deal to us.

The following amounts have been received:

Previously reported	\$3,026.77
Mrs. J. K. Ruebush	\$5.00
Mrs. Virginia Estep	.50
Miss Mattie Estep	.50
J. L. Robinson	1.00
Mrs. W. C. Wampler	1.00
Miss Jessie Wampler	.50
Miss Eula Wampler	.50
Master Ewell J. Argenbright ..	.50
Mrs. Eliza Dunkin	1.00
Dr. W. S. Love	1.00
Thos. P. Graybeal	1.00
I. N. Good	10.00
Gardner B. Hillyard	1.00
T. J. Cooper	5.00
Bently Kern	5.00
Rev. R. L. Williamson	2.00
Rev. S. Q. Helfenstine	1.00
Miss Mary C. Burkholder	1.00
Rent	4.00
Mrs. D. J. Sipe	1.00
Mrs. E. T. Pierce	1.00
J. J. Chrismore	3.00
J. E. Eaton	1.00
John R. Giffin	1.00
Mrs. Isabella Allomong	7.50
Miss Florence Oates	2.00
L. C. Hook	15.60
L. S. Johnson	5.00
Dr. J. A. Richard	1.00
T. W. Russell	2.00
Rev. J. L. Foster	5.00
Ladies' Aid	16.55
Ever Ready Society	1.85

Total 105.00
Material and Labor,

T. J. Orndorff 25.00

Total amount received \$3,156.77

In behalf of the church we want to thank every contributor and pray God's blessings upon them. W. T. Walters.

Winchester, Va.

Wentworth.

On second Sunday, April 9, a District Interdenominational Sunday-school Convention was held with the Wentworth Christian Church, McCullers, N. C. Bro. Geo. M. McCullers was the prime mover and arranged the program for this all-day meeting. The forenoon services consisted of songs rendered by Bro. McCullers and his splendid choir, assisted by visiting vocal teachers and others. Bro. McCullers expected Bro. J. H. Moring, of Morrisville, to be present and assist in the singing. Mrs. Moring has been quite feeble for some while and he was not present. The singing was very fine and added inspiration to the day. Preaching at 11:00 a. m. by the pastor, followed with the sacrament of the Lord's Supper.

About 1:30 p. m., after a splendid dinner we reassembled for song service, addresses by Sunday-school superintendents, teachers, and workers. Bro. J. Milton Banks, who is one of the best Sunday-school teachers I ever saw, taught the day's lesson. And thus ended a Sabbath for which I am glad.

Morrisville.

April the 16th, Miss Lessie Pugh, my organist, at Morrisville, and Bro. J. H. Moring, choir leader, had in readiness a well arranged selection of music for Easter. The subject discussed by the pastor was, The Resurrection. Text, Acts 24:15, "There shall be a resurrection of the dead, both of the just and the unjust."

At the evening service Matt. 5:20 was used: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Emphasizing the fact that scriptural righteousness must be based on repentance, faith and regeneration, otherwise no righteousness can save the soul. Luke (18:11 etc.) gives us a parable of Christ indicating the Pharisees' code of morals which was both negative and positive. It consisted in, (a) not like other men, i. e., (1) extortioners, (2) unjust, (3) adulterers, (b), (1) fasted twice per week, (2) gave tithes of all that he possessed. And yet Christ Himself declares this code would not give the Pharisee admission into the kingdom of heaven.

Matthew 23:23 gives us Christ's statement to the Pharisees as regards their righteousness. For ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the others undone."

For the righteousness that will save the soul consists in first, internal righteousness, i. e., repentance, faith and regeneration and second, external good works.

Truly there is an intimate relationship between the fundamental doctrines of Repentance, Faith and Regeneration, and that of righteousness. However there is a break between the former three and the latter one, but the last cannot be without the former three.

J. W. Patton.

Bethel.

We hold our second business meeting Saturday before the 1st Sunday in May and Communion on Sunday. We have memorial services 1st Sunday in June.

Center Grove.

We hold our second business meeting Saturday before the 2nd Sunday in May and Communion and memorial services on Sunday.

Mt. Zion.

Mt. Zion holds her second business meeting Saturday before the 4th Sunday in May. Communion and memorial services on Sunday.

T. W. Stroud.

New Elam.

I was at New Elam, Chatham Co., N. C., a recent Sunday in the interest of the Chapel Hill church. I was received in the spirit of Christian kindness and sympathy, both by the pastor, Rev. G. R. Underwood, and congregation. You may listen out for New Elam to do the wise thing for the Chapel Hill work.

I heard many complimentary things said about the pastor.

It was a great pleasure to me to worship with this church. It is the second church I ever took charge of as pastor. But most of those to whom I preached then have gone to the spirit land. The church seems to be in good shape. The congregation and Sunday school both good, being about one hundred present in the Sunday school.

W. G. Clements.

CONCERT OF PRAYER FOR MAY.

By Rev. Emily K. Bishop, Dayton, O.

Topic: The Jubilee of Missions.

THE JUBILEE HYMN.

"The women that publish the tidings are a great host." Ps. 68:11, R. V.

Written for the Woman's Foreign Missionary Jubilee, by E. M. H. ..

Tune—Battle Hymn of the Republic.

"Have your eyes beheld the vision of this grand and mighty host

Whom prophets long foretold should rise to save the lost?

Have caught the inspiration? Make it yours at any cost!

This glorious Jubilee;

Chorus:

Glory! Glory! spread the tidings!

Glory! Glory! spread the tidings!

Glory! Glory! spread the tidings!

And crown this Jubilee!

When first the Orient cry was heard some fifty years ago

Our loyal women good and true said, Who will send or go?

To this pitying cry of helpless ones, we never will say no,

And hence this Jubilee.

Chorus.

So the gifts at once were coming, 'twas the silver and the gold;

But the gift of mother's daughters, Oh! that never can be told,

'Twas love that prompted it, God would His love unfold,

It made this Jubilee.

Chorus.

Oh! women come and help us, there are millions yet to hear

The blessed Gospel messages of faith and hope and cheer.

Forget the little selfishness, let love enlarge your sphere,

Make this your Jubilee."

Chorus.

Motto—"A Jubilee shall that fifth year be unto you; it shall be holy unto you; ye shall not therefore oppress one another, but thou shalt fear thy God; for I am the Lord your God." Lev. 25:11, 17.

Topics for Prayers.

"All things what soever ye pray and ask for, believe that ye receive them, and ye shall have them." "Have faith in God," Mark 11:22, 24.

Thanksgiving for the progress made during these fifty years and for the marvelous manifestation of the power of the Holy Spirit in the national and local Woman's Jubilee Conferences now being held, and for the accruing enthusiasm and prospective increase of money for missions.

Pray for the uninformed of, or indifferent to missions, that they through this Jubilee may get a vision of the great commission as God sees it, and give themselves freely to the work for missions abroad and at home.

Pray for the singleness of purpose, that the sole reliance may be on the Holy Spirit, the sole aim that God may receive all glory in all things and all ways.

Pray for our missionaries in every field.

Bible Reading.

(This Bible Reading, which is exceedingly appropriate for a Woman's Missionary Echo Jubilee, is selected from the plans for lessons in the Mission Study Book, "Western Women in Eastern Lands.")

Ezekiel's Vision of the Healing Waters (Ezekiel 47:1-12) shows:

The source—from the temple of God;

The small beginning—a tiny trickle;

The amazing growth—waters to swim in;

The life-giving power—everything liveth wherever the water cometh.

A wonderful picture of the Gospel in the heart of the world.

Sing, "There's a fullness in God's mercy." Christian Hymnary, 182.

Hymns.

"All Hail the Power of Jesus Name,"

"The Son of God Goes Forth to War,"

"Woman's Foreign Mission Jubilee."

(Sing the last one twice during the meeting.)

Suggestive Program.

For the missionary meeting this month every society can hold a Foreign Mission Echo Jubilee, in which should be emphasized our own "Silver Anniversary."

Not all our societies have had the good fortune to be represental in one of the national or district jubilees; still, every society has some women who have familiarized themselves with some of the leading features of those meeting.

The "Woman's Number," January, 1911, of the Christian Missionary contains valuable data for this program, especially the articles by Mrs. Alice V. Merrill and Mrs. Lula Helfenstein. Also for our own "Silver Anniversary."

A Unique Feature

of such a Jubilee could be, an arch with fifty lighted candles. Each would represent one year of Woman's organized Foreign Mission work. A brilliant light in the keystone of the arch, which should represent Jesus illuminating the world through these organizel agencies.

Sing—"The whole world was lost in the darkness of sin, T he light of the world is Jesus." Gospel Hymns 41.

It will be well also to have a banquet (which need not be elaborate) to be followed by missioary toasts.

Secure as large an attendance as possible. Two or three contiguous societies could unite in the jubilee.

Solicit members to the society.

This being the twenty-fifth anniversary of the Woman's Board for Foreign Missions, "The Silver Jubilee," the Board has announced a "Silver Anniversary Fund," for a building for our Girl's School in Utsunomia, Japan. Secure pledges for this fund. Also the Woman's Board for Home Missions ask for persons to become life members of the Home Board by the payment of ten dollars; this fund is for our Chinese and Syrian Mission, Boston, Mass.

(These should be personal pledges, as the Society funds are greatly needed for the general lines of the work.)

Early in the arrangements send to the Literature Superintendent, Emily K. Bish-

op, Dayton, O., for tracts, Our Vision, Aim and Plan," and pledge cards and life membership cards. (Accompany the order with at least ten cents.)

Watchword.—"The Close of the Jubilee, the Beginning of the Campaign."

"Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

A SHORT SERMON ON LOVE.

The following short sermon on love, selected and translated from the French by Van Hermit, is worthy of a most careful and prayerful study on the part of every Christian.

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"If you cannot bear with your brother, how will your brother bear with you?

"It is written of the Son of Mary, that 'having loved His own which were in the world, He loved them unto the end.

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living and the more it pours itself out the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also! Love will restore all to you.

"Verily I say unto you, the heart of a man that loves is a paradise on earth. He has God within him, for God is love!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!

"You say that you love, and yet many of your brothers are in want of bread to sustain their life, in want of clothes to cover their naked limbs, in want of a roof to shelter themselves, in want of a handful of straw to sleep on, whilst you have all things in abundance."—Pittsburg Christian Advocate.

Obedience.

If thou obey

In every little thing today,

Blessed art thou—thou shalt be blest.

Thy heart shall find a settled rest.

NOTES AND PERSONALS.

—Rev. A. C. Dixon, formerly of Shelby, N. C., and more recently of Chicago, has accepted a call to the Metropolitan Tabernacle, London, this being the pulpit made famous by the ministry of the great Chas. Haddon Spurgeon.

—The Christian News Letter, Flora, Ill., published in the interest of the Christian Church in Illinois, by Rev. R. J. Ellis, editor and publisher, is on our desk and contains good, sound reading. We wish for the News Letter all success and usefulness.

—If any church wishes the new and revised Christian Hymnary orders will be filled from the Christian Sun office. For its size and quality this is the cheapest hymn book we know; 50 cts. the copy plus freight or express, or 75 cts. the copy by mail.

—Sister N. P. Clements, Zuni, Va., wrote of the Life of Rev. James O'Kelly, by W. E. McClenny, as follows: 'The book was duly received and I am delighted with it. I did not stop reading it till I had finished it. I hope every member of our Church will buy a copy and read it.' And this is worth while, for it is a helpful history.

—Dr. P. H. Fleming, of Burlington, delivered a lecture at Elon College last Thursday evening on "The Influence of Books" that was much enjoyed. The language was chaste, the thought was elevating, and the authors and books referred to were wholesome and inspiring. Such a lecture before students has great value, and counts.

—Our Raleigh church is enjoying a season of good things this week. Rev. R. V. Miller, an evangelist of plainness and power, is assisting Pastor L. F. Johnson. Mr. Charles N. Butler and wife are leading the song and Mrs. Butler's sister, Miss Anderson, is accompanist. These are not only proficient in their work; they are artists of high attainment and it is glorious to sit under the inspiration of their gospel songs.

—Gladstone Dowie, son of the late John Alexander Dowie, founder of Zion City and "The Christian Catholic Church," says now that his father was "mentally incompetent for a period of nine years previous to his decease." Dowie was a certainly a very active man and had wonderful drawing power and a marvelous influence over men; but fanaticism and self-glorification swept him off his feet, and made him forget God.

—Mrs. Dr. J. G. Holland, Holland, Va., who represented her school at the recent session of the Young People's Convention and made a pledge for her Sunday school for the Convention call did as the wise

ones ever do who make a pledge in behalf of a class, namely, presented the matter the next Sunday after getting home, and secured \$5.00 which has been received and turned into the treasury. This is the kind of business in Church and Sunday school work that counts and is worth while.

—We are pleased to learn that our good Brother W. T. Young, Youngsville, N. C., who has been in quite feeble health for some time is improving. Bro. Young has a wide circle of friends who have been anxious and prayerful for his recovery. There is no more loyal member in all our communion, and no more faithful and zealous Christian man in all our acquaintance that Bro. Young, and our hearts are glad to learn of his improvement in health. We sincerely trust that he may soon be restored to his accustomed health and strength.

—"I like The Sun's new face; and I like the paper more and more as the years go by," sends dear Dr. D. E. Millard from Portland, Mich. Thank you, very, very much, Doctor, and may you add many more years to your life of service and good cheer to other. Barriers break as years pass, and good will appears where once there was envying and strife. The Jewish Rabbi's Association sent greeting and congratulations "to its Christian brethren on the dedication of the Cathedral of St. John the Divine," an Episcopal Church, April 19. Jews calling Episcopalians "Christian brethren" measures somewhat. And the rabbis said all that prevented their presence was the synchronism of the Passover service.

—Rev. W. F. Walters writes April 29th, of the Winchester, Va., Church building, "The work is being pushed rapidly. Over half of the roof is on, and in three or four more days it will be enclosed. The undertaking here is large, considering our strength, but through the help of the Lord we expect to pull through. I congratulate you on the new dress for The Sun. You are giving us a good paper and deserve the loyal patronage of all our people." For which good word we are grateful. Bro. Walters is doing a great and worthy work at Winchester and a few dollars cannot be given now to a worthier and more deserving cause, by any Sun reader having it to spare, than to the church building fund at Winchester, Va.

—The Sun's editor had the privilege of preaching at the eleven o'clock service for Pastor J. O. Cox at Durham last Sunday. The day was quite inclement, but there was a good congregation of the loyal and faithful present. Bro. Cox's people are hopeful and happy and are pressing forward in their great and good work. Pas-

tor Cox is leading the way and the work prospers. Pastor and congregation have undertaken to raise \$1,000. on their church debt in ten weeks. Four weeks of the ten have passed and even now all are hopeful, with good grounds of reason, that the great task will be completed within the time set. A pastor and people less courageous would not have undertaken so much within so short a period; but it takes brave hearts and faithful souls to show us how great results are brought about. The work at Durham prospers and it was indeed a pleasure to worship there.

—Prof. S. M. Smith, Director of Education in the Naval Y. M. C. A., Norfolk, writes of our recent book on Teacher-Training:

Vol. I, No. II of "Preparing the Teacher," it seems to me, completes a course of training for Sunday School teachers equal to the best, and better than a great many that are on the market.

In my experience in Sunday School work during the past ten years, I have had occasion to examine all the leading Teacher Training Courses put out by the different denominations, and I am convinced that ours is as good as any.

I appreciate what has been included in the way of a history of our own church. The next ten years will show a decided improvement in our Sunday School work generally, if our teachers can be induced to take this course of training."

—Here is a line so much to the point that its printing will, we trust, be pondered. It is from Dr. T. Edwin Baird, Norfolk,

"I am really ashamed that you had to notify me of the expiration of my subscription to the Sun. This should have had my attention promptly on April 1st, but on account of the busy rush of life—especially in my profession, I had overlooked it. Please find herein my check of \$1.50 for a renewal of my subscription to The Sun for another year. I am glad to note some changes in The Sun of late which, in my judgment, add materially to its beauty and attractiveness.

"For about twenty-five years I have been an individual subscriber to The Sun; long before I had access to its pages through my parental home. I shall endeavor to stand faithfully by it, because it is my church paper; to be loyal to my denomination or church, I must take my church paper as long as I live. May 'The Sun' live long and continue to be a blessing to our Church, both individually and collectively, is my humble prayer."

—The rebels in the Mexican troubles, estimated at from 5,000 to 15,000, have destroyed a vast amount of property, but few lives have been lost. Peace is promised at an early date.

SUFFOLK LETTER.

The Easter services in the Suffolk Christian Church were as good this year as any year through the many years they have been observed. The church was crowded to its utmost capacity both morning and night. The church had been artistically decorated by the ladies with palms, ferns, geraniums, and Easter lilies. Ten canaries rendered birdsongs among the flowers. Little children sang, recited, and added their artless help to the exercises. The Junior choir of thirty voices increased the praises. The church choir and Miss Ethel Nicholson of Norfolk with her violin filled out the day at the evening service. The day was bright, the congregation seemed happy and worshipped, and the house of the Lord was full of the glory of the Lord.

The cash offering was \$808.63 in response to a call for \$800.00 for Conference call upon this church. We now have our Conference money in Bank and can turn to other work for the Master. I do not know how other pastors feel, but I never feel easy till I get the Conference money. It weighs on my mind till I get all the Conference asks of the church I have in charge. The current expenses I leave to the church. The Conference calls and special offerings I look after myself. For Conference money I use the following method: I have two classes of envelopes printed; one for the church members with the items and sums called for by the Conference from the church; i. e., Home Missions, Foreign Missions, Education, etc. The smaller envelopes for the Sunday School members, and a large clasp envelope for each class. I send the envelopes, one to each member, with name already written on it. If there are five members in a family members of the Church I send an envelope to each member, but mail the five in one so as to save expense. If the member lives out of town I enclose a stamped envelope addressed to myself. These are all mailed out in time to reach the members so that they can respond by Easter. On the back of the Easter envelope I print a circular letter explaining the matter to the members.

I distribute the envelopes for the Sunday school to the Teachers the Sunday before Easter and request the teachers to see that each scholar makes a contribution and that the name and donation are written plainly on the envelope. I offer a prayer as I write the names on the Church envelopes that our Father will see that the people do their duty. They do not all give, but many do. More than seven hundred envelopes came in and more than eight hundred dollars. In a small

church I would deliver envelopes to the members in person to save postage and to explain in person the offering.

Our revival meeting will begin on the second Sunday in May. Charles Underwood Butler and wife will be with us to conduct the gospel singing. Their reputation is so good that we are looking forward to a great meeting. The meeting will last fifteen days if not longer. The Butlers are now assisting Rev. L. F. Johnson in a meeting in Raleigh. We have had some great revival meetings in this church: in 1866, 1888, 1905, and then two union meetings in 1908 and 1909. These great meetings have added members and spiritual life to the church. The 1866 meeting was conducted by Pastor W. B. Wellons, D. D.; 1888, by Rev. C. J. Jones, D. D.; in 1905, by the pastor; 1908 and 1909 by Browne and Curry.

We do not have annual protracted meetings in this church, though in many churches that is a very good plan. It is much more difficult to hold a meeting in the city than in the country, because in the country the neighborhood gives the week to the meeting; in the city business goes on in the regular way and the mind is taken away from the meeting between services. The physical conveniences are better in the city, but the hindrances are greater. But I suppose when all the conditions are taken into the equation the average is about the same.

W. W. Staley.

NORFOLK LETTER.

When the Third Christian Church was organized, it was thought by those directing the movement, to be desirable to get some lots well located and in a good section of the city. To do this, made it expensive. The small number of people interested, directly, seemed to make it impossible for us to pay all for the lots and build the house at that time. So we raised the money and paid for the building before we organized the church.

Borrowed some money to make a payment on our lots and had one payment of \$1,000, deferred four years. This payment fell due May 1st. So about two months ago we began a campaign to raise the amount by that time. Some were fearful and thought we had undertaken too much, but I had great faith and confidence in the little band that I have found so faithful and tried in the years we've been together. Less than one month ago I asked our Sunday school to raise \$100, and the Ladies' Aid Society was asked to raise \$100. We thought we would figure up Sunday and see how much more we had to raise, supposing it would be

about \$100. But when the figures were gotten together it was found that the Sunday School had raised \$140, and the Ladies' Aid Society, \$120. So it developed on a final count that we had the \$1,000 raised and about \$15.00 over which will be applied on the interest. We feel very grateful for the ready response to our appeal. It has been the policy of the church to have no fairs, suppers, socials and festivals for raising money, and this is our first appeal outside of our own congregation for any assistance. We now have most of the money in hand and expect to have the remainder in by the 1st when we expect to take up the note for \$1,000, and have a public service at which time we will have a note burning. The prediction has already been made that we will burn the last one a year hence.

Rev. A. M. Hanson and P. C. Barrett will represent the Sunday school at the State Sunday school Association at Richmond this week.

At 7:30 a Y. P. S. of C. E. was organized with the following officers: J. Cleveland Barrett, Pres; Pressley Barrett, Vice Pres.; Miss Essie Houchins, Rec. Sec.; Miss Fannie Holland, Cor. Sec. and Miss Ethel White, Treas. With the chairmen of the usual committees. We are hoping for good things from this society.

The Society at the Memorial Temple is doing a good work. They took in 5 new members yesterday evening at their meeting.

Bro. Howsare, of the Temple, assisted Bro. Harrell of Portsmouth in a meeting last week. Good audiences are reported with a good meeting in progress. Five have united with the Church so far. They will continue this week. Bro. Harrell filled Bro. Howsare's pulpit Sunday night.

J. W. Manning.

—The House of Representatives at Washington, April 13, voted 296 to 16 in favor of a Constitutional amendment for the direct election of United States senators by the people.

—James A. Patten, the Chicago "wheat king," is following Mr. Carnegie in the matter of giving away his millions while living. In the last six months Mr. Patten has given away \$2,000,000 to various charities.

—Dr. Edward Thompson, of Fort Worth, Tex., general manager of the Sunday League of America, predicts that within six months from now there will not be an open post-office on Sunday anywhere in the United States. Dr. Thompson is the father of Sunday post office closing, and though the movement began one year ago he has had the satisfaction of seeing about one hundred cities adopt it.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

CHRISTIAN ENDEAVOR PLEDGE.

A great many people object to Christian Endeavor because they have to promise to do certain things. "I don't believe in making pledges," they say. How is it, then, that they can believe in marriage, or in joining the church, or in signing checks? Are not all these promises to do something, pledges? To be consistent, those objecting to the Christian Endeavor Pledge, ought to object to these kinds of pledge and to the other innumerable forms of pledge, without which modern life would be impossible.

But let us approach this matter from another standpoint. What does the word pledge signify in the Christian Endeavor Society? It is not a **promise that we will do something, but a promise in which we trust to the Lord Jesus Christ for strength to do something.** So it should more properly be called a covenant because it is an agreement between the maker and Christ by His help to do His will. Surely there can be no objection to a covenant with God! The whole Bible is full of covenants—all of us occupy covenant relation to God and to the plan of salvation. When we recall that the promise is made not to the Society, but to Christ, we see that no Christian can consistently oppose it.

Further, what does this pledge, this covenant, embrace? It stands for daily prayer, for daily Bible reading, for active attendance on and participation in every Christian Endeavor prayer-meeting, and for the loyal support of the Church, especially by attendance on all her regular Sunday and mid-week services. Does the Church not need these things? Do young Christians not need them? Would the religious life not be better developed where these things are in practice? "But we don't want to promise that we will do these things. We are afraid we will get in a condition or position at sometime, in which it will not be convenient or even possible to do them," objects some one. Let such an one remember that the covenant is not absolute, but conditional, first in that we trust to Christ for strength and secondly in that we only obligate ourselves to perform the duties specified unless hindered by some cause which we can conscientiously give to our Lord and Master. Experience has plainly taught that the Christian Endeavor Covenant is a great source of strength on the part of those who have made it.

Again, there is no final, hide-bound form for the pledge or covenant. Every Society can write its own pledge. The United Society has found four forms in general use. These are printed below, but a Society may adopt a pledge all its own. It ought not, however, to make it so easy that it will amount to nothing nor yet so strict that it cannot be kept by those of the members who honestly try. Christian Endeavor is flexible and even in its pledge is adaptable to local conditions. But it cannot thrive without its pledge, its covenant with Christ.

Suggested forms of pledge.

Form 1.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member, I promise to be true to all my duties, to be present at, and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society.

Form 2.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Form 3.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take part in the meetings and other activities of this Society. I will seek to bring others to Christ, to give as I can for the spread of the Kingdom, to advance my

country's welfare and promote the Christian brotherhood of man. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

Form 4.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this Society. These things will I do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

A NEW DEPARTURE.

Below will be found a statement of receipts from the Treasurer of the Young People's General Convention, Rev. L. I. Cox. This statement makes a new departure in the financial handling of the Convention. Brother Cox will publish in The Sun all moneys received, so that all who contribute may be known and the Church at large may know the financial condition at any time and the support which the Convention is receiving at the hands of our people.

With Treasurer Cox.

Bal. in hands of Treas. last report,	\$43.64
To cash, N. C. & Va. Y. P. Con., ..	7.50
To basket col. at Y. P. Gen. Con., ..	7.89
To Cash Pleasant Ridge S. S.,	.72
To pledge, L. W. Fogleman,	1.00
To pl. Elon Col. Jr. C. E. Soc.,	2.50
To pl., Mrs. Dr. J. G. Holland,	2.00
To pl. Dr. W. C. Wicker,	5.00
To pl., Prof. W. A. Harper,	10.00
To pl., Rev. L. I. Cox,	5.00
To cash, Suffolk, Va. C. E. Soc., ..	7.00
To pl. Mrs. W. L. Smith,	2.00

Total, \$94.25

REPORT ON THE INTERNATIONAL READING CIRCLE.

Relative to the I. R. C. work, I regret to report but little. This movement has been sidetracked and left there. It has been pushed about on the switches but we have never got it out on the main line to send it home. The International Committee has not yet developed it. They have given a long list of books from which to select the course (see Teacher Training leaflet No. 11, 1810) but they're not pushing it now, not because of the lack of merit, but because of other things of more vital interest completely taking their time. Dr. McElfresh has advised me several times that they would soon be getting out literature for distribution that would succinctly set forth the work. But as yet it has not appeared.

I believe this reading course is the best thing offered to those who are too busy to take the regular Teacher Training Course. And even for those it is a most exceedingly helpful course. It is also practicable for those who feel themselves incompetent to take a regular Teacher Training course with the view of passing upon it. The books are prescribed and all that is required is a careful reading and the answers to the following questions:

When did you begin the year's reading?

When did you complete it?

State approximately the number of hours spent in the year's reading.

What in the year's reading has helped you most?

None of these questions will embarrass anyone and yet the answers to them will signify the amount of reading done and the intelligence the applicant may have of what has been read. I heartily commend this course to the people and along with Teacher Training shall take every advantage to introduce and establish it.

H. E. Rountree, Teacher Training and I. R. C. Supt. for Va.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, MAY 14, 1911.

Making Pledges.—The Universal Duty of Making Pledges, Ps. 61:5-8. (Led by the Lookout Committee.)

Some Thoughts on the Scripture Lesson. (Supplied by Rev. E. A. Watkins.)

Verse 5. Our pledge is primarily a vow made to God. It certainly is no less sacred than other promises. We are quite exact in fulfilling our promises to our fellows, ought we not give much more emphasis to a vow made to our Maker. We need have a care lest we be found untrue and unfaithful to our sacred word, which should be as binding upon us as the most sacred duty and obligation of life.

Verse 6. At the very basis of pledge-making and pledge-keeping is the law of fidelity to one's best self. "Be true to thyself and as the night follows the day, thou canst not be false to any man," is another way of saying that if we are true to our promises, pledges and vows, we are assured of a much longer life and length of days than could possibly come to us, if we disobey this fundamental law of our being. Disobedience to God's law shortens our days. The true life, in all of its relations, has the promise of length of days and a long useful pilgrimage.

Verse 7. "He shall abide before God." The man who is true to himself, and thus true to his fellows and his Maker is so intimately in touch and "in tune with the Infinite," that he is able to "dwell in the secret place of the Most High." God walks in the very presence of the

man, who makes his pledge of service and then faithfully pays his vow and keeps his word. There is nothing in heaven too good for those who keep faith with God.

Verse 8. We need to remember that God has been faithful and true in performing his promises toward us. "He is not slack in his promises." Wherever and whenever He has had a chance to "Make Good" with us He has done it. Human experience bears testimony to this fact. Now this makes it the more binding upon our part, that we be just as faithful in living our pledges. Pledges unkept dishonor God and do us a moral injury. Furthermore, pledge-keeping should not be considered as a burden or difficult, or we lose its value. The spirit of our pledge is the spirit of praise and gladness. If we keep it merely as a sense of duty and not from a sense of privilege it is not really kept at all.

Helpful suggestions for the Meeting.

There is no magical power in the Christian Endeavor pledge, by which a person is made a better Christian in signing his name to it. It must be kept, if it is to be of any value to us. Only when it is faithfully kept, kept in the spirit of the pledge itself, will it be of any value to us.

The spirit in which we sign the pledge, determines largely our ability to perform it. There is a principle in life that always holds good, viz. that the strength of the resolution determines our ability to carry it out in action. If, when we sign the pledge we put a good strong resolution into the act, that we will move heaven and earth rather than break it, we will have no trouble in keeping it.

It is of considerable importance that we have certain standards by which to measure our lives. We do this in every other department of our life. We cannot get along without it. How much more necess-

ary that we have definite standards of action and service in the realm of morals and religion. One of the elements of Christian Endeavor success has been in its rigid adherence to definite standards. The pledge has been called the heart of the Christian Endeavor Society.

The great philanthropist, John Oberlin, when nineteen years old made this vow: "In the name of the Lord of hosts, I resign all other masters, who have heretofore ruled over me; the world's joys, to which I gave myself; the desires of the flesh, which dwelt in me. I resign every transient thing that God may be my all in all. To Thee I devote all I am and have, the powers of my soul, the members of my body, my time, and my possessions. The Lord's name be to me an eternal witness that I have offered this vow." His life proved that he kept it.

"Mercy" from God, and "truth" within ourselves are the fundamentals of all vows: "mercy" to favor our striving to be true, and "truth" that merits His mercy. These two quite common essentials are within reach of us all, and it is

"Better to vow and climb,

And never reach the goal,

Than to drift along with time,

An aimless, worthless soul.

Aye, better to vow and fall,

Or sow, though the yield be small,
Than to throw away day after day

And never vow at all."

Questions for Two-Minute Talks.

Why are pledges necessary in life?

What is to be done if we break our pledge?

How can we keep our pledge fresh in our thoughts?

What do you understand by "Making a vow unto the Lord?"

Name some persons in the Old Testa-

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ment who made vows unto the Lord.

Name some in the New Testament.

What is the value of a vow?

For Next Week:

M., May 15. Advancement by Toil. Matt. 25:14-29.

T., May 16. Secret of growth. I Kings 4: 29.

W., May 17. Promise of enlargement. Isa. 54:1-6.

T., May 18. Growth through service. Gen. 39:2-6.

F., May 19. God gives increase. I Cor. 3: 6-9.

S., May 20. How Moses grew. Heb. 3: 1-5.

Sun., May 21. Topic—Growing into Larger Work. Mark 4: 26-32. Union meet- ing with the Juniors and Intermediates.

PRIMARY WORK IN CITY SUNDAY SCHOOLS.

By Mrs. J. L. Foster.

Prof. Harper said in one of his recent interesting editorials in the Christian Sun that "Uncle Wellons is an active member of this Convention, and so it is not a children's affair." I am sure he did not mean to lessen the value of the children's part of this program, but that we as Sunday school workers must not be content, as children are with their little tin horns and dolls, and little desires (all good in the past); but strive to be up-to-date—progressive; to desire great things for our work and be able by the help of God, to accomplish what we seek to do.

The motto of this Convention is a Christian Endeavor Society in every church, Teacher-Training and Organized Classes in each Sunday school. The whole world is waking from sleep along this line, beginning to realize the great importance of this systematic work. In a recent editorial in the London Times, the English critic says, "O for a more systematic organization and method in our Sunday Schools, some form of guidance or actual training for the teachers; engagement of paid professional teachers in place of volunteers who, for all their excellent intentions, are incompetent; some sort of inspection and examination; proper recognition of a pupil's proficiency or a teacher's efficiency."

I suppose Organized Classes refers more directly to the adult work, so I would love to add to our motto—A more thoroughly organized and equipped Primary Department, be it in country, town or city. A Sunday school without this well equipped work is like a home where no merry prattle nor patter of tiny feet are heard—simply incomplete. It is too bad that in such delightful work as leading little children to Christ, people have to be kept from doing their best because of incom-

plete organization, when they could be so very useful if matters were different, so, I say by all means, add this to the motto of this Young People's Convention.

While the country Sunday School struggles with her problems, the city school is doing like it, only in a manner peculiarly her own. Among these problems are, first, a shifting population, which makes much labor in keeping records straight, and requires that every thing be kept at white heat, that the stroke may be given at the proper time to mould the little lives ere the opportunity be lost; second, the constant effort necessary to supply teachers; third, competition of other Sunday Schools, which may have more physical attraction than our own. Sometimes a child's name may be on two or three rolls, especially at Christmas times. Then, the indifference of parents, especially those of foreign birth, who seek to shift to the Sunday school their responsibilities in the religious education of their children is a problem. In the country the church and Sunday school is the one social center of the week; in the city, there are many such centers to attract and divert the interest of the scholars. There is, however, a movement and glow in city work which the country does not give. The moving population of the cities is a problem but it is a glorious opportunity for, only as we grasp this opportunity with eagerness, only as we feel intensely that the child is the key to the future, the key to the home, can we hope to make this work successful. The opportunity is ours only for a minute; the child with us, then gone; with what results God only knows.

All kinds of children are gathered into our city Sunday-schools. The rich and the poor, the educated and the ignorant, from the home of the drunkard and the home that honors Christ. The dirty boy and the well-dressed child sit side by side. Our aim must be to capture the child and the home for Christ. One God ruleth over all and we are to sound the key note of this varied matter and bring it to the one Book, the one Master, even Christ.

The opportunities for doing good in the schools where money is not one of the great problems, are almost unlimited, but, as money is a problem in most schools of this Convention, we shall try to suggest some ideal plans for the average city school.

Primary work proper includes the babies and children until they are eight years old. The Cradle Roll Department is one of the sweetest of all the school. Its motto is "The Golden Now;" its object—to bring the spirit of our Sunday school

into the lives of the babies of our Cradle Roll; to strengthen the bonds of sympathy and friendship; to make mother's work lighter, the baby's life happier, and its future larger and to give helpful direction to all efforts in the interest of baby.

As a rule the child under four is not satisfied to come into the regular Sunday school work, but should be come a member as early as possible and if he is brought on an occasional visit, he will soon get acquainted, enter a class and not be afraid when the time comes to join the beginner's class. This is really the most satisfactory work of all the school. In the city, visiting is easy and the faithful superintendent calls in time of sickness or death, at Christmas, sends little gifts to the babies, if only a card, and thus by the reaction of her efforts finds a feast to her soul. Happy indeed must be the superintendent of such primary work for she gets hold of the home as no other Department can, this being the most sensitive point in the mother's life. She who can influence the mother to bring back the neglected family worship, the daily Bible reading and prayer for baby's sake. In her efforts for baby she gets sometimes both father and mother.

Now comes the Beginners Department, taking in the children of four and five years. Separate rooms should be had if possible for the beginners and the main Primary Departments. If this is impossible, I am sure the one room which is absolutely necessary can be curtailed so as to have the two separated in time of lesson.

Here comes the real work. Mistakes now will tell in after life and Oh! to find the right person who will undertake this work for Christ! A woman and mother is almost invariably selected, if the right kind can be found, for

"Tis written that God made the women to help where he couldn't trust man; That He needed their goodness and patience to finish His wonderful plan."

And "God sought to give the sweetest thing

In His almighty power

To earth; and deeply pondering

What should it be, one hour

In fondest joy and love of heart

Outweighing every other

He moved the gates of heaven apart

And gave to earth a Mother."

I do not say that a man, or a woman who is not a mother, cannot be successful as a teacher of little children. Often young girls make the best kind of teachers, but, as the artist Millett once said, "When I paint a Mother, I don't try to do anything but paint the love in her face;" so he or she, whoever it may be,

must have the mother love in their heart that shines in the face for these dear little ones under her care. If one can be found that has these motherly instincts, combined with firmness, patience and tact, she it is who will know what to do with these four and five year old tots.

This Beginners work is in the reach of the average school in every town for by the co-operation of the Cradle Roll and Primary Supts. visiting the children is made easy work, and enough children gathered for a beginning which if properly managed, will soon grow to be the next most satisfactory work of the school. We want a room for the little folks with a flood of sunshine in it and chairs to keep their tiny feet from dangling. These city children can meet often with their teacher and help to make lots of pretty and in expensive decorations which delight their baby hearts and make them feel that this room is their very own.

Where money is not such a great item, this little room can be furnished beautifully at a cost as follows: carpet (which is necessary to relieve the noise of little feet) and curtains, \$10.00; chairs, \$5.00 a dozen; table, \$5.00; blackboards (small ones) \$3.00, large ones, \$14.00; with an outfit of animals, scenery, letters, etc., good colored crayons, 10 cents a dozen; a birthday bank for \$1.00; a box with lock and key that supplies may be kept in safely, about \$3.00. A piano or organ is almost a necessity. By all means have some musical instrument, if nothing but a triangle or auto harp with which to keep time.

At an expense of \$18.84, this Department can be furnished with all necessary lesson papers, sand cards, sand boards (that is such a delight to the tots for they can here build cities, plant trees, and take their first lessons in Bible geography); birthday cards; Cradle Roll certificates, etc., all that they need for a whole year. All these furnishings can be cut down to suit the average school, even the limited school for always the way is found where the will is strong enough.

You say, that is a lot of money and strength to use for these small children alone. What is the use to separate them from those who are a little older? Why because no teacher can give a lesson that would be equally adapted to such varying ages. In our own homes we notice that some things that will interest our four-year old boy does not in the least interest his seven-year old sister. The story that would appeal to her is a little more than he can comprehend. A story, that of the Resurrection of Christ, made interesting to her age alone carries to her mind the idea "Christ arose from the

dead;" her small brother says, "God rose up from his deadness." He knows in a way but kindergarten methods and more simply told stories are due these children that they may get clearer ideas of God, Jesus, and His precious Word. This may not be a practical idea for country Schools but the average city school can certainly have some kind of Beginners Department. The three essentials are the room, the teacher and the children.

The Primary Department cares for the children from 6 to 8 years of age and here we find the "busy bees" the "perpetual motion kind," the little feet and hands that must always be doing something; so happy is the teacher who can find plenty of work for them to do. Froebel teaches that "lessons through and by work are far the most impressive and intelligible." One little boy, when told to sit down and be good was heard to remark, "Well, can't I run around and be good just as well?" Children who are kept busy doing do not have to be told what not to do.

The Class room for these children should be very much like that of the Beginners; sunny and airy—pictures and flowers and breathing the air of reverence. They should never be allowed to frolic and play here before the opening for such a room cannot be turned instantly into a place of worship. Too much stress cannot be laid upon the music of this Department for as every one knows it has very great power to influence little children so it must be carefully chosen. Not altogether would we choose the bright and catchy kind, but many of the sweet old hymns are simple and childlike enough for the dear voices to be trained to sing.

A good idea would be to have folding doors between the Beginners and Primary Department that they may have their opening exercises such as Cradle Roll Day when the babies are invited to bring their mothers to S. S. to celebrate their birthdays or, when we have a special visitor who wishes to speak to both classes. Chairs should always be provided for any mother who has time and is interested enough to come and see how her children are being taught.

Many parents, once faithful to S. S. but now have lost interest are thus awakened to a sense of their duty and induced to come back and take an active stand for Christ and the Church.

A piano, two small tables, one for Supt. and one for Sect., cupboard, or museum to hold specimens of children's work, in plasticine or cut out figures, blackboard, colored crayons and trays and kindergarten blocks can all be used to

great advantage when lesson story is told and illustrated. Committees from this department can be chosen to take flowers and some of their little plasticine articles to children's hospitals. A loving Supt. can think of countless ways in which the busy hands and feet can work outside of the S. S. hour, thus teaching lessons by actual service that will never be forgotten. Scrap book and pressed flowers found in woods and parks while taking walks or picnic excursions with their parents or teacher would also help to while away many an hour tedious to the little convalescing child in a neighbor's home, be it cottage or mansion.

It would be impossible in this short time to give all the possibilities for good of the City Primary Classes. Two very valuable little books, "The Beginner's Department" by Angelina W. Wray and "The Primary Department" by Ethel J. Archibald, published by the "Times," Handbooks for S. S. Workers, priced 50 cents each will be of untold value to all primary workers; also a little paper called the "Golden Now" published monthly by David C. Cook in the interest of the Cradle Roll, price 50 cents a year.

In teaching and guiding little children all is not fair sailing by any means. Discouragements will come to the best of teachers; Sundays when the little ones are unusually restless and the lesson, so carefully planned will all have to be given up and something else tried, but if the organization is just right, the equipment all that is possible under the circumstances much can be done to keep the faithful Supt. from much wear and tear of spirit and help them to do their best for the little ones she is striving to bring to the Master.

(Read before the recent session of the Young People's Convention at Elon College).

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Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$863.53
Dues.

Mary Hingerty 10
Leone Hingerty 10
Clarabel Hingerty05
J. Fleming Hilliard, 1.00
Archie Newman 10
Wallace Newman 10
Mary Annie Farmer06
Dwight Hillis Lankford 10
Lester Morgan 10

Monthly S. S. Offering.

Brown Spring, Ga.,\$2.25
Phoenix, Ala. 2.25
Norfolk M. C. Temple 4.60

Birthday Offering.

Linville, Va. 1.56
New Hope S. S., Ala., 2.63
Apples Chapel, N. C.96
Damascus, N. C. 1.50
Dendron, Va., 5.00
Patterson's Grove, N. C. . 2.00
Christian Union, N. C.75
Ebenezer, N. C., 1.05
New Center, N. C. 2.25
Rose Hill, Ga. 2.00
Henderson, N. C. 1.75
Virgilina, Va., 1.00

Special Offering.

F. M. Carlton 6.50
Durham, N. C.
Mrs Hattie Blanchard, 1.00
on support of children
New Hope, N. C.
Youngsville, N. C.
N. M. Rogers, 2.00
John Ewdards 1.00
J. M. King 1.00
Isaac Frazier25
Frank Wheeler25
J. B. King 1.00
J. B. Pierce25
R. R. Penny25
Collection51

Easter Offering:

Moore Union, N. C. 1.00
Amount 15th week\$48.27

Total 911.80

Elon College, N. C., April 26, 1911.

My Dear Children and Friends:

Here we present quite an extensive report—and with as great variety as you have ever read. Nice amount received, with liberal donations of many useful ar-

ticles. Those that help furnish the necessities and they are pleasing to the children.

We are delighted to have so many Sunday School Monthly Offerings this week; several new ones join our force and thus swell our income and we don't care how large it is swollen.

We do most earnestly plead with our pastors to take up the matter of our recent letter to them and give their people an opportunity to help us by giving from \$1.00 up to \$10.00. We do not expect large gifts. But it's the many gifts we want.

The following friends have kindly donated wheat from Union Christian Church, Alamance Co., N. C.:

Geo. R. Maynard, 3 bushels; W. J. Graham, 3 bushels; Winfield Wilkins, 2 bushels; L. H. Aldridge, 2 bushels; R. T. Kernodle, 1½ bushels; John H. Wilkins, 1 bushel; W. A. Hughes, 1 bushel; R. W. Fitch, 1 bushel; R. C. Dickey, 1 bushel; Mrs. Lee Hurdle, 1 bushel; Selma McCauley, 1 bushel; Mrs. Fan Garrison, 1 bushel; J. D. Wilkins, 1 bushel; Mrs. William Cantrell, 1 bushel; Mrs. J. M. Hurdle, 1 bushel; G. R. F. Garrison, 1 bushel; W. A. Paschal, 1 bushel; G. A. Garrison, 1 bushel; Mrs. R. L. Hurdle, 1 bushel; Thomas Ross, 1 bushel.

The following friends have paid \$1.00 each instead of 1 bushel of wheat: L. B. Fitch, Mrs. Levi McCanley, Miss Adelaide Wallace.

With liberal donations of wheat from Union, Bethlehem and Pleasant Hill Christian churches, Alamance County, North Carolina, we will be able to furnish bread up to harvest, though our orphanage family has largely increased this winter. We are personally thankful for every bushel given, and pray that the season shall be so good that many bushels shall be added unto those who have given.

The good sisters of Lebanon Christian Church, Caswell, Co., N. C., have rendered the Orphanage a very valuable and much appreciated service by sending us seven nice new spring hats for our large girls. The following contributed a hat each, all of Semora, N. C.: Mrs. A. E. Pierce, hat for Mary Morris, Miss Huldah Taylor, hat for Nora Rodgers, Miss Mabel Yarborough, hat for Annie Knott, Miss Lula Oliver, hat for Le la May Canada, Mrs. Semora Taylor, hat for Dolly Brooks, Miss Virgie Davis, one hat, Miss Cora Lee Foster, one hat for little boy, from "A Friend," one hat.

These are the nicest hats our girls have received since they have been at the Orphanage, and they are very grateful for them, and we thus publicly acknowledge the treat shown our girls by these good sisters.

The following general donations have been received: G. R. Pergerson, Youngsville, N. C., water-melon and canteloupe seed; Tommie Thomas Youngsville, N. C., Onion sets; Wiley Goodman Riddick, Youngsville, N. C., 1 copy of his new book, "Thoughts Promotive of the Higher Life;" Mrs. J. M. Saunders, Elon College, N. C., clothing for boys The Columbia Steam Laundry, Greensboro, N. C., a large number of linen collars-sizes suitable for different ages of boys; Mrs. Martha Kernodle, Union Ridge, N. C., 10 yards of gingham.

All of the above gifts are useful and we greatly appreciate them all. This has been a good week for us—many gifts, fine weather—much work done, but some tired boys and horses. We have about ten acres of corn planted and about 12 bu. Irish potatoes planted and 13¼ bushels sweet potatoes bedded, to say nothing of garden seed. We hope to get in 10 acres more of corn next week and about 8 or 10 acres of cotton.

Don't forget about the special gifts for cancellation of all our indebtedness—just four more Sundays—just time to visit each church and take up the individual offerings. Who will be the first to send in a nice collection?

We were at New Hope Christian Church Franklin County, 4th Sunday in April for Rev. W. G. Clements who was absent on account of the funeral of his daughter-in-law, Mrs. Joe Clements, of North Wilkesboro, N. C. We had services Saturday and Sunday and received as special offering, \$6.51, for which we are very grateful.

Let the work go forward with liberal amounts from friends, schools, children and churches!

Yours for service,

Uncle Jim.

Suffolk, Va., April 24, 1911.

Dear Uncle Jim:

We are a little late for this month, but have been busy at school, and we have neglected our writing. I enjoyed Annie Knott's letter very much, and wish one of you would write very week. Enclosed find 25 cents.

Mary E., Leone V., and Clarabel Hingerty.

The children here will write for a while, girls. First a girl and then a boy, so you may know the names of the children and what they are doing.

Goldleaf, Va., April 24, 1911.

Dear Uncle Jim:

You will please find enclosed a dollar for the cousins. It has been quite a number of years since you got a letter from me so I reckon it will surprise you to get one.

I will close with good wishes for all of the cousins.

Your nephew,
J. Fleming Hilliard.

Quite a pleasant surprise, Fleming, and we would like to hear again soon. Many thanks for the dollar.

News Ferry, Va., April 20, 1911.

Dear Uncle Jim:

I heard you speak of the Orphanage the first Sunday in April, so I will send 5 cents. I am seven years old and love to go to school. We have a pet lamb; his mother died when he was two days old, but he grows very fast, and loves to play with us. His name is Bengie.

I will close; with love to all the cousins.

Your niece,

Mary Annie Farmer.

Glad to have you join us, Mary. Look-out that Bengie doesn't outgrow you.

Columbus, Ga., April 25, 1911.

Dear Uncle Jim:

Am sending my dime along with the monthly offering from our Sunday school.

I want to tell you about my Alabama trip. As father went to the Sunday School Convention in the Alabama Conference mother and myself went along with him for a visit to Grandfather Stephenson's, and such a great time as we did have. We sat out in the sun and I watched the little bantam chickens. One afternoon we went fishing.

We are at home now and are busy getting ready for the Sunlay School Convention here at home. We are expecting a good meeting. Wish you could be with us.

Your little nephew,

Dwight Hillis Lankford.

Would like to be with you, Dwight. You be sure to make a speech for me in behalf of the Orphanage.

Elon College, N. C., April 26, 1911.

Dear Cousins:

It is my time to write. The boy that wrote last week was one of our best farmer boys. I am the milkmaid. My name is Lela May Cannada. I was the first child at the Orphanage. We have five milch-cows now. Each boy has one certain cow to attend to. The cows' names are Lucy, Rachel, May Wingate, Maria and Mam Tildy. Mary Lee gave Mam Tildy to the Orphanage. Herbert Womack attends to Mam Tildy; he gets about a gallon and a half a day. Walter Mitchell milks Rachael. Tyler Bollong milks Lucy. George Heatcook milks Maria and Andrew Curling milks May Wingate. I generally churn twice a day and make from 4 to 6 pounds of butter, but we don't have near enough to have butter every supper. My time will soon be out; then

I will have to clean up the sewing room. I certainly will be sorry because I like to attend to the milk. I have a girl to help me; her name is Sybil Curling.

Well, I hope you will all enjoy reading my letter. I will try to make it more interesting next time. Well, I will close for this time. Goobye.

From an orphan,

Lela May Cannada.

Henderson, N. C., April 19, 1911.

Dear Uncle Jim:

April has come with its bountiful showers, Bringing forth such beautiful flowers; We must come our dues to bring, So we can with a glad heart sing.

We went to an Easter egg hunt last Monday; had a nice time. We found more eggs than we could eat in several days.

Measles is scattered all over town, and a little girl next door to me has had it. We have not had it, but don't know how soon we may. We are going barefooted now, and you don't know how glad we are.

Enclosed find ten cents for each of us, our dues for this month.

With love from

Archie and Wallace Newman.

Measles here, too, boys, but all are about well now and we are very glad indeed. You are ahead of us in the bare foot line but not in measles.

MARRIED.

McClenny-Butler.

Wills Henry McClenny of Buckhorn, Va., and Emma Butler, of Holland, Va., were united in marriage by the writer at the Christian parsonage, Holland, Va., April 20, 1911. The groom is the son of Robt. R. McClenny and the bride is the daughter of Julius R. Butler. They will reside at Buckhorn, Va. May their wedded life be happy and useful.

N. G. Newman.

DIED.

Corbitt.

George Thomas Corbitt departed this life at his home near Holland, Va., April 17, 1911, aged 67 years and 5 days. He leaves a widow who was Miss Mildred Beale, a sister, Mrs. Tempie Lewis, one son, Hudson Corbitt, Newport News, Va., and three daughters, Mrs. Jim Rawls and Mrs. Lee Holland, both of Holland, Va., and Mrs. Bertha Carr, Carrsville, Va. The deceased was a member and deacon of Holland's Corner Baptist Church and a sincere, humble Christian. The funeral was conducted at his church by the writer and Rev. Mr. Philips of the Baptist

church. The burial was in Beaver Dam Cemetery in Isle-of-Wight, Co. We extend our sincerest sympathy to all the bereaved ones.

N. G. Newman.

IN MEMORIAM.

Col. Savage and Capt. Gaskins.

I read with intense interest Dr. Staley's admirable sketch of the late Col. Alexander Savage, which appeared in the April 19th number of the Christian Sun. Following so soon a similar sketch of Capt. T. R. Gaskins, both of these noble Christian men were at once associated in my mind and memory. As I recall them now, I'm sure the poet's words will apply alike to each:

"He was a friend indeed.

With all a friend's best virtues shining bright;

It was no broken reed

You leaned on, when you trusted in his might."

I first met Col. Savage in Oct., 1890, at the American Christian Convention in Marion, Ind. We were both members of the committee appointed to formulate and report a plan to re-unite the Southern and Northern branches of the Christian denomination which had been separated for so many years. It was there I learned to know and love Col. Savage and my affection for him was never broken, but increased as time advanced. Our last meeting was during the Convention in Norfolk, Va., in 1902. We visited at intervals between sessions, and on Sunday, Oct. 12th, it was planned for me to preach in the Berea, Nansemond, Christian Church of which Col. Savage was a member. Accompanying genial Bro. Newman, who was then pastor of the Church, we arrived in time for morning service. Though the congregation was not as large as usual, the Convention being an attraction, I was most favorably impressed, especially during the communion service which followed the sermon, by the devotional spirit that was clearly visible.

It was at Berea that I first met Capt. Gaskins and his estimable family. By invitation I was to dine at their hospitable home, and as I had greatly enjoyed the acquaintance formed at church and Sunday school, felt confident that my visit would bring me more than ordinary pleasure. Nor was I disappointed. Never did I enjoy for the first time a visit in any home, as I enjoyed that visit and dinner at the home of our sainted brother and his lovely family. It did not take me long to learn the quality of the Captain's heart and personality, for no one could be in his home for as short a time as I was, even, without feeling impressed that he was in a cultured Christian home—over

which presided a sonseparated Christian husband and father.

By the death of two such men as Capt-Gaskins and Col. Savage the church below suffers loss—but the church above is made richer by their coming.

“Loved sleepers, fare ye well!

We will not wish you luck, but lift the prayer

In fervency, that we may meet you there
Where ye have gone to dwell;

The prayer, that with us, as with you the even

Of life may be the entrance home to Heaven.”

D. E. Millard.

Portland, Mich., April 27, 1911.

WHAT WE ARE DOING IN THE SOUTH.

Since receiving my Annual, I have been investigating the growth and present condition of our southern churches. The following are some of the results. Taking the 1906 Annual as a base, the following statistics show five years of progress.

Membership, 1906, 18,332; 1907, 18,328; 1908, 18,637; 1909, 18,423; 1910, 19,842; 1911, 20,445, showing an increase of 12 percent. This increase is distributed through the conferences as follows: Va. V. C., 20 percent; E. N. C., 17 percent; Ga. and Ala., 16 percent; E. Va., 13 percent; N. C. and Va., 10 percent; Ala., 5 percent, while W. N. C. lost 3 percent.

Contributions for all purposes, 1906, \$50,650.86; 1907, \$46,375.89, 1908, \$46,406.37; 1909, \$54,511.57; 1910, \$75,909.42; 1911, \$65,603.48; an increase of 30 percent with the following distribution:

Virginia Valley Central, 193 percent; Alabama, 191 percent; Western North Carolina, 44 percent; Eastern Virginia, 25 percent, North Carolina and Virginia, 3 percent, while the Georgia and Alabama has decreased 7 percent.

A 12 percent increase in membership in five years is a healthy growth, but does not measure up to what our people are capable of doing if they were thoroughly active in the cause. A 30 percent increase in contributions is better, but we probably have more room for advancement in this part of our work. We believe this increase betokens an awakening among our people to their responsibility which will eventually mean for us a larger work. The amount contributed per member as reported in the 1911 annual is \$3.21. This is distributed as follows: Eastern Va. Conference, \$5.38, Ga. and Ala., \$2.45, N. C. and Va. \$2.37, E. N. C., \$2.22, Ala., \$2.14, W. N. C. \$2.04, and Va. V. C., \$2.01. However the above is not a true estimate of growth since the funds raised by a conference fluctuate largely with the building improvements. For instance the Annual of 1910

shows that the N. C. and Va. Conference raised more than double what it did in other year of the five, making the total for the Southern Convention over \$7,000 more than in 1911. A better test of growth would be a comparison of salaries and conference apportionments, since these represent largely the regular yearly contributions of the churches. The pastors' salaries have increased 43 percent; the rate by conferences being as follows: Ga. and Ala., 88 percent, Va. V. C., 68 percent, E. Va., 16 percent.

When we look at the conference apportionments the increase is less, being only 26 percent, distributed as follows: Ga. and Ala. 110 percent, Va. V. C., 92 percent, Ala., 72 percent, E. N. C., 37 percent, W. N. C., 25 percent, N. C. and Va., 25 percent, and E. Va., 17 percent.

Perhaps the best test for the true growth of a church is measured by its unselfish giving or to what it sends away from home. From this standpoint our work does not present a very flattering aspect. Taking the salaries paid and the amounts credited to other purposes (the most of which is spent at home) as the basis of the home work, we have the following: of the \$3.21 per member raised in the Southern Convention, \$2.63 is used at the home church, 27 cents is used within the bounds of the home conference and 31 cents given to the general work. The conferences use their funds as follows: For home church; E. Va., \$4.42, Ga. and Ala., \$2.18, N. C. and Va., \$1.94, Ala., \$1.90, E. N. C., \$1.89, W. N. C., \$1.72, and Va. V. C., \$1.26. For conference purposes; Va. V. C., 59 cents, E. Va. 39 cents, N. C. and Va., 21 cents, Ala. 19 cents, Ga. and Ala., 18 cents, E. N. C., 13 cents, and W. N. C., 10 cents. For general purposes; E. Va., 57 cents, N. C. and Va., 22 cents, W. N. C., 22 cents, E. N. C., 20 cents, Va. V. C., 17 cents, Ga. and Ala., 9 cents, and Ala., 5 cents. Taking the offerings throughout the convention only 18 percent or less than one fifth goes beyond the home church and only 9 percent or about one dollar out of every eleven is sent away from the Conference.

Since the deeper interest aroused in Foreign Missions by the organization of the Laymen's Missionary Movement, the question is being continually asked, what is each denomination doing. Judged from this standpoint we are far behind many other denominations. The conference reports for 1911 show the following. The Southern Christian Convention contributed 12 cents per member to the Foreign Mission Fund. The E. Va. conference paying 22 cents per member, the W. N. C. 10 cents, N. C. and Va., 7 cents, Va. V. C. 6 cents, Ga. and Ala. 5 cents, and the E. N. C., 4 cents.

The above does not give all the money raised by the churches but only that which comes through its regular channels. Several of the conferences have missionary associations in which only a part of the funds raised are reported through the conference and some of them have Sunday school mission funds which are not reported in the conference collections but what we have written is close to what we are actually doing.

When we look at the gain we have reason for thankfulness, but when we see how little we are doing in comparison with our ability we cannot fail to see the great work of education and civilization before us. We ought easily to give four times as much to Foreign Missions as we are. Our work in the home field should be supported more loyally. Our college and orphanage need larger gifts.

May an All-Wise Father help us to compare our activities with our possibilities and lead us into the path of our whole duty.

W. T. Walters.

Winchester, Va.

(Note.—Owing to the way in which some of the conference secretaries prepare their table, the above record has been very difficult to obtain. In the 1911 annual there is no record of what the churches of the Alabama conference paid on salaries. I added the same ratio of percent they had gained the other years. It would be a very simple matter for every conference secretary to foot up all columns and add the totals. All contributions and per cent have been reckoned to the nearest half.—W. T. W.)

WAR.

There can be no question that war is natural to nations. In fact, the carnal world everywhere shows the signs that God has provided for it. He gave fangs to the wolf, horns to the wild ox, sting to the honey bee, and poison to the cobra de capello. To deny these things is hardly candid. For God is the Creator. Only an atheist can logically deny that God gave these weapons to the brute world. He gave them to fight with.

And yet God so ordered the world that although the sheep has little “chance” in a struggle against the panther, in the great battle or war between sheep and panthers there are more surviving sheep than panthers.

When our western plains were first explored by white men, there were more buffaloes than bears. All over the world the animals of a pacific disposition are more numerous than the warlike.

Whether this was true in the geologic ages is a matter of no effective contradiction to the logic of this article; for if the warlike animals in the geologic ages

were more numerous than the peaceful, it only goes to show that war thins out the warriors, and that peaceful species survive in the age-long struggle.

That indicates that God has intended that peace shall annihilate war, even though he has given weapons to the beasts of prey. This was also revealed by his Son, who exclaimed, "They that take the sword shall perish by the sword."

This was sadly illustrated in our war with Spain. The "Boston Transcript" of Jan. 14, 1899, reported Gen. Miles, our well known soldier of different wars, as having used the following language:

"Let it be borne in mind by the country that out of the army of 325,000 men enlisted in the late war with Spain, only 52,000 saw actual service. The remainder never left their camps. There remained an army the physical superior of those men who went to the front, and no volunteer army superior to those who remained in camp. And yet, how they faded away with disease, like snow in June. In thirty days after the army landed in Cuba only a small percentage of the number could walk without being supported. Everyone knows what their condition was when they returned to their own country."

Thus swords, claws, spears, talons, bayonets, fangs, guns, horns, sting, do not conduce to long life, even of the conquerors. War may be natural to the carnal life; but the carnal life leads to death. And possibly God intended that very thing. It is the spiritual nature that tends to immortality and eternal life.

If all this is true, war may be only one of God's ways of cleansing the earth. And the beasts of prey may be scavengers, or members of God's natural street cleaning department. And war between nations may serve an analogous usefulness to that of the bubonic plague, in reducing population in regions where the people will not be clean.

I have sometimes wondered if President Roosevelt actually rendered good service to humanity, whatever his intention, in bringing to an end the war between Japan and Russia. Both of those nations were warlike, and of immense power. But among civilized races they have the undesirable distinction of having given nothing to mankind of special value. If they had been allowed to continue their eminently predatory war till both had been thoroughly exhausted, like lions fighting even unto death, neither one would now be so vigorous in encroaching on China, disturbing, distracting and injuring that peaceful and useful race, that has developed along lines of civilization, discovery and improvement, entirely unique and peculiar among heathen nations. To disturb and invade China, as they have done

and are now doing, is as barbarous as for a pair of African lions to enter a herd of African gazelles.

For China has long been a nation that cultivated peace. Possibly it contains one fourth of the human family, notwithstanding its unwarlike character. In China learning was a qualification for civil office long before Europeans had developed to that point. The Chinese printed books long before white men, paper being used there as early as the year 95, and imported into Europe in the year 651. The Chinese first manufactured porcelain; first used the mariner's compass; first used gun-powder; and practiced the art of spinning silk 500 years before the white races.

In connection with these things, if it be objected that the Chinese are opposed to reforms and improvements, we should attribute little force to the objection, seeing that China objects more to the foreigner in China, on account of his evil character, his drunkenness, and his fighting propensities; claiming that the average morality in China is superior to that of the white races visiting there.

And the conservation of China as to many other things is based on the human nature of all of us; appreciating her own points of superiority just as the whites respect theirs. The Chinaman objects to the humbug scholar in China, but accepts the telescope; he objects to the opium trader, but uses the microscope; he objects to the railroad king's monopoly of transportation in China, but Chinese own the street system of the city of Torreon in Mexico.

But if China had not cultivated the arts of peace, it is doubtful if fixedness in her old civilization would have enabled the hundreds of millions of people to live within her borders. If she did build a Chinese wall around her country, she did not send a Cortes, and a Pizarro, to another continent, to overturn a civilization, leaving barbarism behind them.

Notwithstanding God may allow war, or provide for war, for scavenger purposes, it is only in that sense that it promotes the happiness or welfare of humanity.

J. J. Summerbell.

Dayton, Ohio.

ELON COLLEGE NOTES.

On Thursday evening Dr. P. H. Fleming of Burlington, N. C., delivered an address before the Special Normal Term for Teachers, to which the general public was invited. Dr. Fleming's subject on this occasion was the Ministry of Books and he handled it with a master's hand. Dr. Fleming showed that the books have a vital part in the formation of character and the development of personality. His address

was well received and produced a pleasant and lasting impression.

Dr. W. C. Wicker and Prof. T. C. Amick attended the State Sunday school Convention in High Point, this week. Prof. Amick also this week delivered the literary address at the closing of the State High School at Lenoir, N. C.

It would seem that our quiet college community has contracted the building fever recently. Rev. L. I. Cox and Mr. M. A. Reitzell have recently finished substantial additions to their homes. Mr. J. J. Lambeth has his new house on Lebanon Ave. well under way. Prof. Lawrence is laying the foundation for his new home on the north side of the campus. Mr. J. P. Huffman has just moved into his new home near his mill and three other houses, so rumor has it, are soon to be begun.

On next Saturday night Karl Jansen, the Scandinavian Impersonator, will give an entertainment in the College Chapel under the auspices of the Athletic Association. This promises to be one of the best entertainments of the season, and it is hoped that a large audience will be present to welcome him.

Rev. L. I. Cox filled the college pulpit on last Sunday and preached an excellent sermon. His discourse was based on the following exclamation, "Behold he prayeth."

On the night of May 13th, the Young Women's Christian Association will hold an entertainment and serve refreshments in the gymnasium. The nature of their program has not yet been announced.

X.

—The House has passed the Canadian Reciprocity agreement by a vote of 265 to 89. Though it is a measure vigorously advocated by President Taft only ten Democrats voted against it. The Republican vote was almost evenly divided, 67 ayes, 78 naes. The Senate is now grappling with the measure, and there is talk that Congress will be in session well-nigh all summer.

—A sensation has been created in Tennessee by a Representative in the recent Legislature of that State giving it out that he was offered \$1,500.—a signed statement being submitted—by a Judge if he, the Representative, would vote on all questions "with the regular democrats." Bribery is certainly rampant in the land, and men even in high places seen not to cavil at offering or receiving bribes.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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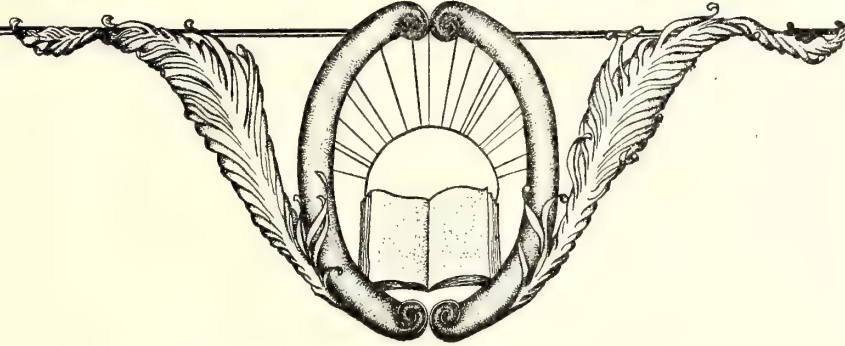
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No. 19.

THE END OF THE WAY.

My life is a wearisome journey;
I'm sick with dust and the heat;
The rays of the sun beat upon me,
And the briers are cutting my feet.
But the city to which I am journeying
Will more than my trials repay,
And the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest,
But He who anointed my pathway
Knows just what is needful and best.
I know in His word He has promised
That my strength shall be as my day,
And the toils of the road will seem nothing,
When I get to the end of the way.

Cooling fountains are there for the thirsty,
There are cordials for those who faint,
And there are robes, whiter and purer
Than any fancy can paint.
So I mean to press hopefully onward,
Thinking often through each weary day,
"Why, the toils of the road will seem nothing
When I get to the end of the way."

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE VOICE OF THE LORD.

And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. (Isa. 6:8. Golden Text for Sunday, May 14.)

The prophet Isaiah had lost his hero and found his Lord. "In the year that King Uzziah died, I saw the Lord." Isaiah expected to see ruin and wreckage and desolation and general disorder—when the king died. Instead of all this he saw the Lord, the very God of safety and order and life. Till now Isaiah had looked to an earthly king; after now he sees a Heavenly. He thought that the going of his hero would be the downfall of things. He had not learned that the workers die, but the work goes on.

And having seen the Lord, Isaiah was ready and willing to hear and to heed the voice and the summons of the Lord. Up to this time the prophet had lived in twilight; now he comes to live in the glorious light of the full orb'd day. Heretofore the prophet looked to the King to direct all and to manage all. Now the king is dead; and Isaiah gets a new vision of God and duty.

It is an epoch in any man's life when he catches a vision of God and gets a new and larger conception of duty. This was what Isaiah had done. And so when the voice was sounded, he did not say, "Look to King Uzziah." Nor, "I will see if I can find someone who is more worthy and better fitted." No, no. Isaiah said without any hesitation, or mental reservation, or secret evasion of mind, "Here am I; send me." He was ready to answer the call of duty.

One reason why churches are not built up in the needy places of our own country is that those who see the need, put the burden on some one else. One waits for another. Or one waits till another has done the pioneer work so that later the work will be lighter and the salary larger. In this Christian Church of ours we wait for the Committee on Home Missions to pick out the place, make an appropriation, put up the house of worship. We have indeed the very, very few, who like Isaiah are saying in our time, "Here am I; send me."

One great reason why our church work is not kept up better is just this: One waits for another, depends upon another, expects much of another. Isaiah had done this. He had waited upon and expected much of his King Uzziah. But now that the king is dead, Isaiah flies to the tem-

ple and sees the Lord.

It sometimes does us good to have those taken from us upon whom we have depended so much. We have learned to lean on men; we need to lean on God, and catch new visions of our own duties. If the prophet had heard the voice of the Lord while the King lived he would likely have given answer from that he did give. But Isaiah is willing now.

Here is Isaiah's call to service. No man is ever called to service for God until he has first had a vision of God. When that vision has come, however, duty looms large and calls multiply and responsibilities increase. And no man comes to a higher plain of Christian activity and service than this: "Here am I; send me."

YOUNG PEOPLE FOR SERVICE.

Our young people may not be as pious and passive and perfect as older people; but there is no reason why they should not be trained to church work, and given something to do in religious matters. One may be active, energetic, ambitious, even virile and violent, and still be a Christian. Why should one not be an active Christian as well as a passive Christian? Why should not one be an energetic Christian as well as an indolent Christian? Moses was meek, but he was a man of vigor, virility, violence. The beloved John was "a son of thunder." Paul was a man of nervous and restless energy and activity. Men of action may still be meek, pious, powerful in God's service.

Our churches today need the pent up energy of our young people, an energy that shows itself in power and vigor on the ball field. Why should not this energy be harnessed, trained, utilized for the glory of God and the advancement of His kingdom. The Church suffers today because her young people are idle.

—Rev. D. A. Long, D. D., after serving as supply for Rev. Horace Mann, Rifle, Col., while the latter was serving a term as a member of the Colorado Legislature, has returned to his home at Graham, N. C., having enjoyed his trip, as did also Mrs. Long, to the far west, immensely.

—There are more indications than one that our Third Church, Norfolk, is enjoying sure and steady growth, and will count in the future as a might, force and factor for good. Not the least of these indications is found in this paragraph from the Ledger-Dispatch in a recent account of a Christian Endeavor Society formed in the church:

"The organization of this society has been in contemplation for some time, and the indications are that it will be a complete success. There are not a great many young people in this church, but those

that are affiliated are thoroughly loyal and among them are several competent leaders."

It is not the number of young people in a church that makes it strong and important and useful; but it is the number of loyal souls in it who are willing to work, anxious to do something for the church, and for the kingdom of Christ. A most valuable asset in any church is the number of loyal young people in it who are capable and willing to work.

DEATH-PROOF.

We are much obliged to the fire chief of New York City for the word. The building in New York in which one hundred and fifty girls were burned to death recently was "fire-proof." The fire chief says what New York needs is not only fire-proof, but death-proof buildings. Come to think of it that is a fact.

It is very easy to label a house fire-proof. It is not difficult to deceive ourselves into believing that the building so labelled is fire-proof. Is it death-proof?

We can easily label these buildings we live in—our bodies—fire proof. Just have the name recorded on the church book. Go through the forms and ceremonies. Respectable people will say, "He is all right. He is fire-proof."

But the real test comes. Is your life, is your character, is your religion death-proof? That is the question of deep and real and abiding concern. Not only fire-proof, but death-proof religion is what we need in this world.

FOOT-PRINTS ON THE SAND.

Since our good friend, Col. Wade Harris, is ever on the look-out for the good things and the curious, we pass him on the following from an exchange:

A few million years ago, exact number immaterial, a great Dinosaur made some foot prints on the sands in Colorado. Now, said foot-prints chanced to be in a bed of sandstone, and so were left there in a fine state of preservation. The Dinosaur and all his tribe, kindred and descendants have gone from the earth, ages and ages ago. But his tracks are here, though rare. A Colorado lad found these four tracks not long since, scooped them from the sands and has sold them to museums for about enough money to send him through college.

The moral and beauty of all this is that the impressions we make in life are here long after we are gone; and further that, it is not the number we make that counts, but only those we make in the right place and at the right moment.

But the Col. will do the moralizing all right.

STUDYING MISSIONS.

As touching the topic of Missions in the Christian Church, South, the great trouble, the supreme difficulty, is pure, sheer, crass ignorance. We of our Southern Christian Convention churches know almost nothing about Missions, I mean Foreign Missions, and the worst feature of it is, we are agreeably and willingly ignorant. We don't know, and we don't care that we don't know. We know next to nothing of the mission fields, and seem not to want to know. We know less of our needs and opportunities in the mission fields and are happily contented that we do not know. Here is the cause of our lax and lethargic giving for missions, ignorance of the work to be done, the obligations bounden upon us to do the work, among those who know not our Christ in foreign lands. I believe with all my heart that if we knew more about Missions we would do more for missions.

If this is the case, what we need is a plain and practical study of Missions. In some way we must study, and we must learn, more of mission fields, of mission need, of mission opportunities and mission obligations.

Time and again at our Conferences we have recommended that the pastors preach at least one sermon a year on Missions. Now would that not suffice for you, to bring an indifferent and ignorant people into the light of a glorious knowledge on a great topic—one sermon a year?

And we seriously doubt if this altogether illuminating and instructive didactic has been delivered.

We shall have to come to somewhat more practical, and even more enlightening than that.

Would this not help our cause? To have mission study classes in connection with church, Sunday-school, or Endeavor? Form a class, elect a teacher, secure proper and adequate books and helps, and learn the missionary problem. Is this not worth while? Is such a movement not feasible, practicable, and profitable? We believe it is. If people knew more about missions they would do more for missions; and we do not see how we are to know more if we do not study and learn. Mission study classes. Will this not help? Why not try and see?

—Singing Evangelist Charles U. Butler and wife are to begin a meeting with Dr. Staley in Suffolk next Sunday. Mr. and Mrs. Butler are not only great in song, but are untiring in the efforts to win men and women to Christ. They are devoted to their work and are eminently successful. Suffolk is fortunate in securing their services.

CURRENT COMMENT.

Justice in the Pulpit.—It doesn't make any difference that it was a Catholic priest. He violated the rules of equity and justice and the courts did well to make him understand.

In the Willingford, Conn., Catholic church the priest, recently, in a sermon said of the public school house that it "was so unsanitary that the self-respecting American hog would commit suicide before spending an hour in that pig sty, which was a microbe-infested shack and pest hole."

William Hassett, a member of the School Committee, brought suit against the eloquent priest for the sum of \$10,000, and a jury in the Superior Court awarded Hassett \$4,000.

It served the priest none too severely. No minister has the right to use the protection and sanctity of the pulpit to exaggerate or to treat any man or topic unjustly and injuriously.

Time Treasures: The accumulation of years means money. Antiquity is worth dollars. The other day a Bible sold for \$50,000.00. It was no more readable than any other of millions; but it had the value of antiquity and was rare. It was the first one printed on a press with movable type.

On May 3, a letter written by Martin Luther to Charles V, was sold at Leipsie, Germany, for \$25,500.00. The letter is in Latin and was written in 1521.

This is like buying time. It is as if the years since had entered into its making, and found an integral part thereof.

That which is good and endures grows more valuable as time goes on. What would one give for an evil piece of workmanship, a mean and base manuscript, a wicked book, five hundred or a thousand years old? Very little indeed. Men care not for evil when it is past; but the good, that is worth while now, and becomes of more value as the centuries go. St. Paul's work is more valuable, of infinitely more value today than it was when he laid his last MS. aside in a Roman cell.

Kansas.—The State of Kansas has had a lot of queer ways in its day, but it is beginning to shine. It is showing the other States a thing or two. For instance, it stands first of all the other States in the per capita valuation of assessed property.

There is a reason for this. Possibly it is found in the fact that half-million young men and young women in Kansas, over twenty-one years old, have never seen a saloon in that State. There is not a single news paper in that State that will carry a whiskey advertisement. From which

there are results like these; One-third of the counties of Kansas have not a prisoner in their jails, nor a pauper in their poor houses; and one half the counties in Kansas did not send a single convict to the penitentiary all last year. Evidently Kansas is coming into its own, and its continuous policy of prohibition is beginning to yield very large returns—even in dollars and cents.

Getting Gay.—We do not know why "Uncle Sam" is always painted in such gay colors, loud and long and striped, unless it be that his government gets gay occasionally. No protest now, just an observation. It is announced that the present post cards are to go. That is good. They ought to have gone, the sickly, little blue thin things, before they ever came. During last year the Government issued 871,318,000 of them at a total cost of \$275,000. That was much to add to the blueness of a world already too blue—often too blue, many of us.

But the new cards, it is announced, are to be cream colored, printed in red. Now we like the bloom and the brilliancy and the blaze of things. So let the new cards come. Uncle Sam is getting gay. Why should he not? One may be gay and still be good. One may dress in glorious colors and still be gracious and generous. One may live in a pretty house and still be polite and pious. Cream post cards in red colors should make us all feel happy and proud for good old Uncle Sam who is not too old to be gay, nor too rich to be generous and good natured.

SAVING THE WASTE.

It is a mark of civilization to save the waste and reclaim the lost. Last year, we are informed, five thousand tons of tin were recovered from the rubbish heaps and trash piles—old tin cans, used and thrown away. This was worth three million dollars; for tin is much used in our day and is not over-abundant. There was a civilization in which it was not thought worth while to save and rear the weaklings of the family. And so thy were thrown away—to waste. We have learned that sympathy and sentiment and tenderness and care for the helpless are worth much in a family and in the world. And so we give the greater care to the needy, the imbecile, the pitiful ones of the household and the community.

But the waste yet! The wasted boys and girls, men and women? Lives that might be useful, proficient, beneficial! If the old tin cans are worth saving and amount to so much, how about the hundreds of human characters who are on the trash pile, or seem going there? They are worth saving also.

LIGHT AND TRUTH.

By Rev. J. T. Kitchen, Windsor, Va.

O, send out thy light and thy truth, let them lead me. Ps. 119:105.

The light of God and the truth of His word are given to lead the way, and all who will follow may expect to be guided in security. The Word is a lamp and a light. What is a light? It is the absence of darkness. And what is truth? It is the absence of falsehood, and stands for veracity and certainty. These two principles are necessary to lead us out into the broad field of Christian activity, for if they lead we cannot follow in vain nor miss the way. When God wanted light turned on the worlds He had made He said, Let there be light, and it, at once, flashed on the earth and other worlds, and has never been turned off or gone out since. They have been lighting up the deep vaulted space all the time. Enquiring thoughts have run through the vast empires of space trying to learn if these distant worlds were inhabited with immortal beings. Then as the imagination winged its rapid flight from star to star, a silent echo ran to listening ears whispering softly to enchanted souls, It is possible. If Jesus came to save this world He could have saved other worlds also. But our present duty is to consider the great work of His salvation in our midst and in our reach. His light and truth have been sent out into the dark regions of sin, and if we will follow we may scale the topmost heights of Christian experience and development. Great, abundant and effectual means of grace and deliverance are provided for each one who will use them. And the promised assurance of divine help ought to inspire all with greater hope and encouragement. So then if you cultivate well, and practice diligently faith, hope, and love you will have the three elements of success.

Through a dark, deep, underground region I was once conducted by a guide. After looking at and admiring that new world in its greatness and splendor and incomparable beauty and brightness, he turned off the light for a few moments that the darkness might be realized. It was in deed the blackest darkness—it was total darkness. But when he turned on the light again the scenery looked so lovely and the heart was so glad as it was nearer God. The matchless formations crystalized into transplendent beauty gave inexpressible pleasure to the occasion. This leads us to feel that heaven will be full of beauty and of the glory of God, when we awake in His likeness.

Look at the Goddess of Liberty standing high in New York harbor holding out the light with an extended hand welcom-

ing the seaman and permitting him to see at night how to steer his way. It is a glad safe thing for him to behold. So, Jesus, who says, I am the light of the world, is also the light of the American nation, and is holding out the light of life to all classes and conditions of its people. Let them look to His light, and come unto Him out of the darkness of sin, for there are many dark and dangerous places in which they are hiding. Come out of them into the light of God, and let it shine upon you so as to cleanse and purify you.

Take the telescope of faith and look up and down the heights of time and see what God has done, and be continually searching after Him. In thinking of Him, such knowledge is too wonderful for me. I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me.

There is much talking and singing about our country—they call it a sweet land of liberty, the land of the free and the home of the brave. But are we free from the bondage of sin? Are we brave in presenting and defending the truth? Failure to declare the whole truth is often noticed, and the result brings Christianity and causes it to shine so very dimly. This nation has two classes of people in greater danger of falling into sin and temptation than any other condition, and these are the extremely rich and the extremely poor. God save them.

Light is being sent out by the different means of communication with the world, and some of them offer great opportunities to do good by causing the light to shine brighter and better. When God wanted a man to be a leader, or a reformer in any department of science, art, or religious liberty, He put His hand upon him and sent him out to open the way. In discovery and invention you may notice Columbus, Fulton, Morse, Franklin, Edison and many others. In religion you can recall the names of so many bright ones who gave themselves fully and entirely to God. When He called them, and showed them the way, they were willing to say, "Here am I, Lord, send me to do this work, and I will follow gladly all the way."

Get out in the true light, walk in it, and live in it, that you may become a stronger and better Christian. The eagle comes out of its shell where it has been in the dark, then it grows, tries its wings, until it soars above the clouds and ascends into invisible and majestic heights. So when the children of God come out of their

thick shell of ignorance and prejudice they will be better prepared to grow in grace and in the knowledge of God, for these two things have destroyed the happiness of many lives. You have noticed the fly coming out of its dark cocoon. It did not look very attractive while in its little dark lonely house, but when it opened the door and came out, how gracefully it moved, and how beautiful it was flying over fields, woods, rivers and among the flowers which invited it among them. It appears happy as it flits through the beautiful gardens which nature has decorated, and you watch with intense interest the worm which has put on such lovely wings and moves with so much liberty and ease in the beautiful sunlight. So we think that when we come out of the dark cocoon of death, and put on immortality, we shall shine with the splendor of heaven. O, how beautiful will that soul be that dressed in the garments of righteousness! And then to think they will shine forever ought to dispell sadness and discouragement.

After the great light has been sent out, the eternal truth is going forth to confirm the faith of the saints and to clear and open the way more effectually for the kingdom of God. The truth is a principle which stands forever unchanged, and will stand the test of every age and any condition. So then when you are standing on the truth of God's word, be well assured that you are resting upon a sure and firm foundation. It is so pleasant to have the privilege of standing on the truthful promises of His word. When falsehood and error are falling into oblivion and are sinking for the last time, truth will triumph and stand through time and eternity as a lasting monument of its never failing power and endurance. Well may the world plead, O, send out the light and thy truth, let them lead me. Yes, they will lead you over the way of time to God himself, and fill you with the fullness and blessedness of His power. O, let us touch the precious diamond button of truth and by this means turn on the light of God upon our own souls and all who hear us. Ascend the heights of prosperity, or linger in the valley of disappointment and sadness through the way of truth until streams of gladness from the upper realms pour into your souls and flood them with divine light.

FOR CHINESE FAMINE SUFFERERS.

Previously reported,\$18.00
Mrs. W. S. Tate, Elon,50
Mr. and Mrs. Edw. Teague, Burl't'n, 3.00
J. H. Moore, Jeffries, Va. 3.60

Same has been forwarded to Religious Herald, N. Y., which paper receives and transmits funds direct.

AMONG THE CHURCHES.

Big Oak.

Big Oak, we think, is on the uplift on different lines. They have a good Sunday school. At my last appointment, third Sunday in April, we had an Easter exercise, well rendered by the young people. Miss Minerva Brittain, teacher of their public school has also taken an active part as teacher in their Sunday school. She is a fine teacher in both public and Sunday school. And hereby we wish to give expression to our appreciation for her splendid work as helper in the S. S.

Mr. Vander Cole, son of Mr. J. B. Cole, is the S. S. Supt., and a good one. He is a most excellent young man.

Antioch.

Antioch is, I think, on the up-grade too. We had a good service there last fourth Sunday in April. The S. S. is not, as yet, just what we would have it be, but we are looking forward to a better day for it and the church at large. They have treated themselves to a nice new organ. And I want to say just here, they have a charming and winsome young lady, whose name I do not remember, for their organist. No power like the gospel in song, coming from a heart in tune with God.

T. B. Dawson.

Greensboro, N. C.

Columbus, Ga., Letter.

The Sunday School Convention of the Ga and Ala. Conference convened with the Rose Hill church last Friday night and was in session until Sunday night. Mr. W. W. Elder of this city was elected President; Mr. M. J. Halman of La-Grange, Vice President; Mr. J. W. Short, of Chipley, Sec.; and Mr. J. F. Hill, of Girard, Ala., Treas. The program as published in The Sun was executed, with the exception of about two or three addresses that had to be omitted on account of the absence of the speakers. A splendid delegation was in attendance and the convention was full of interest from the beginning to the close. President Elder handled the convention well and he also handled himself well on several topics, to the delight and uplift of those present. All in all the convention was a success and we look forward to the time when our S. S. work in this conference shall rise to greater heights in Christian service. Among the things done by the convention, a resolution was adopted asking each school in the convention to raise during this year, three cents per member, at least one cent per member of this fund to be remitted to the Treasurer of the Y. P. C., the remaining two cents per member to be known as a convention fund for the purpose of defraying expense and

doing mission work. This, we think, is a forward step in the right direction. No institution succeeds without some definite aim. We must lay definite plans if we hope to do definite work and accomplish desired ends.

The Rose Hill work has lost no ground in the last few months. Progress is necessarily slow it seems, for it takes time, effort and enthusiasm to build up a new enterprise; the church is no exception to that rule. So, while progress here doesn't come by leaps and bounds, we are hopeful and have many things to encourage us. We have recently organized our Bible class, of which the writer is teacher. This organization is only three weeks old, but we can already see that it is doing good. Both attendance and interest are on the increase. We expect others to join us soon.

We have planned to begin our protracted meeting here, on the third Sunday in June. Rev. L. E. Smith, of Greensboro, N. C., has promised to be with us in the meeting. We hope also to have Bro. W. W. Elder to lead the singing. Our prayer is that God may grant unto us a gracious revival.

The writer goes next week to assist Rev. G. M. Holder in revival services at Riverview.

G. O. Lankford.

May 4, 1911.

Chipley, Ga., Letter.

The last session of the Missionary Rally of the Alabama Conference is history. While it is not possible for me to write fully of all the proceedings of this meeting I shall give only, in brief, some of the things that happened for the benefit of those who did not attend. Truly it was a good meeting. A few good seed were added to those of former years from which we are all expecting an abundant harvest.

Saturday morning the clouds were dark and heavy, but a good delegation from the various churches assembled with those of Beulah; and, with the election of the following officers, the organization was effected. Pres., Rev. J. H. Hughes; Vice Pres., Rev. C. W. Carter; Sec., Rev. E. M. Carter.

The churches represented were: Antioch, Bulah, Christiana, Mt. Zion, McGuire's Chapel, Pleasant Grove, New Hope Rock Stand, and Rock Springs. Ministers: J. H. Hughes, G. D. Hunt, C. W. Carter, E. M. Carter, J. D. Dollar, and W. R. Knight.

There being three vacancies on the program, these were filled and all the subjects were discussed. The speakers did credit to themselves by showing an investigation of the subjects assigned.

During the business period it was decided by motion for the District Meeting to be held with the church at Rock Springs the 5th Sunday and Saturday before, in May.

Rev. C. M. Dollar, R. F. Brown, and Rev. C. W. Carter were appointed to arrange a program.

By motion the program committee was instructed to give space for a topic and organization of a Laymens' Missionary Movement. At this meeting was the only time the members of our conference have ever had the "features" of the Loymens' Missionary Movement presented. It is the idea that this can be run in connection with our Missionary Association and give larger scope for each.

At the close of this discussion an opportunity was given to those who wanted to subscribe to the special Missionary Offering and a subscription to the sum of \$41. was taken. Half of this goes into the treasury of the Missionary Association and half to foreign Missions. We want to increase our offering from year to year that we may be able to do things to count. Not merely to "count;" God forbid. But by knowing our possibilities we, as a conference, will not be satisfied till it is done; because our Father has given them.

Now, Bro. Editor; just a word concerning my work at Wadley. Some time ago I mentioned in these columns the fact that the work was begun. Before this appears in print we will have had the house covered and almost weatherboarded. At the present the framework is all done and stormsheathed. The opportunity for donations is open and any amount will be appreciated.

E. M. Carter.

—"Spring hats range from ten dollars to one hundred and twenty-five dollars. Advice to husbands: Secure one before it begins to range"—Ex. But suppose a husband hasn't even the ten.

—There are now four physicians and six microscopists devoting their entire time to the eradication of the hookworm disease in this State. More than 20,000 people in the State have been examined, about one third of whom were found to be infected. The examination and treatment are free. Dr. Jno. A. Ferrell, Raleigh, N. C., is leading the crusade.

—Rev. Thomas Holmes, D. D., Chelsea, Mich., now well past his ninety years of an active and useful life goes to our Aged Christian Ministers' Home, Lakemont, N. Y. Dr. Holmes has indeed earned all the tender and loving care and consideration that his brethren and a grateful church can accord him.

NOTES AND PERSONALS.

—The Boston Transcript gets off this: Notice to locomotives: "Street Crossing. Look out for automobiles."

—"Here then is the deepest religious question after all, Is there in Christ Jesus a present Savior who can cover me with the robe of His righteousness?"

—Telephone connection between New York City and Denver, Colorado, a distance of 2,200 miles, was established recently. From New York to Omaha, 1,500 miles, was the longest distance heretofore.

—Rev. L. F. Johnson, pastor of our Raleigh Church, is enjoying an interesting and successful revival in his congregations. Large congregations are attending the services and there are many converts.

—Those who wish the Ministerial Directory may get it from this week's Sun and paste it in their Annuals where it would have been printed but for delays, and where it should be every year.

—Monday p. m. a battle was begun in Juarez, Mexico, between federals and insurgents and many lives are reported lost. It appears that the rebel leader General Madero is not pleased with the terms of peace offered by President Diaz and has decided to fight. The Mexican situation is a puzzle.

—Rev. W. L. Wells reports a good day at Mt. Carmel in Franklin County last Sunday. This is a large and growing congregation and the outlook is hopeful. Improvements are to be made, at an early date, on the church building, and the house is to be painted, much of the money for which was raised last Sunday.

—We work like mad to "make a living," and a statistician has given it out on calculation that the "nut trees of the world could provide food all the year round for the population of the globe." Thousands of tons of nuts go to waste, because growing in such profusion, in Brazil every year. Still we would rather work a little, and thereby earn and have some cooked food.

—The Ladies' Aid and Missionary Society of Pleasant Grove Church has undertaken this year the support of a Bible woman in Japan. This is a most worthy and commendable example for other Societies to follow. An Aid Society will drag along and die unless it undertakes some definite, aggressive, and unselfish work. One of the strong adjuncts to Pleasant Grove Church is its wide-awake, energetic, and generous Aid and Missionary Society.

—President Diaz of Mexico has signified his willingness to resign the presidency as soon as peace is declared. It is believed that this will bring about temporary peace; but it is doubtful if it will

mean permanent peace. Mexico is by no means in an enviable condition internally, and there are indications that her troubles will be long in settling. The insurgents are numerous and determined, and it is doubtful if they will be satisfied with any thing short of a revolution.

—"If some church, which wishes to settle a pastor should call Rev. W. T. Herndon, Durham, N. C., we should expect good results. He has been largely used in other days to build up our cause. He has had much experience in many departments of our work. He has served with marked success as pastor, evangelist, missionary and financial solicitor for Elon College." A true word well spoken by Dr. J. P. Barrett in The Herald of Gospel Liberty.

—President Moffitt was at Pleasant Grove, Halifax County, Va., in behalf of The Special Fund for Elon College and Prof. W. A. Harper was at Catawba Springs in Wake County, N. C., on a like mission last Sunday. These are two of our most loyal and most liberal churches and of course responded royally to this call as they always do to every worthy cause of their Conference, members at Pleasant Grove pledging \$225.00 in addition to pledges of \$1,500.00 already pledged and Catawba members responding with \$315.00. This indeed is liberal and shows, in a measure, how our people regard the call and the need of this Special Fund. It is a necessity and our people so regard and realize it.

ELON COLLEGE NOTES.

President Moffitt has been in Wake Co. this week in the interest of the Special Fund which he is endeavoring to raise and he left on Saturday of this week for Pleasant Grove Church, Halifax Co., Va., to do special work in reference to this fund.

On Thursday night, May 11, will occur the certificate recital in the department of Music and on the 13th, which is Saturday night, the Y. W. C. A. will give a reception, the purpose of which is to procure funds with which to send representatives to the Summer Institute for Young women engaged in college Y. W. C. A. Miss Helen Crane, who is the Convention Secretary of the Y. W. C. A. in this state recently paid the college a visit.

The town election this year was quiet, there being only one ticket in the field, the citizens' ticket. Officers were elected as follows: Mayor, W. P. Lawrence, Aldermen: T. C. Amick, W. T. Noah, O. B. Barnes, J. C. McAdams and J. F. Somers.

Rev. W. R. Ware, Presiding Elder Greensboro District Methodist Episcopal Church, South, preached in the college chapel on last Sunday evening. Mr. Ware

delivered a most scholarly and thought producing sermon, and his congregation was delighted with him. We hope he will pay us a visit again soon.

The Clio Society has recently remodeled its hall, and now makes a very pleasant effect. The society fell in line with the great number of other improvements in and around the college, and now Elon boasts of three among the best equipped literary society halls of any college in the State. X.

NORFOLK LETTER

The meeting at the Portsmouth Christian Church in which Bro. Howsare of the Temple has been doing the preaching, and which was in progress for three weeks, came to a close last night. Ten have united with the church and 5 or 6 more are expected to come in later. Six were baptized last night.

Rev. D. A. Keys is conducting a meeting at his church in South Norfolk. I've not been able to ascertain results.

At the Temple yesterday, they report a good day—fine Sunday school and Endeavor meeting. Ordained as Deacons, yesterday, Bros. J. H. Blanchard and E. M. Albright—two good men.

At the third Church we had a good day. Fine Sunday school—Endeavor meeting was well-attended. Led by the Pres., J. Cleveland Barrett. At night the congregation was unusually large.

Last Thursday evening the Ladies' Bible Class and some of the friends and members of the school, to the number of about 40, assembled at the home of Mrs. Greene. When all had gathered, a few of the ladies laden with cut flowers and a beautiful birthday cake, with the words: "From the Ladies' Bible Class" quietly marched to the home of our pastor a few steps away, and gave a delightful surprise to Mrs. Hanson, it being the occasion of her birthday. The evening was pleasantly spent; a program was rendered and refreshments served.

Mrs. W. B. Pitt, one of my Sunday school teachers, and the efficient Supt. of our Home Department, recently underwent a surgical operation at the Sarah Leigh Hospital. I am glad to be able to report that she is doing nicely and it is expected that she will soon be at home again. J. W. Manning.

—Six school children in this State were the recipients the past week of a \$5.00 prize each for the best essay on three different subjects: General Sanitation, Hookworm Disease, and Tuberculosis, a child under 15 years of age and one over 15 years, a prize each offered by the N. C. Board of Health.

OUR YOUNG PEOPLE AT WORK.

One would think from reading last week's Sun, that at least a part of our good people of the Christian Church, South, are beginning to consider the absolute necessity of arranging and utilizing the dormant talent stored in the lives of our young men and women. This awakening is no doubt due, largely, to the gathering which gave to us the Young People's Convention. Since its organization, upwards of two years ago, by the hearty co-operation of its officers, the work seems to be in a helpful and progressive state. Special commendation is due Prof. W. A. Harper, our office and field secretary, for writing so constantly and helpfully, laying stress upon the importance of systematically organizing our young people for definite, effectual Christian service.

Let us let what may be termed our mistakes during the pioneer work be with the past two years, for they need not figure in the present or the future, only to profit by, and our successes be great encouragement as we face the work of the next two years, looking forward to and hoping for a great Convention. Let us begin to labor now, to make the Convention of 1913 worth while, and brethren, in looking to this goal, I feel sure that we, the officers of the Convention, have already your hearty co-operation and most loyal support. Some may doubt the co-operation and loyalty of our brotherhood at large, "but you'll have to show me." The failures and losses that we have sustained as a church, have not been due to unwillingness upon the part of our constituency, but our failure as leaders, to plainly set forth the needs of the cause, and to properly inform the masses of the church as to their unbounded duty to their (for they are theirs) organization and institutions.

My dear brethren, in view of the work of the Young People's General Convention of the Christian Church, South, I feel that you only want to know its wishes and that you will begin now to comply with the same. First of all, we want you to know that we have for our aim, more work and better workers. Second, we want you to pray. I fear you've guessed the 3rd already, for it's a natural conclusion, we want you to pay. You will be informed by our Treasurer and Financial Secretary, Rev. L. I. Cox, as to the plans adopted by the Convention to secure its necessary funds, but may I just mention, in substance, the same here? We simply want you, dear Pastor and Supt., to take one collection during each year, in your Sunday-school, Society of Christian Endeavor, and organized classes, and to raise one cent per member from the enrollment of your school.

Well, you say that looks reasonable and we might easily comply with your wishes if it were not for so many other things, that we are called upon to support. We have to contribute so much to the Orphanage. You couldn't do a better thing and if your school isn't contributing to the Orphanage, begin next Sunday. You say we have to support the state work. This is also commendable, but not more so than the merits of your own Convention.

If you think your school or congregation is being called upon too often for contributions, just write this on a little card and place it before the same, "Giving is like combing your head; if you do it every day, it won't hurt."

Now, my fellow worker, will you not respond promptly and heartily to any request that may come to you from our financial secretary for the support of this important and most worthy work? All together for the awakening of the unutilized forces of our churches.

Yours very cordially,

L. E. Smith, Pres.

Greensboro, N. C.

MEANING OF BIBLICAL TERMS.

An exchange gives the following table of biblical terms translated into present day meaning. It is convenient to paste in a Bible for reference. It also may be used at times to arrest the attention of boys whose alert minds will be glad, for instance, to figure out just how tall Goliath was, and to approximate what measurement in the class room the giant would reach were he present. This is the table:

A day's journey was about twentythree and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver is about 50 cents.

A shekel of gold was \$8.

(The ratio of a shekel of silver to a shekel of gold was apparently sixteen to one.)

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven-eighths gallons.

An omer was six pints.

A cab was three pints.—Ex.

THE NEED OF SEVERITY.

It is a common thing for preachers in our land to maintain the proposition that the proclamation of God's love to unconverted ones is far more effective than a presentation of the severity of God. Those men never present to their hearers the stern aspects of God's character; they do not warn them of the wrath of God against transgressors; they do not tell them of the painful penalties which are to be meted out to impenitent sinners; the whole tenor of their preaching is an extreme imagination of God's love, as though that love could mildly endure all manner of sinfulness from the boldest of sinners, without any purpose of bringing them into judgment. Any fair-minded reader of the Bible may readily see that it does not represent God in such a way. See how he dealt with the Israelites. I am reading anew the book of Jeremiah, and in it I see the repeated statement that those people in that day most wantonly abused the love of God. He reminded them of his manifold mercies to them; he appealed to them to think again of his deliverances of them when they were in great peril and sore suffering; he had been not infinitely better to them than were all of their human friends and helpers; and yet those subjects of God's loving ministries, instead of being moved with gratitude and kindness toward him, despised his goodness and continued to spurn his commands and ordinances. It was necessary, therefore, that God should treat them with great severity. His "fierce anger" expressed itself in fiery judgments against them. Penalties and pains were visited upon them. They must be made to know that God would not mildly tolerate them in their bold iniquities. And this is just as true today. He who says that God is not at all angry with wicked ones is in error. He lies against God and his truth. The times have not so changed that sinful human nature is less opposed to God than it was in olden days. There are many rebels against God in these days. It is the duty of every preacher to give warning to such ones. He must tell them that God, though very merciful, will not let unrepentant ones go unpunished. Fear God!

C. H. Wetherbe.

—They are still talking about the Lorimer scandal and preparing, seemingly, to reopen the investigation into the methods of his election to the United States Senate.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

A WORD WITH TEACHERS.

Sunday-school teaching is not a right, but a duty, not a prerogative, but a privilege. Do we realize this? Christ preferred to be known as a teacher and ordained his disciples to go into all the world and teach all nations. Teaching is the most effectual kind of evangelizing. We who teach take second rank to none in God's plan of saving souls. Ours is a great, a necessary, a responsible work, a work freighted with wonderful consequences of right and good, if we measure up to our opportunities; laden with dire results of sorrow and sadness and ruin, if we fall below our responsibilities.

How careful we should therefore be to do our very best! We should first of all prepare ourselves thoroughly. This may mean many things to many individuals. To me it means, thorough general preparation and thorough specific preparation. It means to master a Teacher Training course, to get all the help in a professional way from every source—this is general preparation. It also means to be thoroughly prepared on each special lesson, to know what the Bible has to say about it, what the quarterly has to say about it, what such commentaries as Peloubet's, Arnold's, or Tarbell's have to say about it. To draw all you can from your general preparation. We cannot afford as stewards of God's plan of salvation, in this day of enlightenment, to continue to teach and not to undertake these two essential kinds of preparation.

But preparation is not enough. We are examples, ensamples says Paul, to our pupils in every way. If we desire the best results, we must always in every relation so conduct ourselves as to be blameless before them. Life is too varied to go into detail in respect to the various applications of this principle. Yet there are a few matters of universal application, which we may appropriately specify without seeming to overstep the limits of propriety in our suggestions for the conduct and action of others. Two of these are punctuality and regularity of attendance. No teacher who aims at success, who appreciates his obligations and his responsibilities, can afford ever to be tardy or habitually irregular in attendance. Because if he does either of those things, he fails therein to serve as an example or ensample to his pupils. If they form the habit of tardiness and irregularity in attendance, his class will sooner or later go to pieces. In sheer self-defense, there-

fore, he must be punctual and regular in attendance.

But at times it is necessary for us to be absent. When this is the case, we should make due explanation the next time we can be present. We should also notify the superintendent in advance, if possible, that he may make arrangement for the class, or better still we should secure a teacher in our place long enough ahead to give him full opportunity to make thorough preparation. This seems a small matter, but attention to small things always leads to large success.

Finally, if things go wrong, don't whine about it. The earth is full enough of sadness and sorrow and long-facedness now; the Sunday-school class is no place to add to these dismal things. Cheer up. Smile. Encourage. Be sunshiny. Dispel the cloud. Be kind. Plan, pray, work for better things, and they will come. Good lessons, punctuality, regular attendance, good order—all these things will thus come to you, but other wise they will not.

WITH TREASURER COX.

Total reported last week,	\$94.25
Holland, Va., S. S.	5.00
Palm St. Baraca Class	2.50
Total,	\$101.75

ANOTHER WORD FROM BROTHER ROUNTREE.

Last week we printed a notice from Rev. H. E. Rountree, Chairman of the Sunday School Board of our Southern Convention and I. R. C. and Teacher Training Superintendent for Virginia, in regard to the I. R. C. or International Reading Circle work. This week we are glad to give some extracts from his able report to the Va. State Sunday School Convention in regard to Teacher Training. Brother Rountree is a live wire in the Va. Sunday School work. We would like to see him put more fire and enthusiasm into our own work, for surely none needs these more than we do. He is capable of doing so and he holds the position in our Church that offers him the opportunity. We hope to see him enter in. We are sure no man among us is more capable or loyal than he. We expect great things from him as the head of our Church Sunday School work.

Extracts From Supt. Rountree's Report.

Practically no canvassing or convention work was done during the past year. I had the privilege of attending but two Conventions—Amherst and Sussex. At Amherst I had ample time to present the claims of the Department. As a result eighteen individuals consisting of preachers and superintendents and teachers enrolled seemingly inspired to return to their

homes, towns and schools to organize the work. I had advised them to organize and do the work if they couldn't get but one to join them, and if none could be induced to join them, organize themselves.

Sussex had only one day's convention and, with unfavorable conditions and circumstances, Teacher Training was crowded out. There have been two very active classes in Sussex, but I think they have been "crowded out" also. All else that has been done in Teacher Training has been by correspondence.

There is another reason possibly why the work has not assumed as permanent shape as it should. The Department has not been established in the schools. It is the first design of the Teacher Training movement that the first object to be sought be a class at the Sunday school hour chosen from the senior pupils of the school, itself. I feel that till the school has a vision of the future and makes a regular department, there will be but little stability to the work.

Our regular Sunday School classes exist for the purpose of learning the word and training in character. The same reason is a convincing argument for the existence of a Teacher Training class also. The blind must be led by one who sees. The unlearned must be taught by one who knows. For, "if the blind lead the blind" and the ignorant shall teach ignorant, shall they not all fall into the ditch together? We all acknowledge the importance of learning the Bible and the training of the character, but all have not yet seen that is more important to prepare teachers and trainers. It is a fact that the people who object to these methods of Teacher Training will not themselves send their children to untrained teachers in the secular school. Of course it is impossible to organize such a class in the school consisting of the present corps of teachers. The present teachers should have a meeting in the week-time best suited to their conveniences. It is usually unwise to have such meetings in connection with the mid-week prayer-meeting or any other meetings. It should have an hour all its own when there is no chance of infringements.

Sometimes this kind of class is not practicable under the auspices of the school. The next best thing recommended is a class composed of teachers from different schools. Do not call it a "Union" class. That is sometimes a "Red Flag." Call it a "league," or an "Institute," or an "International" class, etc. For the cities I suggest Teacher Training Institutes. There are a few cities in Virginia which may now be ready for this. Such a class should organize carefully and prepare for at least two year's work. A school of

methods for at least five days is being found very successful in cities in the winter time, taking up the work according to the International Standard, covering at least twenty hours. This has been proven to be wonderfully helpful and inspiring.

We hope for the present year to get a hearing in the Conventions; also to conduct a campaign throughout the state during the early fall. In this denominational leaders and everybody we can lay hands upon will be asked to cooperate for the largest possible enrollment. We will have to work from centers through pastors and workers. We desire to co-operate fully in the field simply to do the work, and it is designed that there shall be no rivalry but that we simply promote a unity of effort that will produce the highest efficiency. We would like to hold some Teacher Training Institutes in sumciently interested centers which we believe will result in much good.

Teacher Training is not without its hope. It is growing marvelously elsewhere and certainly we cannot think it will fail to do so in Virginia. A letter from Dr. McElfresh of March 16 states that our number for the present triennium is 7,675 classes, 112,079 students, and 702 individuals. In addition, there has been sent from the states a larger number than heretofore to denominational Boards. This shows the increase in 12 months to be 3,320 classes, 41,027 students, and 301 individuals. 10,598 diplomas were issued during the twelve months till last June of which 469 were the Advanced Standard. We have every reason to believe that 15,00 diplomas have been issued during the present year. The above figures show that there was an increase of 200 Advanced Standard diplomas during the year preceding. In addition to the above enrollment there are about 20,000 students reported by the denominational secretaries.

Dr. McElfresh reports a very hopeful outlook. Several states have employed men for their whole time; others half their time, and still others for one third of their time. Editors and publishers of Sunday School literature are gradually giving place to the department of Teacher Training in their periodicals. The importance of Teacher Training is being admitted everywhere. The outlook over the whole field was never richer in prospect than now. Pennsylvania still holds her usual progress. Iowa and New York are in the lead. Alabama and North Carolina and several of the western states are sending up fine reports.

The burden of religious teaching falls, under the swift changing conditions, ever

heavier upon the Sunday School. The truth it teaches and how it is taught is to be the slogan and the faith of the coming generation. Dr. McElfresh said in his last report:

"The great call for sacrifice in service and more especially in preparation for higher efficiency in service, must be repeated until it reaches the ear of the great body of American Sunday School teachers. In this intense day, only men and women devoted, heart and brain to the great task can command attention; and only those trained to work on higher levels can win our brighter young people to the study of the Bible and hold them to loyalty to Christ."

H. E. Rountree, Teacher Training Supt. for Va.

C. E. TOPIC FOR MAY 21—A FEW SUGGESTIONS.

Growing into Larger Work, Mark 4:26-32.

Prefatory Remark: It is expected that the Juniors and Intermediates will attend this meeting of the Young People's Society. Be sure to invite them, if your church has such societies in connection it, and also be sure to give them some part in the program—a few songs to sing, a few recitations, etc.,—some part. A conference with the superintendents of those Societies by the leader would no doubt produce a varied and interesting program.

The Leader: "Growing into larger work" is the end and aim of all Christian Endeavor activity. We meet in our prayer-meetings, sing songs, offer prayer, make little talks, recite verses—surely this is not the end of our work, but only the means to an end. The Junior Endeavorers are looking forward to becoming intermediates; the Intermediates expect to be members of the Y. P. Society. We serve on the various committees not as ends of service, but as beginnings of larger service—as training for the greater work of the church and the larger Christian life. There are plenty of opportunities for us to grow, if we will only avail ourselves of them. There is something greater yet for us each to do, if we will but trust ourselves to God and be faithful in the performance of every act.

The Pastor: At some time during the meeting let the pastor read the Scripture lesson, preferably towards the close, and give him five minutes to present Christ to the Juniors and Intermediates. If this part of the service is well-planned for and prayerfully executed, converts ought to be forth coming.

Questions for Voluntary Answer:

What has Junior Endeavor done for the children?

Royal Baking Powder

ABSOLUTELY PURE

The only baking powder made with Royal grape cream of tartar

No alum, no lime phosphate. These, the principal elements of the low priced baking powders, are derived from bones, rock and sulphuric acid.

What has Intermediate Endeavor done for youth?

What has the Young People's Society done for the young people?

What larger work can our Society do? (To several.)

How can we enlarge the scope of our work for our own Church?

For Missions?

For Education?

How does David help us in our endeavor to grow into larger work?

Samuel?

Joseph?

Peter?

John?

Paul?

Timothy?

What element in character insures promotion in our work? (To several.)

How can we grow in grace?

What is the difference between ambition and selfishness?

How can we be ambitious and yet remain Christians?

How do little things contribute to life's success?

What are some of the things that help in spiritual growth?

That hinder in spiritual growth?

Verses for Voluntary Recitation with Brief Comment.

Give thanks unto God,Ps. 126:1.

Some great ones,Eph. 4:4-7.

The Head, Even Christ,Eph. 4:15.

Pleasing, fruitful, increasing, ..Col. 1:10.

Success comes from God,1 Thes. 3:12.

It is our duty to grow, 1 Thes. 4:10.
 Let us go on to perfection, ..Heb. 6:1.
 That ye may grow,1 Pet. 2:2.
 And besides, add,..... 2 Pet. 1:5.
 Samuel grew,1 Sam. 2:26.
 Christ grew,Luke 1:80.
 The Thessalonians grew,2 Thes. 1:3,
 From strength to strength—how? Ps. 84:7.
 How the righteous grow,Ps. 92:12.
 From Glory to Glory,2 Cor. 3:18.
 Faithful in small things,Luke 19:17.

For next Week:

Japan and Korea.

M., May 22. Refusing Christ. Matt. 8: 28-34.

T., May 23. The call. Acts 16:9,10.

W., May 24. Missionary examples. 1 Thess. 1:5-10.

T., May 25. Spiritual darkness. Rom. 1: 18-25.

F., May 26. The light. 2 Cor. 4:6, 7.

S., May 27. The effect. Acts 2:41-47.

Sunday, May 28. Topic—A Missionary Journey around the world. V. Missions in Japan and Korea. Acts 17:1-14.

COURAGE IN THE RISEN CHRIST.

Text: And the angel answered and said unto the woman, Fear not ye, for I know that ye seek Jesus who hath been crucified. He is not here; for he is risen even as he said. Matt. 28:5-6.

I am told of an ancient letter during the time of Polycarp which says: "Now the blessed Polycarp suffered martyrdom on the seventh day before the Kalends of May, Statius Quadratus being pro Consul, but Jesus Christ being King forever."

As we look into the empty tomb, "Jesus Christ King forever," is the triumphant note that comes to us from across the ages. It is told us by the angel guards. It is sung by the sainted Cherubim, and it is the gladdest note to which mortal ever listened.

The longings of the heart, the quests of philosophers and seers, the doubtings of sceptics, vain hopes and human fears of humanity all changed to glorious certainties in the fact of the Resurrection. Like the sudden flashing radiance of the diamond when brought suddenly into the sunlight, so the whole light of eternity bursts in on humanity through the empty tomb.

The martyrdom of Polycarp, and that of all religious champions who suffered a similar death, without the assurance of the Resurrected life, would have made him of all men most miserable; but with that assurance, His death was radiant in the song, "Jesus Christ is King Forever."

Human opinions may be rafts which will carry us, with some risk, when there is nothing better; but the fact of the Resurrection is a ship of Zion which offers

eternal safety, and human opinions are nothing but sinking sand.

The fact of the Resurrection needs no argument. If there is one who does not believe, I would thank him to signify it. But there are none. Why then should I speak of fears in the resurrection and the courage of overcoming them? It is this: There are a great many doubts and fears that impede our progress in the kingdom; and there is a way of casting off all of it and hoping for the solution of all. It is the Resurrection of Christ.

1. "Fear not," For the Resurrected Christ is the Perfection of the Value of Human Life.

There was a time when human life was little more than a dog's. Men slew one another at the slightest provocation. Blood was taken for law and precedent; but now the whole world is realizing how real and precious a thing is human personality. And as the sense of the triumph of Jesus over the grave becomes general and more established, this feeling becomes more intense, till today there is a premium upon life. We are coming to see as never before that we are not bodies merely possessing a soul, but that we are souls ourselves, and this relation to God is violated only at the expense of the wrath of God and the vengeance of eternity.

The triumph of Jesus over the grave has made life essential and priceless and complete through "righteousness and peace and joy in the Holy Ghost."

Two thousand years ago, we saw the blood-thirsty Roman soldiery, the unprincipled High Priest, the barbarous mob of Jews, sight-seers and lookers-on, all witness a most awful deed, wholly indifferent to right, to law, to suffering and the value of life;—a pitiable sort and an unpardonable mockery was that of those who witnessed the crucifixion of the man whose dignity was as exalted as the stars, whose humility as gracious as the dew, whose purity was sweeter than the lillies and as perfect as the heart of God.

But He did not die. Behold the tomb is empty! It was an astonished world that Sabbath morn, when the earth quaked, when soldiers fell to the ground, when men of authority were powerless, when disciples wept with inexpressible joy; and Jesus stood in the garden and said, "Marry." And she, turning in a startled manner, replied, "Raboni."

Humanity today moves toward the Cross but 'tis not with mockery and violence. It is a new people with a new thought, a new light and a new life. They approach it now with reverence reaching forward for Calvary's brow, anticipating a day when they like Him shall be raised up, "that whoso believeth in Him shall

never die." Christ sleeps in every soul but always awakes to the touch of faith to reveal to man the worthiness of life forever. So that not only he who takes the blood of another is a murderer, but "he that is angry with his brother is a murderer." This is the standard of the risen Lord.

2. "Fear not," The Risen Christ Gives Us a Conquering Nature.

It is most wonderful to contemplate the fact that God has expressed himself in most intelligible terms in the cross. God be thanked for that! But even yet it seems to me more wonderful that he has given us a heart, a nature and a brain to understand that which He speaks unto us. There is an instinct which impells us to look for and depend upon a God and an eternal home. Divine creation of humanity has expressed his own mind in the structure of His own hand. 'Tis the risen Lord,—the empty tomb,—that is a window, a door,—through which we see him, and heaven and home eternal.

Birds find new impulses, mate and sing gaily amid the flowers of springtime. They know not why, neither do they care. They act upon an instinct as old as the human heart. Destiny impels them there.

Man, under the power of the Resurrection has new words upon his tongue, sings a new song, breathes a new atmosphere, lives a new life, feels new impulses, enjoys nature which impels him to divine thought and action.

He knows not why, nor how, and certainly it ought to be the least of his considerations. It is the deathless song of the empty tomb,—"Jesus is King forever," and eternity is ours. Cold criticism, unholy agents, and a wicked world has tried to stifle this song and our heavenly aspirations for the centuries past; but God has stamped his image upon it, Christ has freely sanctified it, so that all that a wicked world may do is made futile and all the more so by the more powerful sanction of his risen life.

"In my father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."

God has so made himself responsible for our eternity that if we will but yield to our nobler instincts our "hearts will lead us home."

The hard way, called death, hell itself, is nothing, for He himself has passed that way and conquered all, and beyond it all He stands amidst the flowers of eternity and beckons us there.

His promise:

"I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live."

David:

"Yea though I walk through the valley of the shadow of death, I will fear no evil."

3. "Fear not," By the Risen Christ Moral Conscience is Confirmed.

We are told of a law of material and matter which while holding all things to itself is also held and influenced by other powers. We are told that the planet Neptune was discovered through certain perturbations in Uranus. The earth has its relation to the moon and stars and sun, and these cannot be accounted for by the knowledge of man.

There are certain faculties of our being unaccounted for in us which teach us that we struggle not for existence merely in a material world, but that we are "under the influence of another world," other powers. Obedience to this instinctive consciousness sometimes leads us to material loss.

We have seen the wicked "spread themselves like a green bay tree," and have been amazed at the strange reversals of what judgment says was best. We have likewise seen the wicked miserable and cut off, their place forgotten, and on the other hand the righteous found not begging bread.

Can these things be explained in material things? "If a man is merely the product of a material world, seeking only its pleasures and rewards," and death is end of it all, how these strange developments, whose results are not always the same, come to pass?

You have stood by the open grave of your darling baby, broken in grief, and sobbed that eternal question in words of tears and pain and blood, "If a man die shall he live again?"

You have perhaps witnessed the passing away of your noble and good and godly father and mother, and your inner consciousness impels you to know that there is something there that is not dead, and again that immortal question swells in your bosom, "If a man die shall he live again?"

You have seen the rich and the poor alike come together in the same pale of death and pass out and are not more, and yet their images follow you, their words follow them, and you cannot keep back the thought of an eternity that measures out justice, and love and God. "Shall he live again?" There is but one reply: "Yes."

Christ said, "If I live, yet shall live also."

"And if I be lifted up, I will draw all men to me."

Isa. 26:9: "The dead shall live, together with my dead body they shall rise."

Behold we stand speechless before the cross and bathe the feet of the lowly

Nazarene with our tears, but we have not to ask "Shall He live again?" "He is not here but is risen" and that fact removes the "paralyzing fear" and assures us of eternity and victory.

Can this be a delusion? Nay verily! 'Tis but a "fire-glow of divine judgment." If Christ had perished, all else would have perished with him. The universe would have lost His character and His life, and our faith would be in vain, our preaching vain, and we all would be false witnesses.

"The last enemy to be destroyed is death, "But Christ has risen and become the first fruits of them that slept," and thereby our dreadful fears are dispelled.

Finally:

Life is complete in the risen Lord.

"The musician in his noblest creation," the artist in his most masterful designs, "The poet in his most inspired utterances," man is his highest of morals and culture, all have failed to express the vision of the ideal and the possible and turned sadly from their work.

We think of man as a "bundle of possibilities." And we are amazed often at the disclosures of the heart and life, when momentous and immense possibilities and even realities manifest themselves there; and yet the great space between what we are and what Jesus may be, stands out before us in a most vivid and powerful manner.

There is no way or means by which these two facts may be united—a man and his ideal—and every faculty of the being drawn out to its completion, save through eternity. The risen Lord gives us an eternity and through this fact, "The poet shall complete his vision, the musician shall discover the lost chord, the artist shall put life everlasting in his designs, and broken and failing and fallen man shall come home a prodigal to find a Savior inexhaustible in wisdom and righteousness and redemption and perfection.

"I go to prepare a place for you." "Thou hast been faithful over a few things, I will make thee ruler over many."

Sermon delivered by the pastor, Rev. H. E. Rountree, at the Christian Church, Waverly, Va., Sunday p. m., April 16.

AFTER EASTER.

The mind will still fondly linger on the past Easter with unusual pleasure. Many from schools and colleges visited the old home during the memorable holiday to be again with father and mother and other loved ones. Friends, relatives, acquaintances, new and old, met and had joyful times at these gatherings, recounting what had taken place, what was then occurring, and the things which might take place in coming events. Much of

this was interesting to parties concerned. A simple little present, an act of kindness, or a pleasant encouraging word left an impression which bound heart to heart and made somebody happy with the precious thought that life was happiness as well as duty. To be remembered in some way by our friends is surely an honored privilege every one loves to enjoy. This spirit is being more and more cultivated, as people think more and better of each other and learn to appreciate their privileges.

Jesus and the resurrection are full of interest to every Christian and as he thinks of his own resurrection from the long sleep of death, it becomes more and more interesting to him. Believing that Jesus passed through the mysterious change of the resurrection, so will we, if faithful and worthy ascend the infinite heights of eternal joy to live in endless felicity with the great multitude of saints to enjoy the rest provided for them. The hope of dressing up in the full robe of righteousness to live in immortal youth ought to inspire each one to contend for that prize of such high price which is worth more than all others. "Know you not that they which run in a race run all but one receiveth the prize; so run that you may obtain."

Much has been said concerning the resurrection, but it is still the song of the ages and the wonder of the world, and will continue to be observed as long as time shall flow into the ocean of eternity. This Easter time brings out the life all through the empire of nature, for in swelling bud and blooming flowers coming out of the frozen grasp of a winter grave, you look upon the resurrection of nature with intense delight and see the great unfolding of this mysterious power. A new growth—a splendid development is seen all about you, and as you thus commune with God you come nearer to Him, and get more in touch with His all pervading and invading presence. And while you gaze upon the expanding beauty inviting you to study its impressive object lesson, how delighted is the view, and how pleasing the glad emotions produced by such study. None but a heart which is as hard as a stone can fail to realize the blessing which this Easter time imparts. Many an Easter song went up on the wings of hope to the throne itself, and echoed the glad strains back to earth again that Jesus still lives in His resurrected and glorified state. Passing through the long dark night of sleep we shall be satisfied when we awake in His likeness. We will never be perfectly satisfied here in the changing scenes of time, but in heaven we shall be satisfied with its changeless splendor.

J. T. Kitchen,

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$911.80

Dues.

George Earl Rodgers,25
J. Newman Denton10
S. E. Denton, Jr.,10
Jos. Rabb Denton10
Junie May Davis10
Violet Davis,05
Hettie Davis05
Chas. Newman20
Hannah Clare Newman20
Helen Shivers Newman10

Monthly S. S. Offering.

Fullers, N. C.\$1.20
Windsor, Va. 1.25
Durham, N. C. 7.75
Oak Grove, N. C.50
Franklin, Va. 5.26
Oak Level, N. C. 1.00
Greensboro, N. C., 2.60

Special Offering.

Burlington Church:

W. H. Carroll 5.00
J. M. Fix 5.00
W. K. Holt 5.00
J. P. Montgomery 5.00
H. W. Trollinger 5.00
D. E. Sellars 2.50
C. T. Holt 2.50
Dr. J. H. Brooks 1.00
L. T. Fonville, 1.00
C. V. Sellars 1.00
J. N. Malone 1.00
D. M. Moore 1.00
Luther Cates 1.00
Mrs. Sarah Fix 1.00
Mrs. Kate Thompson 1.00
Mrs. I. N. Walker 1.00
Mrs. Eva Williams 1.00
Mrs. F. E. Sellars 1.00
O. P. Shelton 1.00
A. T. Leath 1.00
W. R. Sellars 1.00
Mrs. Ada Teague 1.00
Dr. A. M. Morrow 5.00
Foster Shoe Co. 7.50
Mrs. Flora Brooks 1.00
Plymouth, N. C., 5.32
Mrs. W. G. Clements25

Amount 16th week\$85.83

Total \$997.63

Elon College, N. C., May 3, 1911.

My Dear Children and Friends:

This week finds us quite busy—in the fields, ploughing and planting and laying

the foundation of our new silo. The weather has been quite cool and we have left off planting our cotton till next week.

We are glad to welcome from week to week, new Sunday schools that have decided to give "the Monthly Offerings." These new ones and the schools that have decided to feed and clothe an orphan child greatly help us. We trust that many other schools will report at once. Try to do something if it's only \$1.00 or .50 per month.

We have asked our pastors to give everybody an opportunity to make a personal offering before June so as to cancel all our indebtedness.

The 5th Sunday, 11 a. m., we had the pleasure of visiting Burlington Church and speaking with and for Dr. Fleming with whom we have had pleasant associations since we entered school in 1881 at Graham Normal College, as ministerial students. It was a rainy day and only a small congregation, that exercised patience for we preached and talked Orphanage and those present gave liberally—so that we got \$58.50. We appreciate the kindness and help thus given us. The Burlington S. S. also feeds and clothes a child.

The first Sunday in May we will be in the eastern section of the Valley, Va.; Conference beyond Charlottesville, Va.

Let every one give us a liberal "Special personal" offering and thus close out the entire indebtedness.

With love and greetings to all the cousins and thanks to friends, I am,

Yours for service,

Uncle Jim.

Pine Apple, Ala., April 29, 1911.

Dear Uncle Jim:

We did not enjoy the misprint last month. Of course "we are a lot of trouble," but Mama says that that doesn't count for we are the dearest little boys and help as much as we can.

We send our love and dimes.

Fondly,

J. Newman Denton; S. E. Denton, Jr.;
Jos. Rabb Denton.

We all know that dear little men, but we cannot help the misprint. Mistakes just will happen.

Windsor, Va., May 3rd, 1911.

Dear Uncle Jim:

Here I come to chat a while with you and the cousins this pretty A. M. We are still going to school and it seems as days grow longer the road gets longer too. We amuse ourselves by holding meetings. Sometimes we have a union meeting and our driver gets a little tickled at the different reports from S. S. but you see we enjoy it and time goes while we hardly realize it. One week

in March we held a revival, read scripture, sang songs and about three of the girls would bring a real dinner for the occasion. Well, we did enjoy ourselves.

I must thank you for names for my pigeons, "Brighteyes and Sunshine." I think the names suit them so well and they shall be called by these names when they get old. If people were as industrious as pigeons and the birds that are building in our yard, oh! how much work would be done!

Tell Annie Knott she must be grown to do so much work.

Uncle Jim, please tell us a good way to spend our vacation.

With love and good wishes for you and all the cousins.

I close with five cents to help.

Your niece,

Hettie Davis.

Guess mother will be more able to tell you about vacation than I, Hettie, as I do not know any of your plans. However, I hope you will spend a most delightful one whatever you do.

Windsor, Va., May 3, 1911.

Dear Uncle Jim:

I am three days behind time this month. I am having a good time playing in the yard, looking at ma's little chicks. I love springtime. We have roses almost in bloom. Enclosed find five cents. Tell William Staley Cheatham to write again.

I love his long letters.

Your niece,

Violet Davis.

It will be nice to have the beautiful flowers again, Violet. Are you not glad you are named like one of the earliest ones?

Windsor, Va., May 3, 1911.

Dear Uncle Jim:

I hope you and all your large family are feeling good this fine weather.

Our school is going one yet, but will close the last of this month. Our teacher is getting up nice things and we will commence to practice today. I close with love and a nickle

Junie Mai Davis.

Well Junie, our little folks begged to go barefoot but, I think now they wish that had not been such early birds for Jack Frost has returned and is nipping toes just a little.

R. F. D. 7, Suffolk, Va.,
April 18, 1911.

Dear Uncle Jim:

I love to hear of the Orphanage doing so well. Hope it may ever prosper.

With much love to you and the cousins. Enclosed find .25 cents.

George Earl Rodgers.

A nice kind wish, George, and we feel that you will do your part towards helping with this great work.

Henderson, N. C., April 30, 1911.

Dear Uncle Jim:

We missed March and have nearly missed April. We send dues for both months.

This has been a rainy Sunday. Daddy is away on a ten days' trip. We miss him so much.

Newman Denton need not fear that daddy doesn't love our baby. He says she is the sweetest in the world. She laughs and crows and scratches enough to satisfy even daddy.

We shall be glad when May comes. Grandma is coming in May. Aunt Lilly and Leon will come too.

Will try to be more punctual, but we are all so little and make so many demands on mother's time it is hard to get our letters in every time.

Lovingly,

Chas. E., Hannah Clare, and Helen Shivers Newman.

Yes, we know how the dear little folks demand the attention of mothers, children, but you are being trained to give while you are young; and when you can write for yourselves you will want to do so and, oh! we do want more busy mothers to write for their little ones.

DIED.

Park.

Mrs. Bettie Williams Park was born Oct. 11, 1870, and died March 23, 1911; aged 40 years, 5 months and 12 days. She married Mr. C. T. Park May 23, 1894. Before marriage she lived in Durham, N. C., and after marriage she lived near Tarry's Mill, Va. To this union were born seven children; 4 boys and 3 girls, one boy having preceded her to the grave. From early in life she had been a member of the church—first joining the Presbyterian Church; then later moving here membership to Mt. Auburn Christian Church, where she remained a faithful and consistent member till death.

She was a pious, good woman. Her life was one of kind words and gentle deeds and helpful sympathy. She leaves a devoted husband, bright happy children, and many kindred and friends to mourn their loss. Buried at Mt. Auburn, and burial services read by Hon. S. P. Read. May God bless the dear family.

Jas. L. Foster.

Park.

Thomas Adams Park was born July 19, 1841, and died April 6, 1911, aged 69 years, 8 months and 17 days.

His health had been giving way for two years or more and he had suffered much. He was reared in Mecklenburg Co., Va., and spent his life there.

He married Elizabeth A. Owen in 1868 and to this union were born 5 boys and 5 girls. Seven children survive him.

He was post master at Tarry's Mill, Va., for 30 years and clerk of the township school Board for 25 years. And filled other positions of trust and honor.

He was buried under the auspices of the Masonic Lodge in Mount Auburn Church Cemetery. He served through the Civil War in Company E. 69th Reg. Pickett's division. The deceased was a member of St Luke's Episcopal Church, Va., and was liberal to all churches. He leaves two brothers: Chas. T. Park, Dallas, Texas, and Alex Park, Memphis, Tenn, and one sister, Mrs. R. T. Williams, Macon, N. C.

Funeral services by the writer.

Jas. L. Foster.

Wiley.

Near Graham Depot, April 29th, 1911, Mr. James C. Wiley. Funeral services took place from the Christian Church at New Providence on Sunday, April 30th. Brother Wiley was born Oct. 9th, 1833. Married Mary E. Trollinger Dec. 21, 1869. His wife and four children survive him. Four children preceded him to the heavenly home. He was not only a devoted husband, useful citizen, and a faithful Christian and member of the M. P. Church, but he was known and honored as one of the bravest and truest Confederate soldiers who served from 1861 until the star of the Confederacy paled to a cease at Appomattox in 1865. A large congregation filled the church. I called on the following brave Confederate veterans to say a few words about their departed friend: Hon. Jas. A. Turrentine, Ex-Mayor Hall, Ex-Sheriff Jas. Hamilton, Capt. Murphy W. Andrews, and Capt. J. N. H. Clendinnin. Braver and better men who spoke never marched through the white smoke of battle. Their words touched all hearts. Dr. Currie, pastor of the M. E. Church, closed the services at the Providence Cemetery.

D. A. Long.

MINISTERIAL DIRECTORY OF THE SOUTHERN CHRISTIAN CONVENTION.

(It was desired to have this directory in the Annual, but delays prevented. It is now given so that any one desiring may clip out and paste in the Annual for future use.

All conference secretaries are hereby requested to please furnish hereafter a ministerial directory of their conference when sending minutes for publication in the Annual.—J. O. A., Ed.)

Eastern Virginia Conference.

Barrett, J. P., Dayton, Ohio.
Barrett, D. P., Ponce, Porto Rico.
Barrett, J. W., Norfolk, Va.
Black, B. F., Suffolk, Va.
Butler, H. H., Suffolk, Va.
Butler, M. W., Newport News, Va.
Harrell, J. W., Portsmouth, Va.
Hanson, A. M., Norfolk, Va.
Howsare, McD., Norfolk, Va.
Harrell, S. C., Holland, Va.
Jones, C. C., Wakefield, Va.
Johnson, I. W., Suffolk, Va.
Kitchen, J. T., Windsor, Va.
Keys, D. A., South Norfolk, Va.
Newman, N. G., Holland, Va.
Harward, W. D., Madrid, Iowa.
Rountree, H. E., Waverly, Va.
Rowland, C. H., Franklin, Va.
Roberts, J. M., Windsor, Va.
Staley, W. W., Suffolk, Va.

Alabama Conference.

Carter, C. W., Wadley, Ala., R. 3.
Carter, E. M., Chipley, Ga., R. 3.
Dollar, C. M., Malone, Ala., R. 2.
Dollar, J. D., Roanoke, Ala., R. 4.
Elder, T. H., Roanoke, Ala., R. 4.
Elder, J. W., Dearmanville, Ala.
Edmonson, T. J., Tolbert, Ala.
Hunt, G. D., Wadley, Ala., R. 3.
Hughes, J. H., Wadley, Ala., R. 4.
Knight, W. R., Abanda, Ala., R. 1.
Lankford, G. O., Columbus, Ga.
Milam, J. H., Juniper, Ga. R.
Orr, J. B., LaFayette, Texas.

Licentiates.

Davis, W. D., Daviston, Ala., R.
Knight, J. V., Lineville, Ala. R.
Veazey, B. H., Daviston, Ala. R.

Georgia and Alabama Conference.

Young, B. F., Roanoke, Ala.
Elder, H. W., Richland, Ga.
Smith, L. E., Greensboro, N. C.
Fletcher, W. A., Girard, Ala.
Holder, G. M., Langdale, Ala.
Garrison, J. D.,

Licentiates.

Short, C. E., Chipley, Ga.
Short, J. W., Chipley, Ga.
McAbee, A. N., Burnesville, Ga.
Hiott, R. W., Pensacola, Fla.

Western North Carolina.

Albright, H. A., Seagrove, N. C., R. 1.
Boone, C. A., Elon College, N. C.
Comer, J. R., Asbury, N. C.
Cox, L. I., Elon College, N. C.
Fleming, P. H., Burlington, N. C.
Lawrence, W. W., Seagrove, R. 1.
Long, D. A., Graham, N. C.
Long, W. S., Chapel Hill, N. C.
Newman, J. U., Elon College, N. C.
Patton, J. W., Elon College, N. C.
Webster, J. A., Franklinville, N. C.
Williamson, R. L., Harrisonburg, Va.
White, T. E., Ramseur, N. C.

Licentiates.

Hayes, W. N., Seagrove, N. C., R. F. D. 1.
Morgan, J. F., Elon College, N. C.

Virginia Valley Central.

Andes, A. W., Harrisonburg, Va.
 Dofflemyre, J. W., Elkton, Va.
 Lassiter, L. L., Broadway, Va.
 Moore, H. C., Harrisonburg, Va.
 Roach, Killis, Dyke, Va.
 Walters, W. T., Winchester, Va.

Eastern North Carolina Conference.

Banks, A. T., McCulders, N. C.
 Barbee, A. P., Garner, N. C.
 Clements, W. G., Morrisville, N. C.
 Foster, J. L., Elon College, N. C.
 Green, G. J., Bahama, N. C.
 Johnson, L. F., Raleigh, N. C.
 Johnson, J. Lee, Elon College, N. C.
 Newman, C. E., Henderson, N. C.
 Pounds, T. A., Clayton, N. C.
 Scholz, H., Macon, N. C.
 Underwood, G. R., Sanford, N. C.
 Wicker, J. D., Sanford, N. C.
 Wicker, W. C., Elon College, N. C.
 Winston, M. L., Creedmoor, N. C.
 Wolfe, H. F., Rock Branch, N. C.

North Carolina and Virginia Conference.

Atkinson, J. O., Elon College, N. C.
 Carden, J. S., Durham, N. C.
 Cox, J. O., Durham, N. C.
 Dawson, T. B., Greensboro, N. C.
 Fulton, H. C., Greensboro, N. C.
 Herndon, W. T., Durham, N. C.
 Holt, J. W., Burlington, N. C.
 Iseley, A. F., Burlington, N. C.
 Klapp, S. B., Greensboro, N. C.
 Klapp, P. T., Osgood, N. C., R. 2.,
 Peel, C. C., Elon College, N. C.
 Pinnix, J. W., Kernersville, N. C.
 Strowd, T. W., Chapel Hill, N. C.
 Tickle, G. W., Elon College, N. C.
 Wellons, J. W., Elon College, N. C.
 Wells, W. L., Elon College, N. C.
 Licentiates.
 Crumpler, R. P., Summerfield, N. C., R. 1.
 Earpe, B. J., Elon College, N. C.
 Truitt, H. E., Elon College, N. C.

Our Western Letter.

Mrs. Lettice Smith Holmes, beloved companion of the venerable Rev. Thomas Holmes, D. D., of Chelsea, Michigan, is dead. She was a highly educated woman and had served her day well. Many of our Southern people will recall her visit to the South in 1878, with her husband, when he attended a number of the Conferences in the Southern Christian Convention. I remember that the Eastern Virginia Christian Conference met with the church at Barrett's and Dr. and Mrs. Holmes were there. She also attended the Old North Carolina and Virginia Conference which met that year at Damascus, if my memory serves me well. Dr. Holmes is now in his ninety-fourth year. He is life very lonely and at a time of life when company seems a necessity. Dr. Holmes goes to spend the remainder of his days at the Aged Ministers' Home at Lakemont,

N. Y., where he will be well cared for in his aged and infirm condition. The sympathy of our brotherhood will go with him.

Rev. M. T. Morrill, D. D., our Foreign Mission Secretary, has been planning a visitation to Porto Rico in the interest of our work there, but the illness of his aged father has made it so he could not leave home for so long a time. He hopes soon to make the trip. He is planning to arrange for the building of the new house of worship in Ponce. Several gifts seem to make it possible to build at an early day. The situation stands about this way now: Since the gift from two friends of a thousand dollars each last fall, a party has given a thousand dollars, and now offers to give half of the remainder that is needed to complete the building, provided our people will give the other half by Nov. 1st of this year. As about \$3,400 more are needed to complete the building, that means that this friend will give \$1,700 dollars, and the Christian Church and its friends will have to raise about \$1,700, and it must be done by Nov. 1. That means the best chance we have ever had to build the house in Porto Rico, and if our people do not accept this offer and make sure the building, it seems to me that we shall have a hard chance to raise the money later, when we could have the whole \$3,400 to raise. I do hope we may seize this opportunity and raise the money on time. Let us get to work and do our best.

The Christian Publishing Association is now getting out the first issue of the Sunday School Teachers' and Officers' Journal. It will be ready to mail in a short time. Mr. Hermon Eldredge, Erie, Pennsylvania, is the editor. He is well known in his own State as one of the foremost Sunday school workers in any denomination. He is a man of much ability and it is well adapted to Sunday school work. He is now Secretary for the Pennsylvania State Sunday School Association, a position which gives him great opportunity and a wide influence in Sunday School work. Bro. Eldredge is true to the Christian Church, having been reared in our ranks and has served for many years. Let us pray for him and encourage the work in any way we can. The Journal is quarterly and will be sent at 40 cents a year, or in clubs of five to one address for 30 cents per year. I hope our brethren in the South will give this Journal a hearty support. Subscriptions may be sent in at once to Mr. Netum Rathbun, Agent Christian Publishing Association, Dayton, Ohio. Do it before you forget it.

In my last letter I made some comment on the minister who has no message for

the people, even though his church paper offers to send it out without cost to him, and to a much larger number of people than he can get in his own pulpit. But since then I have struck just the opposite kind, a minister who has a fine message, but is not willing to give it to the public. He had prepared himself well, and really had a most important and valuable message. He delivered to his own people but would not under any circumstances allow it to be published, though it would not cost him one cent to send it out to many thousands of people. Nothing could be said which would move him to do so. He was satisfied to have his own congregation hear it; all others, though much in need of the message he had might go without it. I confess I do not understand that sort of service for the Lord. I would not like to take the place of either of these brethren in this particular, but really I believe I would prefer to have no message, rather than to have one of so much importance and then keep it all to myself. Brethren, in the ministry, as I see it, our calling is not one in which we may gratify our own whims as to service. I feel it is incumbent upon us to do our best for the salvation of the lost, and therein for the honor and glory of the Lord. I believe it would do us all good as ministers to read the sixth chapter of the prophecy of Isaiah at least twice every week. Let us try it. It will do us good.

J. Pressley Barrett.

Dayton, Ohio.

THE DEATH RECORD.

How interesting it is to watch the daily paper for the death record! The cold hand of Death is being placed upon someone every hour. Today it steals from our midst a loved one, a friend. Before the remains of the friend can be put away we hear of the Reaper in some other section. Around the fireside we read to-night of some home that has been saddened by a visit of the death angel. Before the break of day it may be our guest. Think!

While we meditate on this, let us stop to think how peculiar death is. One member of the body becomes diseased and all the other members are required to pay the penalty by yielding to death. The heart may be sound, the lungs in a healthy condition, the brain dispatching every thought correctly and almost every part of the body doing its usual work; but, perhaps, some small organ goes to wreck and then the heart, lungs, brain and all other parts cease to work because the diseased part is only a link of importance and stops all the machinery.

You may not curse, swear, steal, cheat; but some other sin will condemn you and

the good qualities will go down to suffer the penalty caused by the one sin.

C. B. R.

Bonlee, N. C.

NEVER TROUBLE TROUBLE.

There's a cheery little proverb

It is very well to heed

In a world where pain and sorrow

Are quite plentiful inleed,

If you would not have them double,

Then keep this well in view;

To never trouble trouble

Until trouble troubles you.

Don't think when storm clouds gather

You are certain to be drowned;

The very darkest tempest

May quickly blow around.

And up above the blackness

Shines evermore the blue;

So never trouble trouble

Until trouble troubles you.

Oft times a gloomy morning

Precedes a sunny day;

So, without a word of warning.

Our trials have slipped away.

What pangs we oft have suffered

From ills we never knew!

So never trouble trouble

Until trouble troubles you.

Quit counting all the bridges

You may never have to cross;

Quit climbing all the ridges

Of future pain and loss.

Trudge on and do your duty,

To God and conscience true;

And never trouble trouble

Until trouble troubles you.

—Anna R. Henderson.

WHAT CHRIST WANTS.

Is there nothing that Christ, as your friend, your Lord, your Savior, wants you to do that you are leaving undone today? Do you doubt that it is His will that you should honor and help and bless all the men about you who are His brethren? And are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him and declare that you are His servant before all the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once He spake, and not from blazing heavens, as men sometimes seem to expect—not so does Christ speak to us.

And yet He speaks. I know what He—

there in all His glory, He here in my heart—wants me to do today, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.—Phillips Brooks.

EIGHTEEN THOUSAND HOOKWORM TREATED IN NORTH CAROLINA.

The rapidity with which a knowledge of the cause, harm, cure and prevention of hookworm disease has spread among our people stands without a parallel in the history of preventable diseases. Only a year or two ago there was found quite commonly skepticism concerning the existence of such a disease; but practically all the doubters have now had opportunities for seeing the worms, the sufferers, their recoveries after treatment, and are now actively lending their support to the eradication of the disease.

The quarterly report of Dr. Jno. A. Ferrell, the State Director of the Hookworm Campaign for the three months ending March 31, shows that up to date the physicians of the State are treating the disease, and that more than 500 of the active physicians of the State are treating the disease. Moreover, it shows that the Laboratory of Hygiene has examined since the work began 17,000 specimens of feces for the eggs of the hookworm which indicate the infection.

To prevent the further spread of hookworm disease, typhoid fever, and other diseases similarly spread a wave for better sanitary conditions is rapidly spreading. "Clean-up Week" and the compulsory use of sanitary toilets are measures being inaugurated in many towns and villages. Quite a number of county and city boards of education have ordered the installation of sanitary toilets at the schools.

During the past twelve months there have been distributed approximately 200,000 pieces of stock literature on the subject which include a leaflet on hookworm disease; an illustrated pamphlet on hookworm disease, and on illustrated pamphlet on plans and specifications for sanitary toilets. These are sent free on request to the Hookworm Commission, North Carolina Board of Health, Raleigh, N. C.

The campaign in a broad sense, is one for better sanitary conditions in the South, an aggressive warfare, not against one, but against many diseases. "The success of the campaign," says Wm. H. Glasson, in the April South Atlantic Quarterly, "must lessen the heavy burden of sickness, bring new vigor to great numbers of people, and accomplish the saving of thousands of lives."

Jno. A. Ferrell, Asst.

Sec. for Hookworm Disease.

—Five Ohio legislators have been indicted for bribery and are to be tried for same. Bribery is rampant in the land.

FOR FEVERISHNESS AND ACHING.
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

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Springfield, Mass.

This Dictionary may be had also from The Christian Sun, office, Elon College, N. C. where a supply is kept on hand. Correspondence solicited. If you need a Dictionary you need the best and there are none better than Webster's New International. Write for particulars.

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J. O. Atkinson, Editor, Elon College, N. C.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
At Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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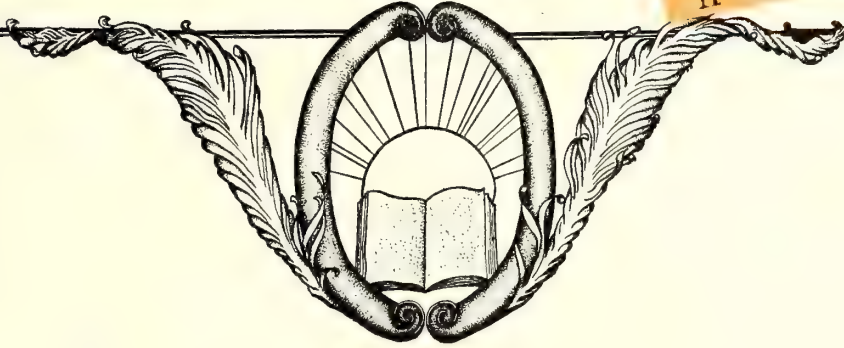
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Vol. 63. GREENSBORO, N. C., MAY 17, 1911.

No. 19. *20*

DEAD CHRISTIANS.

In Philadelphia there lives a man who, according to the army records, died in the Civil War. But he stoutly denies it. The official register at Gettysburg declares he is dead; and not only so, but affirms that he is buried in that very cemetery. That makes no difference to him. Yet he makes the most of it. Every year on Memorial Day he goes into the cemetery and strews flowers on his alleged resting place. Then he returns to his home, inspired by the thought that he has done his duty by himself.

There are so-called Christians who, by every law of judgment, are spiritually dead. The records of the church say that they are. The world confirms the statement. Their own friends insist it is so. Yet they persist in claiming to be alive. They remain in the church, they are prominent in its public services, they occupy high seats in the synagogue, they strew their own graves with flowers and think it a huge joke.

Strictly speaking, of course, a dead Christian is a contradiction in terms. When a Christian becomes moribund he is on the way to **extinction** as a Christian. When he has passed out of the Christian life he ought no longer to bear the name. He ought to be buried. No dead man has any right to disturb the equanimity of the living. He ought to be out of sight.

If the churches could thrust their spiritually deceased into good strong sepulchers, what an improvement there would be in the religious climate, and what a quietus would be placed upon the scoffers of Christianity! But the dead Christian is not willing to be entombed. He is an ungovernable sort of a corpse. He is determined to remain above ground. How much more rapidly the Church of Christ would grow if such defunct individuals would only consent to be buried, or what is still better, if they would but pray God for the touch of His divine power to invigorate them into newness of life!—The Communicant.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

AN ANCIENT SIN.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Isa. 5:22. (Golden text for Sunday, May 21.)

The sin of strong drink, the excessive and deadly use of it, is no new one. It has been many long years since Isaiah's day, and indulgence was an old, and a destructive sin then. And this further fact may be stated here, to wit, that this sin has not yet been done away with, and the question of strong drink is a deep, a far-reaching, an unsettled one. Local option, prohibition nor any other of the enactments has settled the question or solved the problem of strong drink. We might as well not forget that this ancient of sins cannot be wiped out by any sort of enactment or legislation. It strikes deeper than these can reach. The question of intemperance, if settled anywhere, must be solved and settled in the individual life, in the particular person.

These laws may, in some poor measure, serve as stepping stones to some higher and better thing, but they are not the goal for which we strive. That every individual on his own account and in God's good strength may learn to be sober, upright, temperate, moderate in all things, this is that to which Isaiah and all his kind would plead and persuade us. The prophet pronounces a curse on individuals who drink wine, men who mingle strong drink.

Indulgence, ease and pleasure-seeking had brought Judah very low. Her places of worship were shut up; her white-robed priests were supplanted; her offerings of sacrifice for sin were no more; images and idol worship were established and her people had indeed gone after strange, and impotent gods. As a result Judah's enemies were in the ascendancy, her pristine foes were now victorious, and her plight as a nation and as a people of God's select was indeed pitiable. In such a condition Isaiah sung a song of pathos and of prophecy of warning and of woe. And the plight of that people who are given to excess and indulgence even come to this. Isaiah's warning needs sounding again and again in our day which is not unlike Isaiah's.

—Pastor J. O. Cox began a series of meetings at the Durham church last Sunday, and the first day of the meeting witnessed some three or four conversions. Rev. L. E. Smith of Greensboro is to assist Bro. Cox beginning Tuesday.

MT. AUBURN MEMORIAL.

The Sun's editor has been visiting, a sort of return home trip, and has had such an interesting day that he must needs tell about it. Rev. J. L. Foster, the popular and beloved pastor, had no trouble in inducing us to visit Mt. Auburn again, and be with him in his memorial service second Sunday in May. We left Elon College Saturday and an agreeable run via Raleigh and Norlina brought us, in the early afternoon, to Granite, N. C., on the Virginia border line, this particular place being distinguished chiefly and almost solely, because Granite Lodge, at which we were to say the night, is located there. This Granite Lodge is interesting and means more than its name would seem to indicate. It is about the most majestic country estate that this scribe has come across. It is owned by a Richmond capitalist, but presided over, directed and controlled by, that prince of good fellows, our long time friend, John Tucker, his charming and hospitable wife, and interesting family. Massive stone columns, on either side the inviting avenue, leading from the station to the Lodge, stand as silent sentinels to signify the place of entrance to the majestic enclosure. A great lawn of downy turf studded with giant and far-reaching oak surrounds the residence of the Lodge, giving an aspect and an atmosphere of solidity, restfulness and quiet dignity. The residence is magnificent, a great granite structure, of recent build, but of noble architecture, its three ample stories containing four large rooms each, besides spacious halls, bath rooms, coves, alcoves, et cetera, the second story being skirted on all four sides by spacious and generous veranda. The granite was quarried from a near by quarry and the great building, long in construction, was erected by day labor and not by contract and so the expense, though enormous was not computed. Out in the barn lot, however twenty head of fat horses and mules and stabled in a granite building that has cost \$7,000, through it is not yet complete. And in this same barn yard, while we are out here, you will find two great corn "cribs," one for the mixed, one for the better grade of corn, which, when the last housing season season closed, held 1600 barrels, 8,000 bush of corn.

I became interested in the farm of the Lodge, for it is one of wide spreading dimensions and of 3,000 generous acres. Bro. Tucker supplied me a beautiful horse, and for hours we explored fields and forest and meadows of this splendid enclosure, without reaching it metes and bounds. There were 140 acres of crimson clover at that very moment in full blossom, a glorious sea of gorgeous red.

None of this would be dried and housed for hay, but must needs be kept for land improvement, for which purpose it had been planted, save that which would be cut and threshed for seed. There was a great flock of sheep with a hundred frolicking, gleeful, glad some lambs; fat cattle with their sleek calves browsed in rich pastures, and swine, even weighty and plump enough now for the slaughter, fed in clover that well nigh hid from view their fat and rotund forms.

There were great corn fields, fresh in fallow from recent planting, two hundred and more acres of them, far spreading, fertile and fragrant. The fields of rich, green, grass and the growing grain, glistening and bending under the evening breezes and a glorious sunset formed a picture that would invite and challenge the skill of an artist. Encircling and guarding the entire length of this estate on its northwestern slope is the rueful, rushing, roaring Roanoke river which drags its great lengths seaward like some mighty, maddened serpent.

I have purposely dwelt upon Granite Lodge not only because it was good and glorious to spend a half day and a night there, but because, though on somewhat a larger scale than most, this represents a type in our time. We of this Southern country are an agricultural people, destined and doomed to that. Much of our very best, most substantial population will remain in the country and on the farm.

So, while we are talking of building and maintaining churches in the towns and cities the country places and peoples are not to be forgotten or passed by. Our country churches are now, and will continue to be the breeding places and the strongholds of what is noblest, best, truest and purest in our moral and religious life.

And this brings to that about which these lines were begun. A wholesome and happy carriage drive, of nine miles, say, with Brother and Sister Tucker, behind a splendid black span, brought Pastor Foster and the writer to Mt. Auburn in time for the annual memorial service Sunday morning. A grove full of people, besides those who packed all available space of the house, greeted us. In the morning Bro. Foster spoke in the grove, the writer in the house; the order being reversed in the afternoon. Flowers for the well-dressed cemetery, and food well-cooked and inviting, were as abundant as the congregations that gathered from this splendid community of gracious and generous souls. For miles and miles they had come, these church loving people had, on buggies, carriages and automobiles, to mingle their flowers and share their generosity and Christian fellowship the one

with the other. Mt. Auburn is one of our oldest churches. Its congregations have ever been noted for numbers, for loving loyalty, for its reserved strength, its quiet dignity, its abiding cordiality and Christian fellowship.

The writer had the pleasure of serving this people as pastor for a series of years awhile ago, and it was a rare treat to him to greet again in the flesh some of the best people he has ever known and some of the best friends he has on earth. Brother Foster has been their faithful pastor many years and they deservedly love and honor him for the great and good work he is doing in their behalf.

Nowhere else on earth will you find a friendship as abiding as that which obtains among those who live and labor together in church service and in Christian activity. If you want to see a community at its best, a people at their highest and happiest, you will find them not in their schoolrooms, nor on their play grounds; nor at their political gatherings; but ever and always in their religious assemblies, at their churches, where they meet to mingle their hearts and voices in praising and in worshipping God.

Brother A. G. Hayes and his charming wife took us in charge after the services were over and a two hours' drive brought us to their happy and hospitable home for a happy Sunday evening together, and a night of well earned rest. There is a roof where preachers get the best, and where splendid fellowship makes the hours all too short.

Brother Foster and the writer on this Monday morning, brilliant with a glorious sun, and fragrant with all the glad odors of spring are hurrying back to our homes and loved ones, and these lines, now all too lengthy for reading, but all too short to tell one half the heart feels over the scenes and services of the last two days, must be pardoned and passed by unread by those who, wholly unlike the writer, have no love for fields and farms, and no deep interest in the worship of God by the multitudes at the house of the Lord on a hallowed spot and on the holy Sabbath day.

CURRENT COMMENT.

"Bad" Blockaders.—The Charlotte Evening Chronicle reprinted from The Statesville Landmark last week a most inevitable record of certain recent happenings among "blockaders" in the unfortunate County of Stanley, and put as headline to the narrative, "Bad Blockaders." The immediate interest of The Christian Sun in the incident is to enquire who is responsible for the manufacture of that headline, Bad Blockaders? Was that the Colonel, or was it the Judge? It is worth

finding out, for be it the Colonel, or be it the Judge, he ought to be reported to the next Press Association. This headline strikes us, not as redundant merely, but as heartless, even cruel, in fact. We never did believe in striking a man who was down; but either the Colonel or the Judge

A bad blockader! That is unbearable.

A bad blockader! That is unbearable. Has not the limit been reached when it is said of a man that he is a blockader? Why heap further epithets and infamy upon him, by saying "bad." Was a good blockader ever heard of? Does not a whole train of unwholesome, destructive, and blighting influences follow in the wake of every blockade that ever was? Was there ever an institution in any community that produced more agencies and influences for degradation, vice and crime than a blockade whiskey still? Has the Colonel or the Judge ever heard of any other influence than that which was wholly bad, blighting, deadly, destructive, emanating from a blockade still!

Here is pity, gentlemen, genuine, heart-felt pity for any community, anywhere, cursed with one of these death-dealing, character ruining, moral destroying institutions. Besides being the worst they are the most costly nuisances and curses that ever afflicted an unhappy community.

A "bad blockade." Perish the thought. Blockade, that term needs no adjective, adverb, or preposition to give it infamy or stigma. It carries with it all the opprobrium that is necessary to add to it or heap upon it. An institution that turns neighbor against neighbor, sets father at variance with son, counteracts every influence that makes for righteousness, severs church relationships, destroys the peace of the community, makes a man hide, and sneak, and act like as if he had robbed a graveyard, does not need any other epithet. It is already and altogether and infinitely worse than bad.

The Largest Sunday School.—The New York Christian Advocate gave on its front page last week pictures of what is said to be the largest Sunday-school in America. Strange as it may seem, this school is neither in New York, Chicago, Philadelphia or St. Louis, those aggregations of population which usually develop the largest interests and enterprises. This is quite different. The town of this largest American Sunday-school is famous, so far as we know, from the fact only that it has this largest school. Brazil, Indiana, enjoys this honorable and unique distinction, and the First Methodist Episcopal Church (North) is the originator and promoter of it. Here are the figures at present: Cradle Roll, 818; Beginners, 169; Primary, 473; Junior, 334; Intermediate, Senior and

Adult, 2,381; Home, 599; officers and teachers, 118. Total, 4,892. One half of the voters of the town are members of the Men's Bible Class taught by the pastor. Fourteen years ago this school had an enrollment of only 228, and the present Superintendent has held his position for twenty-five years. Here is a significant fact, and, in our opinion, gives the great secret of the wonderful success of this greatest of Sunday schools. "When he," the Superintendent, "accepted the position he made a full consecration of himself to God, and, for teachers, gathered around him men and women as devoted as himself."

Here are some regulations that distinguish this wonderful school:

1. No paid socials are allowed.
2. No prizes are offered.
3. No contests between classes or departments are allowed.
4. No person who attends the theatre, dances or plays cards is allowed to teach in the school.
5. No distinctions in class are made; rich and poor meet together.

The history of the making of this largest Sunday school in America reads like fiction, but it is highly interesting and significant.

The Gideons.—Gideon's band, in ancient times, was not so numerous, in the final, but they amounted to somewhat in the testing time. The Gideons of our day count, and are achieving. Their great work of placing a Bible in every room of every hotel in the land goes merrily and marvelously on. The Gideon's band is an organization of commercial travelers—"Drummers"—whose chief aim is to see to it that all the whole number of people who travel and who stop at hotels may have a Bible close by and convenient to read whenever desired. At the great International Sunday school Convention at San Francisco in June the Gideons have planned a unique program for themselves. They propose that twenty-five thousand members of adult Bible classes shall march through the streets, each carrying a Bible, and deposit, after the parade, these Bibles on the platform of the Convention auditorium. These 25,000 Bibles are to remain on the platform as an object lesson during the Convention; then be distributed among the various hotels in the city. One hundred thousand Bibles are to be distributed to the hotels throughout the State of California, immediately following the Convention, by the Gideons. The commercial travelers evidently mean business in this good work.

—Rev. G. J. Green, of the Eastern N. C. Conference changes his address from Bahama to Lyons, N. C., R. R. No. 1.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

FRUITS OF LAYMEN'S MISSIONARY MOVEMENT.

Samuel B. Capen, LL. D., in an address has summed up some of the results obtained by the Laymen's Missionary Movement as follows:

- 1st. It has created a new missionary atmosphere.
- 2nd. It is reaching mature men.
- 3rd. The work is being done on a better business basis.
- 4th. It has accentuated missionary work at home.
- 5th. The movement has made it easier for churches to meet their own local expenses.
- 6th. It has given foreign missions their rightful place.
- 7th. It has brought encouragement to the missionaries.
- 8th. It has promoted church unity.
- 9th. It has resulted in great financial gains.
- 10th. It has emphasized prayer in its relation to missions.

The above outline might well be the text for many a missionary address.

PONCE CHURCH BUILDING.

During April over \$860.44 was added to the building fund. A promise of half the balance needed has been made, provided the rest can be raised by Nov. 1st. Our Ponce church building is badly needed. Give it a boost by sending a contribution to Rev. J. G. Bishop, Mission Treasurer, Dayton, Ohio.

THE MEXICAN DISTURBANCES.

The present Mexican disturbances are affecting the missionary operations in that country. Many of the missionaries are cut off from intercourse with friends at home, and some of the Protestant Christians have joined the insurgents in the fight for liberty. It is feared that the closing down of the wheels of industry, necessitated by war may lead to poverty, riots, robbery and lawlessness. It may render mission schools unable to care for their pupils, and should hostilities not cease soon the lives of missionaries and their families would be in jeopardy.

TO PASTORS.

My Dear Bro. Pastor:

As president of The Young People's Gen-

eral Convention, of The Christian Church South, I am writing to ask your hearty cooperation in helping to carry out the plans and purposes of this Convention, which are as follows: To reach, awaken and utilize church membership, especially our young people, for active, aggressive Christian service. Note our motto: "A Christian Endeavor Society in each church; Teacher-Training and Organized Classes in each Sunday School." A splendid opportunity for every one to work. My dear brother, you can greatly assist the officers of your convention by laying this matter plainly before your Sunday-school and congregation and urging promptness of action. Also, will you not take one special offering each year for the support of this work, in compliance with the request of said Convention, and forward same to the Treasurer, Rev. L. I. Cox, Elon College, N. C.?

Yours to depend on,

L. E. Smith, Pres.

Greensboro, N. C., May 4, 1911.

Copeland-Oberry.

James Henry Copeland and Fanny Elizabeth Oberry were united in marriage by the writer at the home of the groom's father, Wm. R. Copeland, near Buckhorn, Va., May 7th, 1911. The bride is the daughter of Wm. T. Oberry and his wife Sarah E. May blessings attend them through life.

N. G. Newman.

FROM BOSTON.

Yesterday was a day of special interest for the First Church of Boston, Mass. Six new members were received. Two of these were by letter, the others on confession. To Brother Halfaker, who receives by the hundred, the reception of six members would probably seem a commonplace experience, but to the old Boston church which has received perhaps an average of two or three members a year for twenty-five years, six members seem like quite an accession. Just how large the crops in Lima would be if they had a whole acre for a pastor, I do not know, but if a proportionate production could be expected, I suppose by next year they would have about twelve hundred members. But a sailor sees so little of the land, that when it produces anything of a harvest at all he is likely to feel very much gratified. Indeed there is one Sailor I know, who is exceedingly glad to know that Halfaker in Lima has brought forth so abundantly. Nor is his gratitude diminished because of that large yield in Ohio, when he considers the smaller harvest gathered in Boston. May God's choicest blessing rest on Brother Halfaker and the people of Lima. I would rejoice also and pray for pastor and people at Franklin, O., where such a bountiful harvest has been gathered. Will these and others also remember Boston.

P. S. Sailer.

THE SANCTITY OF LAW AND ITS MINISTERIAL SANCTION.

Rev. G. O. Lankford.

(At the regular monthly meeting of the ministers' union of Columbus, Ga., held Monday morning, May 8th, at the Y. M. C. A., Rev. G. O. Lankford, pastor of the Rose Hill Christian Church, was leader. The subject that had been assigned to Bro. Lankford was "The Sanctity of Law and Its Ministerial Sanction," on which he which he spoke in part as follows.)

"Torah, the Hebrew term for law, means strictly a directory, authoritative enactment being implied, and its moral authority being emphasized as teaching the truth and giving right direction for the course of life. The Greek, Nomos, indicates a constraining power as imposed and enforced by recognized authority. This term, however, as found in the writings of St. Paul, extends its scope and assumes a more abstract meaning. When used with the article it refers to the Law of Moses, but when used without the article, reference is usually made to some manifestation of law, implying an idea of the powers which act on the will of man, either by compulsion or by force of external motives. The term is occasionally used also to indicate or express some internal principle of action. In this no violence is committed against its general usage. So the word "law" to an American means practically the same as torah and nomos did to the Hebrews and Greeks respectively. Hence it may be said that law is a rule of action established by recognized authority for the purpose of enforcing justice and prescribing duty or obligation in secular, moral and religious affairs.

When men first began to live together in society, they began to make laws. They found that some form of government was needed—some rule of action by which the race might be held in check must be instituted and enforced. As a result, men of the early centuries set themselves to the task of establishing law and order for the primitive families of earth.

Now law, civilization, good government and Christianity are very closely related and all are the offspring of God, without whom neither of which is in any wise possible. Laws may be, as they often are, of human formation and enacted by human genius, but all true legislation is of Divine origin. Man may frame the structure, but the Divine Architect is back of the building as originator of the plan. Between the lines of every good law that has ever been enacted can be seen the fingerprints of God.

In Romans 13:1-2 we find the following: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by God.

Whoever therefore resisteth the power, resisteth the ordinance of God." Thus we see that it is of God's own ordering that there should be human laws and governments. Without them, no such thing as order, security, or progress would be known among men. Imperfect, oppressive and unjust as laws often prove to be, they form a part of the order for the government of the world, the imperfections found being due to the imperfections of man's nature in his efforts to carry out the perfect will of God. Hence it may be said that law and government are from God and ordained of God.

For example, let us take the law that was delivered unto the children of Israel. If the narrative given by Moses be not authentic, the whole history of that people resolves itself into nothing more than a riddle. If authentic, as it surely is, Moses was certainly inspired to write the law, for he plainly asserts that it was given by the immediate commission of God. The inspiration of the Mosaic code is the only explanation that can be given for the acquiescence of the Israelites under a burdensome ritual, and that alone accounts for their earnest, persistent attachment to the Scriptures which branded them as a hard-hearted and stiff-necked people. And yet this people, with all their faults and failures and by no means distinguished in art or science, possessed the highest type of religion the world had ever known, and gave to succeeding generations a code of laws unsurpassed from many viewpoints until today, save by the higher law of love as instituted by Jesus Christ. This could not have been of themselves. God alone could lift up such an highway for the nations.

Such was the devout belief of the Israelites themselves. At no time did one of their writers so much as even intimate the possibility of fraud with regard to the origin of the law. As touching this matter, there was a consentient belief on the part of the rival kingdoms, northern Israel and Judah. And still another thing that accords with the Divine origination of the law, is the agreement in all their essential parts between the pentateuch of the Samaritans and that of the Jews. Again, let it be remembered that God was the lawgiver on the throne.

The legislation enacted beneath the cloud that enshrouded Sinai's rugged heights where God and Moses met and talked as if face to face, has retained an ever-widening influence upon the legislatures, congresses and parliaments of the world. Those laws which are characterized in the main by enjoining brotherly kindness, benevolence to strangers, the poor, the fatherless and widows, and restitution for injuries, have left their stamp upon the constitutions and governments of the entire Christian

world. This fact is incontrovertible. Neither evolution nor revolution can gainsay or overthrow it. Wherefore it still remains and shall ever be that 'the law of the Lord is perfect,' 'the testimony of the Lord is sure,' 'the statutes of the Lord are right,' 'the commandment of the Lord is pure,' and 'the judgments of the Lord are true and righteous altogether.'

The laws of our land are copied largely from 'the law of the Lord' and are, therefore, good in the main, and should be respected and held sacred by every American heart. But such is by no means the case. The law is being broken and trodden under the feet of men as a thing of no worth and to be despised and rejected. On the one hand it is openly and flagrantly violated and cunningly and secretly violated on the other. We live in a day when multitudes of men have a little or no regard for law. Many of our courts mean little more than a name. While the principle of disregard for law is largely the same—selfish gratification—everywhere, the attitude of that disregard is different. While one commits an act of violence and crime and doesn't seem to care, another will violate the law and continue his nefarious practices as long as he can pose as a gentleman and thinks there is no danger of being apprehended, seemingly unmindful of the fact that crime is crime, whether committed openly or secretly, whether perpetrated by the dirtiest and most worthless vagabond of the streets or by the well-dressed, highly-educated, society-loving gentleman (?) who lives in a palace and fares sumptuously every day. Recent investigation has revealed the fact that vicious criminals sometimes wear good clothes and appear to be manly fellows, when the opposite is the true situation.

There is urgent and immediate need for some very vigorous, persistent teaching along the line of a sacred regard for law and a rigid enforcement of the same. Marion Lawrence says: 'If we hope to have prohibition, we must train the boys to hate liquor.' He might have said also with equal validity, that if we hope to have a law-abiding citizenship, men must be taught and trained to honor and respect the law and to look upon all forms of law-breaking with disfavor and disdain. I am aware that teaching men the evils and injuries that accompany the violation of law is not the whole solution of the problem of lawlessness, but a most potent factor in the equation. Teaching of the proper kind will go a long way towards driving back the portentous clouds of crime that now threatens the country with fierce storms, if not with terrible destruction. In making the latter statement, I speak not as a pessimist or an alarmist. I am neither. I look forward to the time when our country shall be far better than it is today, when

our people shall respect and keep the laws of the land as the ordinances of God. While hopeful of our country's future citizenship, I am not blind to the other side of this very serious question; for there are unmistakable tendencies in our social order today that forebode evil rather than good, darkness rather than light. Indeed the time has come when a voice must be raised and the word of truth unsheathed against the oncoming enemy—lawlessness.

The responsibility of this stupendous undertaking falls upon the Christian ministry as upon no other class of men. The teaching that must of necessity be done in no uncertain way, must come mainly through the pulpit and its kindred agencies. The time has been, in certain sections and among certain classes at least, when it was thought that the preacher of righteousness ought to be religiously silent with reference to crime and lawlessness. And that idea is still prevalent to some extent. It is thought by some that the minister of the gospel must talk only of the precious promises of the Bible, the comforts of religion and the eternal joys of the finally faithful, and forever keep his lips closed in reference to a just and righteous enforcement of the law. As a result, many a good preacher has been restrained from giving utterance to the honest, burning convictions of his heart in matters pertaining to a righteous execution of law. This ought not to be. When God calls a man to preach, He calls him to uphold the right and to condemn the wrong. Lawlessness in all its forms, whether committed at noonday or mid-night, on the public highway or in the private office or behind the counter, by the high or low, is wrong and deserves judicious, straight-forward, righteous condemnation from every pulpit in the land. The age in which we live needs it, present-day conditions demand it, and God requires this at our hands. Then let the Christian ministry everywhere and at all times prosecute the task assigned, that of upholding the righteousness of law-enforcement and of vigorously and wisely condemning law-breaking in all its forms. This I conceive to be the ministerial sanction due the laws of our country which are sacred because of their relation to the laws of God."

GOOD FOR SOMETHING.

Little Willie always remained at the bottom of the class because he could go no lower. He was a dunce of the deepest dye. School teachers were in despair about him. Extra tasks availed little, canings less.

"O Willie, Willie!" cried his teacher after twenty minutes inefficient explanation, "what do you think your head is for?"

Willie thought it was another of those awful questions and pondered perseveringly.

"Please, mum," he explained at last, "I 'spect it's to keep me collar on."—Selected.

NOTES AND PERSONALS.

—The revival at our Raleigh church closed last Sunday night after continuing two weeks. There were about forty conversions. Five united with the church last Sunday.

—Did you see the directory of all the ministers of the Southern Christian Convention in last week's Sun? If not, and it should be desired for reference, better clip and paste in your Annual.

—Last Sunday was Mother's Day, and was quite generally observed in word and in worship, and also by wearing the white flower as an emblem. We saw more white flowers on the lapels of coats last Sunday than we remember to have seen before.

—We are pleased to supply Bibles, on orders from Sun readers, and when so supplied are gratified to have a word like this: Wakefield, Va., May 9. Dear Bro: I have received the Bible ordered of you all right and am much pleased with it. Yours truly, J. H. Birdson.

—The war in Mexico seems to assume a more aggressive aspect on the part of the insurgents, the town of Juarez having been taken from the federals by storm, some lives being lost, but the federal troops surrendering to the rebels without obstinate resistance. "When President Diaz resigns the revolution will stop" is now the cry.

—Rev. I. W. Johnson, Suffolk, Va., is assisting Pastor M. L. Bryant in a most happy and successful meeting at the Main Street Christian Church, Berkley, Va. At the services last Sunday there were about thirty conversions and fifteen united with the church at the morning service. The meetings continue this week, and the interest increases.

—The Summer Bible Conference, Northfield, Mass., promises to be of great interest and influence this year. This conference has ever wrought mightily to keep alive, and active, the spirit of evangelism, ever since its founding by the late D. L. Moody, and the thousands who have attended its sessions attest its great worth and merit.

—Durham, Suffolk, Berkley, and possibly others of our city churches are in the midst of revivals this week. May the harvest be rich and abundant. The soul of our religion is evangelism and that church and community are fortunate indeed that enjoy a spiritual awakening. God bless the anxious pastors in their earnest endeavor for the salvation of the unsaved.

—The National Association for the Study and Prevention of Tuberculosis has issued a new Tuberculosis Directory from which we glean that 600 cities and towns of the U. S. are engaged in the war against consumption, and that on April 1, there were nearly 1,500 different agen-

cies at work in this crusade, an increase of nearly 700 per cent in seven years.

—We print elsewhere an excellent paper by Rev. G. O. Lankford, pastor of the Rose Hill Christian church, Columbus, Ga., on "The Sanctity of Law and Its Ministerial Sanction." The address was delivered before the Minister's Union of Columbus Monday, May 8, and was copied in full by The Daily Ledger of that city. It is worthy, meritorious, fruitful, and should have wide reading.

—Dr. W. W. Staley began a series of meetings in the Suffolk Church last Sunday and will continue them as interest demands. Singing-evangelist Charles N. Butler and his splendid wife are engaged as singers and Mrs. Butler's sister, Miss Andrews, as accompanist. We count Suffolk church fortunate in securing the services of these efficient and consecrated workers. They are a trio of artists.

—We note that Mr. Geo. F. Whitely, Smithfield, Virginia, is a candidate for Commonwealth's Attorney of Isle of Wight County, and is making a vigorous campaign, in which every student of Elon College in the days while George was taking his college course here, will wish for him victory. George was successful, popular and efficient as a student and has deservedly won a position of usefulness and influence as Attorney-at-Law.

—Rev. H. E. Rountree, Waverly, Va., May 15, writes:

Sunday, May 14, was observed at Waverly and Spring Hill churches at "Mother's Day." Special program of the Sunday School at Waverly was very attractive and impressive. It was a sweet service to all.

At Spring Hill it was observed by every one wearing a white rose. Special references were made in the sermon. The presence of the Holy Spirit was distinctly felt.

—A busy pastor writes under date of Feb. 11, "Can you furnish me with the names and addresses of all ministers in the Southern Christian Convention? The Annual does not give them and I have need of them at once." Yes, sir, dear Brother, we just anticipated you by a day. Look in The Christian Sun of May 10 and you will find the directory desired, and a statement of why this was not in the Annual. Hereafter this shall not be omitted if we can possibly avoid it.

—The Virginian Pilot of Norfolk, carrying in its columns Monday A. M., May 15, a cut of Rev. J. W. Harrell, and an extended outline of his Sunday's sermon, remarks:

"Rev. J. W. Harrell, pastor of the Washington street Christian church, signaled Mother's Day yesterday morning by preaching a special sermon appropriate to the occasion, on the subject, "Moth-

er's Influence," taking his text from Exodus, 2:3. His remarks, which were heard by a large congregation, were entirely in keeping with an occasion which the whole country observed universally yesterday."

—"The blackberry, scorned by our forefathers as plebein, is coming into appreciation as one of God's greatest blessings to the country. The blackberry and the apple form the healthiest food combination known." So the Charlotte Evening Chronicle says. Surely the Colonel has forgotten buttermilk in his short list of healthiest food. Once it was scorned as was the blackberry, but it has fought a glorious fight and won a noble victory. They are drinking buttermilk now in the cafe parlors, at the soda fountains, in the Pullman diners, and even at pink teas. Friends praise it, the fashionable applaud it, doctors advise it, and everybody is drinking it. Great is buttermilk.

—Miss Bertha Iseley, daughter of our brother, Rev. A. F. Iseley, and one of Elon's good graduates, has had a most happy and success year's teaching as First Assistant in the St. Andrews High School, St. Andrews, Fla. The school is just off St. Andrews Bay, one of the most beautiful places on all the Florida coast. The school closed on May 17 and Miss Iseley returns home for the summer vacation, bringing with her impressions of tasks well done, sceneries beautiful to think on, and a year well spent in efficient, appreciated services. Miss Bertha was a thorough and conscientious student, and we are not surprised that she is winning success and honor in the class room.

The General Conference of Christian Workers will begin this year on the 4th of August and continue through the 20th. Among the speakers already secured are Rev. John A. Hutton, M. A., Rev. G. A. Johnston Ross, M. A., Rev. Charles R. Erdman, D. D., Rev. John Henry Strong, D. D., Rev. James A. Francis, D. D., Rev. Henry C. Mabie, D. D., Bishop A. S. Lloyd, Rev. R. A. Torrey, Mr. F. B. Smith, Rev. Ozora S. Davis, D. D., Rev. J. Stuart Holden, Rev. W. H. Griffeth Thomas, D. D., Rev. W. S. Jacoby, Rev. Robert F. Y. Pierce, and Rev. George L. Cady. Programs of these various Conferences may be obtained from Mr. Ambert G. Moody, East Northfield, Mass.

—The United States Supreme Court has confirmed the decision of a lower court in maintaining that the Standard Oil Company is a monopoly in restraint of trade and this gigantic corporation must be dissolved within six months from date. This is a sweeping decision and its consequences will be awaited and watched with eagerness. Other large corporations are to have a hearing on their particular merits or demerits and are to be dealt with individually by the same tribunal.

ELON COLLEGE NOTES.

The Annual Music Recital by those taking certificates from the Music Department was given in the college chapel last Thursday evening. The following participated: Mrs. J. L. Foster, Contralto, Miss Kathleen Long, Soprano, Miss Beulah Foster, Pianist, Miss Lois Davidson, Pianist, Mr. Edgar Hines, Tenor, Mr. Russel Campbell, Baritone. The program was: Prologue "Pagliacci" by Mr. Campbell. Pre-ambule to "Carnival" Op 9 by Miss Davidson. A rendimi "Mitrane" by Mrs. Foster. Sing me a song of a lad that is gone, Marguerita, and Were my songs with wings provided, by Mr. Hines. Le Cavalier Fantastique by Miss Foster. Miss Long followed with Heroliade, Mr. Campbell with Ideals, Creole Love song by Hines. Etude melodie, Perpetual motion by Miss Foster. Bel raggio "Semiramide" by Miss Long, Condoliera by Miss Davidson, and finally Mrs. Foster rendered The Autumnal Gale, by Greig.

The evening was a great success in every respect, every number on the program being rendered in a manner which reflected credit not only upon those participating, but upon the department as well. The large auditorium was well filled with friends of the village and from surrounding towns. These events are always looked forward to each year by the lovers of music in the college community and the success of this year should be a source of congratulation to Miss Wilson, the efficient director of the Music Department.

Saturday evening the young ladies of the Y. W. C. A., assisted by the young ladies of the faculty, gave an entertainment in the gymnasium at West Dormitory, with the hope of bringing about an increase of interest in the Y. W. C. A. Work.

Everything around the college is taking on a commencement air and we look forward to a great occasion. Saturday evening, June 3rd, will be given the Senior Class Exercises. Sunday at 11:30 Dr. P. H. Fleming, Burlington, will preach the baccalaureate sermon. Monday evening, June 5th, will be the program of the Society representatives. Tuesday morning Mr. Chief Justice Clark will deliver the annual Literary address at 11:30 A. M. Tuesday afternoon will occur the annual recital of the Department of Expression. Tuesday evening, June 6, will occur the annual recital of the Music Department. Wednesday the regular graduating exercises. Wednesday afternoon the reunion of the literary societies and Art exhibit. Wednesday evening the Alumni address and reunion, the address to be delivered by Prof. W. A. Harper of the Department of Latin in this institution.

Miss Lora Johnson, of Cardenas, N. C.,

is spending a few days on the Hill with her sister, Miss Lillian Johnson.

The college community was delighted on last Sunday by having with us Dr. D. A. Long, Graham, N. C., who preached at the eleven o'clock hour. Dr. Long's theme was the Life and Character of Paul, and his discourse will long be remembered by all who had the pleasure of hearing him.

Dr. Moffitt and Prof. Lawrence went over to Union Ridge last Sunday to attend their annual Second Sunday All Day Meeting, and report a pleasant time.

Prof. W. A. Harper and Rev. A. T. Banks attended the memorial exercises at Amelia Christian Church, where Prof. Harper addressed the congregation.

Examination schedule has been posted and the students are preparing themselves for the finish of a good year's work. Commencement will soon be here. From the reports of the various professors, this has been one of the best years in the history of the college.

On last Saturday the band played at the Memorial service in Burlington. Quite a number of people were present and several able addresses were delivered.

X.

NORFOLK LETTER

The past week has been a good one for the Third Church. Thursday night there was held a social and "get acquainted" meeting of the members and friends of the church. A committee met all as they entered the church and pinned on each one a neat little bow of ribbon, pink to designate members and blue the non-members. A program was rendered which included the burning of the \$1,000 note which was recently paid off. And I might say just here in addition to what I said in a recent letter about the raising of the money for that purpose, that we not only got the \$1,000 we were after, but \$30. to pay the interest with and \$5.65 more—besides a neat little beginning on the payment due one year hence which will be the last.

As the Sunday school and Ladies' Aid Society took an active part in the raising of the amount the note was cut in pieces and representatives of the Society and of each class were given a part which, with the lights turned off and only the glow of some candles, were passed to the pastor and Supt., and they burned them.

Sunday morning we broke all records in Sunday school. Had 119 present. This being mother's day, the Supt. and his wife, in memory of their mothers had supplied white carnations so that every one in the school was provided with one.

At the close of the morning service nine members were received. Mrs. J. A. Bar-

rett and Pressley Barrett, J. C. Barrett and wife, Miss Annie Marshburn, Miss Mary Bowden, Mr. Fields and Mr. Davenport. They come some from the Christian Church—Methodist, Baptist and Disciples, again giving a very striking practical example of what the Christian Church stands for in the fellowship of all Christian people. Bro. Hanson has been here just 11 months. The church had 56 members when he came. It now has 89, showing an increase of 33 nearly all of whom are adults—not a bad showing I think. As I see it the prospects grow brighter day by day for us to hope for a good strong church here in the not far distant future.

At the night service Bro. Hanson preached on "Mother's of the Bible." A "Sailor boy" was with us and sang very effectively "My Mother's Prayer," and at the close the writer gave the story of and then sang "Tell Mother I'll be There."

A good meeting is reported in progress at both the South Norfolk church, and at the Main St. Church, Norfolk. The pastor, Dev. D. A. Keys, is doing the preaching at South Norfolk and Rev. I. W. Johnson, of Suffolk, at the Main St. church. At the latter place thirty conversions were reported as the result of the day Sunday with fifteen additions to the church.

Rev. J. W. Harrell preached a strong sermon on the subject, "Mother's Influence."

At the monthly meeting of the Missionary Society at the Temple, Mrs. J. A. Barrett and Miss Susie Turpin were the principal speakers, speaking on the subject of "Porto-Rican Mission," and the Children of Porto Rico.

Don't forget that if you don't hurry you may be too late to have a share in raising the money for that church house in Ponce. Better begin next Sunday. You'll regret it if you don't.

J. W. Manning.

THE LOVE IN THE DEED.

It is not the deed we do.

Though the deed be ever so fair,

But the love that the dear Lord locketh for,
Hidden with lowly care

In the heart of the deed so fair.

The love is the priceless thing,

The treasure our treasures must hold,

Or even the Lord will take the gift,

Or tell the worth of the gold

By the love that cannot be told.

Behold us, the rich and the poor.

Dear Lord, in Thy service draw near;

One consecrateth a precious coin,

One droppeth only a tear;

Look, Master, the love is here!

—Christina G. Rossetti.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

OUR CONVENTION'S MOTTO.

When the first session of the Young People's General Convention met two years ago this month, the need was felt for a definite standard toward which to work. Those present discussed the matter thoroughly and prayerfully and adopted a motto as follows: "A Christian Endeavor Society in every Church: Teacher Training and Organized Classes in each Sunday School." With this end in view, the Convention set to work. We have not achieved it—will not in the next biennium, but we are pushing, forging, toward it. Ultimately I hope we shall realize it or come so near to it that we shall need to adopt a new motto to give many of our churches and Sunday schools an ideal to work to and achieve.

I do not, of course, know all the reasons that induced the Convention to adopt this watch-word. For my own part I felt that these three things were the desiderata most needed to place us in the front-line of religious work for young people. I do not mean by this that I would limit the work of the convention to these three lines of endeavor only, but that I would give them the emphasis.

That the Young People's General Convention does stand for other things than these is evidenced by the standing committees created by it. These are as follows: On Home Department and Cradle Roll, on The Laymen's Missionary Movement, on Moral and Civic Reform, on The Sunday School. Those who remember the time when the head-line of the Young People's Department in the Sun went entirely across the page will recall that not only was the motto given, but there were also added these significant words: "Devoted to the interests of Sunday Schools, Christian Endeavor, Missions, Home Department, Cradle Roll, Primary Work, Laymen's Missionary Movement, Teacher Training, Ladies' Aid Societies, and Moral and Civic Righteousness." And it has been the policy of the department to stand for, advocate, and propagate all these ideas in every legitimate and helpful manner. Personally I think we need a special standing committee on Primary Work. I think I may also state that the failure to appoint such a committee was an oversight; for the convention put itself on record as favoring the things for which Primary Union stands.

Many find fault with the motto on the ground that it is not inclusive enough. Let these friends remember that a motto to be effective must be short, definite, to the point. "One thing at a time and that done

well." Many friends, on the other hand, would induce us to drop two of the three items of the present motto. All of us cannot have our way, but we can all work definitely and enthusiastically for the present motto, which contains nothing objectionable and is about as lengthy as such a motto should be. This will not hinder us in our efforts to advance the interests of Cradle Rolls, Home Departments, Missions, Ladies' Aid, Primary, Junior, and Intermediate work, and Moral and Civic Righteousness.

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Atlantic City, 1911, and The Christians.

Rev. E. A. Watkins, our Christian Endeavor Secretary for the A. C. C., is certainly leaving nothing undone to have the Christian Church well and properly represented in the great "Atlantic City, 1911" Convention of Christian Endeavor.

The denominational rallies will occur on Monday, July 10, 1911. Our church will give the following program at that time:

1. "The Outlook from the Secretary's point of view," by Rev. E. A. Watkins, Secretary.
2. "Training for Effective Service," by Rev. McD. Howsare, Norfolk, Va.
3. "Young People and the Church," by Prof. W. A. Harper, Elon College, N. C.
4. "The Needed Institutional Work by our Young People," by Rev. A. W. Lightbourne, Ph. D., Dover, Delaware.

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News from the Far South.

Rev. G. O. Lankford, Columbus, Ga., writes as follows:

We have recently organized our Bible class in the Rose Hill Sunday school. The work starts off well. We have been organized only three weeks. We find the interest as well as the attendance growing. The prospects are good for a much larger class.

* * * * *

In the Norfolk Third Church.

A flourishing Christian Endeavor Society for Young People has recently been organized in Norfolk, Park Place, or the Third Church. The city papers took cognizance of it and have since published the program of the sessions. We should like to see this Church also institute a Junior Christian Endeavor Society for ages from seven to fourteen. These are critical years in the religious life of childhood and experience has taught others, and we should profit by it, that nothing helps hold children of this age loyal to Christ so much as a properly managed Junior Christian Endeavor Society.

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With Treasurer Cox.

Amount reported last week	\$101.75
Cash by W. H. Etheridge	1.00
Cash by Prof. S. A. Holleman	5.00
Cash by Franklin, Va. S. S.	5.00

Cash by Rev. C. H. Rowland	5.00
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Total received to date	\$117.75
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Paid Out.

Voucher No. 1, Pate Printing Co.	7.00
Voucher No. 2, A. L. Lincoln	8.00
Voucher No. 3, W. A. Harper	16.98

Total paid out to date	\$ 31.98
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Present Indebtedness.

On Handbook of 1909	\$ 43.40
On Salary of Editorial Sec.	83.33

Total Indebtedness to date	\$126.73
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Balance cash on hand	85.77
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Deficit to date	\$ 40.96
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Facts About Our Missions In Japan.

Our foreign missionary work began in Japan in 1887.

Rev. and Mrs. D. F. Jones, of North Carolina, were our first missionaries.

Their first station was Ishinomaki, on the seacoast of northern Japan (island of Hondo).

Their first church and parsonage buildings were erected at Ishinomaki in 1891.

Additions to the missionary force have been as follows:

Rev. and Mrs. H. J. Rhodes, of Pennsylvania, 1889 (resigned in 1892).

Rev. and Mrs. A. D. Woodworth, of Indiana, 1892.

Miss Christine Penrod, Indiana, 1892 (resigned in 1907).

Rev. E. C. Fry, of Rhode Island, 1894.

Miss Susie V. Gullett, of Illinois, 1894. (She is now Mrs. E. C. Fry).

Miss Alice M. True, of Massachusetts, 1898.

Rev. and Mrs. E. K. McCord, of New Hampshire, 1901.

Rev. and Mrs. C. P. Garman, of Ohio, 1906.

Mission homes were provided as follows: Tokyo, 1895; Sendai, 1902; Utsunomiya, 1905.

Other church buildings have been purchased or erected in Oji, 1894; Tokyo, 1902; Sendai (with parsonage), 1909.

Total property valuation, \$14,250.00.

Missionaries reside at Tokyo, Utsunomiya, Sendai, Ishinomaki.

Thirty stations and outstations are occupied.

Thirty-three Sunday-schools are conducted, two being in Tokyo, six in Utsunomiya, and four in Sendai.

There are eleven organized churches: Tokyo, Oji, Akabane, Utsunomiya, Sendai, Ishinomaki, Wakayanagi, Iwaideyama, Wakuya, Tsukidate, Ichinoseki.

Total church membership in 1910, 781.

Baptisms during year closing July 1, 1910, 62.

Received by letter in same time, 11.

Total Sunday-school enrollment, 2,346.

May 17, 1911.

THE CHRISTIAN S.U.N.

Christian Endeavor Societies, six with 89 members.

One self-supporting church in Tokyo.

Money contributed by Japanese churches, \$755.52.

Appropriation for Japan for year 1911, \$10,000.00.

One Theological School in Tokyo, with faculty of three, and with five students for year past.

One Girls' School in Utsunomiya, with faculty of seven, and with thirty-one students the past year. Whole number connected with the School, 38.

Beginning of school year is April. First regular class will graduate April, 1911.

Number of missionaries, 9.

Number of Japanese workers under pay averages about 16, exclusive of faculty of Girls' School.

Japanese pastors, 9.

Bible women, 5.

Monthly expense for Japan, about \$834.00.

Immediate needs: Larger general funds for general equipment; money for the expense of the Girls' School money for church buildings.

We challenge you to help in this splendid missionary work which has been developed within 23 years. What will you do?

NOTICE! NOTICE!

The Young People's Convention of the W. N. C. Christian Conference meets this year with the Christian Church at Liberty, on Friday before the last Sunday in July. We want to make this a great convention, and we can do so if we begin working it up in time. Those who are on the various committees should begin to think about their reports. It would be a good idea for the chairman of each committee to write his report (or rather do what he can without the other members of the committee) before he gets to the convention. The standing committees of the convention are as follows: Executive—Rev. J. F. Morgan, Prof. R. C. Cox, Rev. R. L. Williams, Prof. F. M. Wright, Mr. Joe Stout, and Mr. W. C. Floyd. Sunday School—Dr. P. H. Fleming, Rev. T. E. White, Mr. R. W. York. Christian Endeavor—Rev. L. I. Cox, Miss. Affie Griffin, and Miss Blanche Teague. Organized Classes—Rev. J. W. Patton, Prof. R. C. Cox, and Mr. B. B. Martin. Teacher Training—Miss Affie Griffin, Mr. L. W. Fogleman and Mr. S. D. Scott. Home Missions—Mr. S. D. Scott, Mr. Hiram Freeman and Mr. L. E. Brady. Music—Rev. R. L. Williamson, Miss Emma Andrews and Miss Ada Humble. Tabulating—Mr. O. T. Hatch, Mr. B. B. Martin and Miss Affie Griffin.

We want to ask each pastor who has work in the bounds of the Western Confer-

ence to co-operate with us in making the 1911 convention a great one. Bro. Pastor, tell your people about the convention. Get your Sunday-school superintendent to have delegates elected to the convention, and see to it that they are present when the convention meets.

All together, brethren, for a good convention.

J. F. Morgan, Pres.

C. E. TOPIC FOR MAY 28—A FEW SUGGESTIONS.

Missions in Japan and Korea, Acts 7:1-14.
Let the Missionary Committee lead.

The Scripture: Let one member of the committee read and another comment and show wherein Thessalonica and Berea are like Japan and Korea from the missionary's stand-point.

Written Work: Have essays on the lives of great missionaries who have spent their lives in Japan or Korea, as Joseph Hardy Neesima, Dr. Griffis, etc. It would also be well to have essays dealing with curious customs in the countries. Be sure to have an essay or address on our own work in Japan.

The Leader: What is the purpose of missions? To turn the world upside down, to get the right side up and the wrong side down. Is this being accomplished in Korea and Japan? Yes, if we can rely on reports that come to us, and they are reliable and worthy of all acceptance. We are told that Korea has already been evangelized, which means that there is no Korean who has not heard of Christ. To be sure there is much yet to be done and it will take time and money and men and consecration to do it, but all these will be forthcoming. The record of achievement in Japan is well known. There are about 100,000 Protestant Christians, 800 missionaries, 1,300 Japanese pastors and helpers, and nearly 200 Christian schools. While 30,000,000 Japanese have no definite knowledge of Christ, yet practically all have heard of Him and by the message of His gospel the Sunrise Kingdom is being marvellously blessed.

Questions for Meditation and Voluntary Answer.

Why should we send the gospel to Japan and Korea?

Why does Japan need the gospel?

Why Korea?

What forms does missionary work take?

What is the advantage of industrial missions?

What of educational missions?

What of medical missions?

What changes have been wrought by the gospel in Japan?

In Korea?

Makes Home Baking Easy



ROYAL
BAKING POWDER
Absolutely Pure
HAS NO SUBSTITUTE
A Cream of Tartar Powder,
free from alum or phosphatic acid

What is our Church doing in Japan?
What can our Society do for them?
Who are our missionaries in Japan?

Scripture Verses for Brief Comment.

Suffering for the gospel, 2 Cor. 11: 22-28.

Worthy to suffer, Acts 5:41.

Joint-heirs with Christ, if—Rom. 8:17.

Fellowship of His sufferings, Phil. 3: 10.
Preached Christ, Acts 8:5:

Peace by Jesus, Acts 10:36.

Christ, Jews, Greeks, I Cor. 1:23.

Your servants for Jesus' sake, II Cor. 4:5.

Good grounds and fruit bearing, Matt. 13:23.

Effectually worketh, I. Thess. 2:13.

Swift and slow, in what? Jas. 1: 19.

Search the Scriptures, John 5:39.

For Next Week.

Great Lives—Samuel.

M., May 29. A mother's influence. 1 Sam. 1:19-28.

T., May 30. Youthful piety. 1 Sam. 3:1-11.

W., May 31. A preacher. 1 Sam. 7:1-6.

T., June 1. The self-effacing servant. 1 Sam. 8:22; 12: 19-25.

F., June 2. Reprover of kings. 1 Sam. 15: 10-22

S., June 3. Willing to withdraw. 1 Sam. 15: 34-35.

Sun., June 4. Topic: Lessons from Great Lives: VI: Samuel. 1 Sam. 12:1-6, 13-25. (Consecration meeting).

—Count Leo L. Tolstoy, in making a Sunday evening address recently in New York City, put it well in saying: "I labor under two difficulties. I do not speak the language well, and I am the small son of a great father."

THE CLAIMS OF PRIMARY UNION.

(By Mrs. J. J. Lincoln, Superintendent of Primary Union for the Eastern Virginia Christian Conference.)

Primary Union is rich in possibilities both for the child and for the Sunday school. It has not yet evolved into a perfect system, but it has been sufficiently tried for us to be able to say that it is safely passing out of the experimental stage. The child's needs Primary Union because of its AIM; the Sunday school needs it because of the work it undertakes. It has been said, "Modern pedagogy is now seeking a clear knowledge of the nature and needs of the child, that the truth may be selected and fitted to him." This is perhaps the best definition of the aim and work of Primary Union.

No other word known to the human tongue contains such vastness of meaning as the word God. Next to it is the word Life. The Bible is God's truth and it teaches life, eternal life, and how to obtain it. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." How can we know God and Jesus Christ if we know not the Bible which tells of God and His will, and Jesus and his work? To the Sadducees Jesus said, Ye do err, not knowing the Scriptures, nor the power of God.

The best of which earthly Christians are capable and the most that can be required of them is to do God's will, which finds fulfillment in the work of the Church. Jesus came to earth and established the Church. He said, come down from heaven not to do mine own will but the will of Him that sent me. Because it is the one divine institution founded by Christ according to the will of God in and through which we can live the life that the Bible teaches, the Church is destined to go forward. None of us believe that it is going to recede or even stand still; and further, the fact will ever remain that the Church must be perpetuated through the child. There can be no other source of supply for its future existence. This is why the new order prevails; why modern education accords to the child central position and the right to receive first consideration.

People are reading and studying the Bible more and more. This is an age of wider and deeper religious activity and broadening opportunity. We have observed the ever-increasing effort which is being made by religious leaders to place within the reach of Christian Endeavorers, members of Organized Classes, Sunday school teachers, etc., the very best means and helps to an intelligent and comprehensive study of the Scriptures. Why is this being done? Is it not because the

church considers a knowledge of the Bible the most essential part of Christian education? and if it is the most essential part, ought not we to make it fundamental with reference to Sunday school teaching? Paul says that a knowledge of the Scriptures is able to make us wise unto Salvation. He also says that Timothy knew the Holy Scriptures from a child. The need of salvation is not a condition to be reached at maturity or at adolescence, and the means by which to supply that need should be as freely and fully provided for the young as for the old. The responsibility for placing this means within reach of the young child rests with the Sunday School teacher. Children whom we do not now save for God we must later try to rescue from Satan. The former were the easier task. "Cure" is not nearly so certain as "prevention" is wise and safe.

In the kind of instruction offered to the young we believe that the Sunday school, to great extent, has been mistaken in judgment and misguided in effort. Its attitude has been suggestive of the belief that spiritual need of the child is of little consequence until he has arrived at the age of twelve or thirteen years. This admission is a grave one, but the error it discloses is still more grave, accounting as it most probably does for the fact that so many of our young people, especially boys, leave the Sunday school at this age and are lost to the Church. The milk of the Word having been administered to them in adulterated form, they discover the cheat, decide that religious life as demonstrated in the Sunday school is a "humbug," and in the fairness and frankness of their manly natures openly rebel against such insincerity. Because such a course establishes unfair opinion as to what the Sunday school exists for, leads to irreverence of the institution and of God Himself, and saddest of all, to the loss of souls, it is not less than travesty upon the high purpose and mission of the Sunday school to deal with the child thus playfully as if he were but a toy to be handled in some senseless way merely for amusement. Think we because the child is not able to define a particular need that it does not exist, that he is not affected by it, or that we to whose care he has been committed for religious instruction have less of duty to perform? Why should we not suppose that at the age of five or six or seven, the soul-hunger is beginning to be aroused, and why refuse or withhold the kind of food that will satisfy the character of the hunger experienced? If a child physically hungry ask an egg would we give him a scorpion? If he be hungering for soul-food must we make the fatal mistake of offering that

which will not only check religious impulse but counteract it by augmenting natural proneness to things that are worldly and which if indulged in will ultimately deaden spiritual sensibility? The child born today is no less an integral part of creation than was Adam or Eve, and no less an heir of salvation. The long continued operation of the laws and processes of the reproduction of human life does not in any sense impair those laws, weaken individuality, lessen power to discharge duties in relation to God. Every child has a soul to be saved and following his own salvation a mission to fulfill in the saving of other souls. Viewed in his natural and true relationship to God and to the holy scriptures, there can be no justifiable grounds for assuming, even negatively, that the child's spiritual nature and needs deserve no attention until the age of twelve or past.

At what time in a child's life he is first capable of physical training and mental susceptibility is not disputed. The babe scarce a month old may be taught to lie quietly and wait patiently; and religious inculcations or their opposite may be even parental. But at what time his training and education should begin on the part of the church may be determined only from the time the church acquires oversight of the child and opportunity to exercise its acknowledged supervision. This may be generally reckoned at from three to five years old. The mission of the Sunday school is to teach God. God is love, therefore the discipline of the Sunday school is love-persuading rather than law-compelling. Without taking into account parental influence and authority we assume that the child five years old comes to Sunday school because he loves to come. He loves to come because he is told it is the place to learn to be good. He comes with a soul need of which he is not entirely unconscious although he is not able to define it and does not understand it. As yet he has not imbibed much that is evil. His strongest impressions are that he is mother's little boy and God's little boy, that they both love him and desire him to be good. His instinct is to be happy. He has a vague sort of feeling that to be happy he must be good and that there are forces operating against his being good, with which, by the help of mother and God and the Sunday school all on his side, he has a fight to wage, and in his naturally innocent and unsuspecting state he imagines himself safely on the winning side. It is this delusion or dormant sense of danger that makes the teacher's duty so imperative. Satan is an insidious foe. He does not wait until the child is five years old, or even three, but is busy all the while and has gained much ground before the

church has even put in a claim. There is just one single instrument of Christian warfare powerful enough to overcome the wicked designs of the Evil One, and it behooves us to see that every child is properly armed with this mighty weapon of defence—The Sword of the Spirit. It will never fail; with it we can put to rout the very hosts of Satan and his angels, but we must be skilled in its use, know how to strike with surest aim.

Quoting Paul again—All Scripture is given by inspiration of God, etc., that we may be thoroughly furnished unto all good works. Do we wish our children to have salvation and to be qualified for soul winning? If we do, according to references cited 2nd Tim. 3:15-17, we have but to teach the Scriptures; but we must teach them in a rational, comprehensive, definite way, a way that will lead the child to understand God in his matchless goodness, his love, and his care, and above all things we must begin this teaching at the right time and pursue it in the order compatible with the child's natural and spiritual development. We all agree that the most impressionable period of human life, that in which the mind is best fitted to memory work is between five and twelve years, the period which includes the primary and junior grades of the Sunday school. If learning the Scriptures is neglected at this formative time of life, the loss never can be fully made good. Sunday school teachers too often fail because they are trying to teach that which they themselves have not learned—the Bible. This should be avoided in the coming generation of teachers. The Sunday school scholar has achieved most and best if while learning to recite Scripture and acquiring knowledge of Bible text and fact he has gained the additional information of understanding how to use his knowledge effectively. Incompatible teaching, though it be ever so good, will not accomplish such ends. What we teach the child about the Bible is hardly more important than when and how we teach it. The beginning is the only natural and proper place to begin with the beginner. A child's first lesson should be concerning God as the Father of all, the Creator of all things, the Giver of every good and perfect gift, the greatest and best of which is the gift of his own Son. Such texts as "O Lord thou art our Father," "He loved us and sent his Son," "Suffer little children to come unto me," with appropriate stories, illustrated, suggest and exemplify the kind of first lessons that Primary Union would recommend; lessons that will catch the child's mind and thought at its earliest unfolding and lead him on not by ways mysterious and unfathomable where the overwhelming majesty and might and power of God may be felt only in chilling

blasts, but through the pleasant paths of God's garden of nature where gentle breezes and soft twilight whisper and soothe; where the warm sunshine makes glad, and bright flowers lift their heads and seem to speak in cheeriest tone; where tall grasses and murmuring streams and waving trees and happy birds attract and invite, and by the sway and dominion of his unbounded love make sure to woo and win.

We have tried to show that the highest Christian attainment is to do God's will; that God's will has its expression in the work of the Church; that the church is extended and perpetuated only through the child; that the child is prepared for Christian service and responsibility only by a thorough knowledge of the Bible; that during their best and most susceptible years children have not had opportunity equal to other classes of individuals and which it is their privilege to possess along lines pertaining to a rational knowledge of the Scriptures; and that Primary Union is peculiarly fitted to fill this important place, or, to use a term more significant, space, in the child's life and in the Sunday school.

In presenting these reasons for more thorough Bible knowledge and for saner and safer methods in teaching the Scriptures to young children in order to secure to them benefits to which they are entitled and which never again will be ours to extend under equally as favorable conditions, we wish to be perfectly practicable in what we propose. While advocating rationality in Scripture teaching we would not be so irrational as to stir up the eagle's nest, disturb the easy going equilibrium of the average Sunday school, and offer no remedy for the imaginary hurt, present no way nor means by which to improve conditions and secure desired results. Primary Union affords a most excellent way and we are here to urge its acceptance by the body.

Some one may ask, do we mean to charge that the system of uniform Sunday School lessons now in use is an irrational system? No. The Sunday school is from the cradle to the grave and the lessons may not be prepared with special adaptability to any class or age of individuals; they must of necessity be of medium scope and of general interest. We do mean to say that they are often inappropriate to primary scholars, and always inadequate. We would not plead for anything to supplant the uniform lessons; they are admirably adapted to the higher grades of the Sunday school and they occupy an honestly earned and well deserved place of long standing too universally recognized and endorsed for our feeble judgment to attack their merit or wisdom of their use. But if found to be

a misfit and insufficient in the lower grades, the fact that they are well suited to the higher grades is no just reason why they should constitute a trust, hold the monopoly, or relegate to themselves papal power and position.

We re-affirm, the elementary grades of the Sunday School are inadequately supplied by the system of lessons now in use. For the best good of the children and of the Sunday school we need to supplement these lessons. The recitation period for adults occupies about thirty to thirty-five minutes. Ten to twenty minutes is all the time a primary or junior teacher can use on the regular lesson, so there is a period of ten to twenty-five minutes, according to grade, to be filed in some way. We are honestly proposing what we believe to be the best way. But supplemental lessons will fail not in the same way, but just as surely as present lessons fail, without a better classification of scholars. Lessons planned to meet the spiritual needs of the pupil at each stage of his development cannot be successfully presented by any teacher to a class of children whose intellectual powers are very widely different. This declaration needs only to be made to be accepted as true, and it gives rise to a demand which is well met in Primary Union, because Primary Union provides the kind of lessons which in themselves make possible a natural classification of scholars. Conditions relative to classification as they exist in the average Sunday school may not be generally understood. The prevailing situation is fifteen to twenty-five children from three to thirteen years of age jumbled together in one class and taught by one teacher; and if the school is large conditions are not different, just more classes of the same kind. We recall several schools visited in the interest of Primary Union where we found forty to fifty children in two classes divided simply according to preferences, each class representing every age of childhood from three years old through the seventh grade in public school.

We believe it is not necessary to supplement this plain statement of facts by any stronger plea for better classification. We believe that all will see the advisability of, and readily sanction and endorse the graded idea for primary and junior scholars; we need merely to use discretion in putting new methods into operation. If there are schools that see fit to assert an independence, as some will, and oppose the work of the Primary Union, give them time; but do not withhold the opportunity for increased interest and better service from schools that want Primary Union and must continue to suffer without it. Great reforms are neither of

Continued on page 14.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount Brought Forward \$997.63
Dues.

Amy Morris	.05
Carroll Barnes	.25
Ralph Barnes	.25
Baird Moffitt	.25
Catherine Moffitt	.25
Annie Pearl Way	.10
Helen W. Scholz	.35
Herbert Scholz	.35
Elizabeth Scholz	.30
Jessie Lee Scholz	.30
Holt R. Gerringer	.10
Gilbert Gerringer	.10

Monthly S. S. Offering.

Bethel, N. C.	2.00
Catawba Springs, N. C.	2.50
Bethlehem, Va.	1.00
Beulah, Ala.	19.59
Baraca Class, Pleasant Hill ..	2.22
Philathea Class, Pleasant Hill ..	.42
Graham, April and May	2.00
Oakland, Va.	2.52
Wake Chapel, N. C.	1.55

Special Offering.

Mrs. W. W. Staley	5.00
Charles D. Johnson	5.00
Amount 17th week	\$ 46.40
Total	\$1044.03

Elon College, N. C., May 10, 1911.

My Dear Children and Friends:

We are glad to have so many nice letters from the children this week. Give us as many more next week. Also pleased to have such a nice Monthly Sunday-school offering, which is beginning to carry a nice part of our running expenses; and we especially ask the children—our brethren and sisters—and our brother pastors to read the letter of our new cousin, Rev. G. D. Hunt, Wadley, Ala., and see the amount he sends in from Beulah church and Sunday-school, and that they propose feeding and clothing a child; and further that Bro. Hunt proposes to try to get all his churches to make a Monthly Offering! Thank you, Bro. Hunt, for your letter, and we feel sure that we shall hear from your field often. We have felt that you were deeply interested in the orphanage ever since you gave such opportunity when Uncle Jim was in Alabama and Georgia, 18 months ago. Tell the good people of Beulah that we thank them so much for their help and that they propose to feed and clothe

a child. What school, or church, or friend will be the next to join this list? Bethel, Wake Co., N. C., and Oakland, Va. join our Monthly Offering force this week; thus from week to week we are increasing our regular income and if the schools continue as the past two months we will have 100 schools at the end of 1911 that will be making the Monthly Offering and our income placed on a more solid basis.

We had quite an extensive trip first Sunday in May and Monday after. We visited the field of Rev. Killis Roach, Dyke, Va., just at the foot of the Blue Ridge and then up one half mile of the top.

On first Saturday and Sunday we preached at Mt. Olivet. Here we had nice audience Saturday night and large audience Sunday at 11 a. m., and fair audience at night. They heard about the orphanage and the work with deep interest and contributed about \$27.00 for same; and we feel that more will be paid in a short time, as they more fully realize our immediate need. On Monday, 7 a. m., we started up the mountain on buggy to High Point Christian Church in company with Bro. Johnie Marshall, who so kindly met us at R. R. and carried us around. We rode, and walked, and walked and rode, and arrived at the church about 11 a. m., and it began to rain immediately. We had about 40 people present and they gave about \$36.50. This was the most liberal offering we have yet received from so small a congregation. After Uncle Jim had told them about the Orphanage and the work they "spoke out in meeting" and said that's a good cause and we will help it. Nearly every man in the house gave from \$3.00 down to 50 cents, and they said they were going to send more. (The cash reports from these churches will come later). The people were kind to us; and attentive and seemed to appreciate the sermons. We feel that this is a good territory for Dr. Atkinson, Editor of the Christian Sun to visit. Many asked about him, though only a few take the Sun. We had dinner Monday, May 8th at the home of sister Crawford, way up on the mountain. This was the highest dinner we have ever eaten and the highest we have ever been. We cannot describe the scenery, though the trees were not yet in their greatest beauty. One thing impressed us, the enormous waste of timber and wood on the mountains. How many shiver with cold and often freeze in town and city and yet millions of cords of wood die and waste on the mountains. This was our first visit to this section, and we shall be glad to go again. Tuesday 5 a. m. Bro. Z. Marshall and myself started for the R. R. where I arrived at 9:30 and thence for Greensboro, N. C., and home Wednesday, May 10, 8 a. m.

Donations.

Bro. T. E. Brickhouse, Norfolk, Va., 1 box splendid oranges; Mrs. Joe Person

Remedy Co., Kittrell, N. C., 6 one dollar bottles Mrs. Joe Person's Blood Medicine; Foster Shoe Co., Burlington, N. C., 1 box neck ties, 9 prs. socks.

The children enjoyed the oranges and said "they just knew Mr. Brickhouse sent them." We thank you, brother, for the good things which children love so much.

The gift of Mrs. Joe Persons Medicine is result of inquiry about eczema and will be used for same as one of our girls has this trouble. We are very grateful to this company for their kind consideration and liberal gift.

The Foster Shoe Co. often give us articles of wear which our boys and girls can use to good advantage. The ties and socks will all be used and thank you too.

Three weeks from this writing and June will be here, and we have heard from only about one fiftieth of the churches in answer to the call made. Two pastors have been heard from. Why this inactivity? There is not \$1.00 assessment on any church for the Orphanage; and our request that all pastors give an opportunity for individual subscriptions from \$10.00 down was an honest and earnest desire to pay off all indebtedness on the Orphanage by June the first. The pastors could easily do this to help us, for it is simply impossible for the superintendent to visit more churches than he is visiting; besides the pastor can do just as well as a visiting brother. Will you help us now?

Yours for service, Uncle Jim.

Dear Cousins:

I guess you would like to hear about my work here in the home. I have to attend to Ned, the ox. He will be three years old this summer and he is getting so big I could hardly get a collar big enough for him. Mr. Watson made me a cart for him and I was hauling pine straw one day and I went to dump it and broke it and it is in the shop now. I will have to go after it so I can haul sand to build the silo which we will begin tomorrow, so I will have to hurry to get the sand ready.

Willie Knott.

Wadley, Ala., Route 3, May 8, 1911.

Dear Uncle Jim:

In behalf of the Church and Sunday-school at Beulah, I will write to the corner. It is true I am a grown up Cousin, but when I tell you cousins what news I have for you, I think you will give me a place in your circle.

We have decided at Beulah to give something every month to the Orphanage. We have a list amounting to \$5.58 per month from this church which is to be paid every first Sunday.

It is our purpose to raise in a systematic way enough to support one child in the home. I shall endeavor to get all my

churches to contribute monthly to this fund. I am sending with this letter, money order to the amount of \$19.69, less 10 cents for postage. Some of our people have paid all their pledges, so our next remittance will not be so large.

G. D. Hunt.

Boykins, Va., May 6, 1911.

Dear Uncle Jim:

Guess you think it's high time now to hear from little brother and me, as we have waited so long to write. Are the children going bare footed yet? Mother won't let us pull our shoes off yet as she says it's most too cool, but I don't think so as I see some other children with their shoes and stockings off, but that's all right, brother and I have us a good time playing just the same. He has the thrush now, and it bothers him mighty bad. I hope he will soon get well of that so he won't fret so bad. We enclose half dollar for our dues

Your little boys,

Carroll and Ralph Barnes.

Our little ones are at last all bare-footed, Carroll and Ralph, and they are happy.

Manry, Va., May 8, 1911.

Dear Uncle Jim:

I am a little late this month but have been busy. My school has closed now. I drew the medal in my class. There was one given on each spelling class. I send my dues for May. With a lot of love to the little cousins,

Amy Morris.

Glad you were so fortunate, Amy, as to win your medal. Hope it will inspire you to gain greater victories.

Sanford, N. C., May 8, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for May. Uncle Jim, school is out now and I am glad. I am tired of going to school. It was raining Friday so we could not have our May festival, but we will have it later.

I close with much love to you and the cousins.

Your niece,

Annie Pearl Way

Well, rest up now, Annie, and you will want to tart to school again in September.

Asheboro, N. C., May 7, 1911.

Dear Uncle Jim:

Now that school is out I hope I'll find more time for writing you. I was not sick any this session and won a certificate of award for perfect attendance and punctuality. I was also one of two to draw for the prize on spelling though the other boy got it.

I hope the little cousins with you are getting on nicely and will enjoy their vacation. I'll ask father to put in some money for sister and me.

Love from

Your little nephew,

Baird Moffitt.

Glad to hear from you again, Baird. I have given sister credit for half the money. Hope this is right.

Macon, N. C., May 5, 1911.

Dear Uncle Jim:

Enclosed you will find one dollar and a quarter, our dues till April. We are a little behind this time. Guess we must have caught the spirit of the spring, which is weeks later than we longed for. But it has come at last, and we are off to the hills for wild flowers, and are busy planting our gardens. Our school has closed, too, and here's wishing a happy vacation to all the cousins and orphans.

Your little nieces and nephew,

Helen W. Scholz,

Herbert Scholz, Jr.,

Elizabeth Scholz,

Jessie Lee Scholz.

Did you write this nice letter yourself, Helen? It is beautifully written, and being the first you ever wrote, it deserves special mention. Many thanks for the money.

Brownsummit, N. C., Apr. 22, 1911.

Dear Uncle Jim:

I send you mine and brother's dues, 20c. for April. Papa and mama went to Apple's Chapel to quarterly meeting and took brother and me along. Rev. L. I. Cox was at his post, and preached a good sermon. I will close. Hope you and the little cousins are well.

Your nephew

Holt R. Gerringer,

Guilbert H. Gerringer.

Thanks, boys. Hope these beautiful, warm days are bringing a lot of sunshine into your lives.

EVERYDAY RELIGION.

That religion that isn't good for every day isn't must good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery and Sunday. If it doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of every day religion, we speak of the only genuine kind of religion that there is. And it is its homely, everyday quality that will commend it to the world and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and wo-

men. It is something to take with one, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has every day religion in good wholesome quantity can easily afford to be without a good many other things.—Christian Guardian.

A SUPERNATURAL BIRTH.

We are living in a day when the enemies of Christ, under the guise of friendship for him, are busily engaged in trying to make it appear that his birth was only a natural one, and therefore like that of any other man's birth. Why is it so? Because, for one thing, they want to have it appear that he was a fallible man. They do not want to acknowledge that he was God in the flesh.

The noted Prof. James Orr, of Scotland, recognized as being one of the greatest Bible scholars in the world, says: "It is a very superficial way of speaking or thinking of the virgin birth to say that nothing depends on this belief for our estimate of Christ. Who that reflects on the subject carefully can fail to see that if Christ was virgin born—if he was truly 'conceived,' as the creed says, 'by the Holy Ghost, born of the Virgin Mary'—there must of necessity enter a supernatural element into his person; while if Christ was sinless, much more, if he was the very Word of God incarnate, there must have been a miracle—the most stupendous miracle in the universe—in his origin. If Christ was as John and Paul affirm, and his church has ever believed, the Son of God made flesh, the second Adam, the new redeeming Head of the race, a miracle was to be expected in his earthly origin; with out a miracle, such a person could never have been." This is eminently logical, and it is also in complete harmony with the testimony of the Bible. A supernatural Being, if he would practically unite himself with humanity, must do so in a supernatural manner. Christ said that He came down from heaven; that being true, then it logically follows that he could not possibly enter into the human race, except in a miraculous way. To deny that he had such a birth, is to deny that he came down from heaven. One must deny a great deal, to deny such a birth. It involves a flat denial of Christ's words. It is a denial of the veracity of the Bible. Can one be a Christian and yet deny Christ's miraculous birth? I say that he cannot. One cannot be a believer and an unbeliever at the same time. It is the whole-hearted believer who most honors God and Christ; and it is he who receives blessing and honor and power from God.

C. H. Wetherbe.

Begun on page 10.
spontaneous origin nor of rapid movement. We are perfectly willing that Primary Union develop slowly. Our judgment would not favor trying to force upon a school any measure with which the school is not in perfect sympathy and accord. That would most effectually defeat the ends sought. In Primary Union if we will wisely plan and work faithfully, under the blessings of God we will win eventually.

Since the demand for a more fundamental knowledge of the Word of God and for better classification of elementary scholars is no less pressing than it is general, we believe that this Convention will not fail to exercise its high privilege, and perform a reasonable service both to the child and to the Sunday school by granting favorable consideration to Primary Union which in its aim seeks to know the child's greatest need, and in its work endeavors to supply it.

(Read before the recent session of the Young People's Convention and published by unanimous vote of that body.)

AMONG THE CHURCHES.

Catawba Springs.

Our work is in a hopeful condition, progressing along many lines. This is Memorial month in many places. Last Sunday being Memorial at Catawba Springs, we enjoyed the day. It was lovely and pleasant. The exercises were enjoyed by all present. Prof. Harper from Elon College was with us and delivered an instructive address to the satisfaction of all who heard him. After his address, flowers were distributed by the children and friends who had prepared special designs for loved ones' graves. Afterwards a delightful dinner was served to the satisfaction of all. In the afternoon Prof. Harper presented to the church and congregation the appeal of Elon College for the Special Fund. The brethren responded very cheerfully and liberally. Sunday was an ideal day for service with large and attentive congregation. Brother Harper gave enthusiasm to the Sabbath school work by his efficient manner of teaching the lesson. Time would not admit of our using our brother as we would like to have used him. We hope to have him visit us again in the near future.

The remainder of this month will be spent in Memorial services at my other churches.

A. P. Barbee.

Lynn, Mass.

The People's Church of Lynn experienced a new impulse yesterday, when eleven members were received. To many churches the reception of this number of

members at one service is a frequent occurrence. Here, however, it is entirely new. About twenty years ago this church was organized by Rev. A. A. Williams. Their meetings were held in an old factory for a number of years, and perhaps for this reason many who were interested in the movement refrained from uniting with the church because with the advancing years and declining health of the pastor and founder they feared it would never reach permanency. Their high regard for Brother Williams however, led them to encourage him in other ways, and by his indomitable will and courageous devotion to the purpose he believed God had in him, he struggled on through discouragements many, among them great physical suffering, until about a year or so before he was called home, he was permitted to call his people together in their new church home. At no time I think in the church's history has its membership exceeded twenty five until yesterday. When we came here we found a total enrollment of eighteen, only six of whom were residents. After more than fifteen months of as hard work as I have known how to do, our entire roll is only thirty three. But for even these we are grateful, for their devotion we believe will mean much toward winning others. Already others who have given themselves to Christ are talking of identifying themselves with the People's church by becoming members of it. Pray for us here in Lynn.

P. S. Sailer.

Lynn, Mass. May 9, 1911.

YOUNG PEOPLE'S CONVENTION OF THE VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE.

To Be Held With The Christian Church at Bethlehem, June 7-9.

PROGRAMME.

Convention called to order at 8:00 P. M.
Wednesday—Night Session.

8:00 Devotional Exercises, J. D. Hillyard.
8:15 Enrollment and Organization.
8:30 Welcome Address, J. C. Bradford.
8:35 Response, Geo. Rothgeb.
8:45 Annual Address, Rev. W. T. Walters.
Subject: The Child and His Environment.

Thursday—Morning Session.

10:00 Devotional Exercises, J. W. Tate.
10:15 "Music in the Sunday School," Rev. R. L. Williamson, Rev. A. W. Andes.
10:45 Report of Committee on "Normal and Teacher Training," Rev. W. T. Walters, J. P. Vanpelt, Miss H. C. O. Martz.
11:15 Report of Committee on "Organized Classes," Rev. Edward French, A. P. Liskey, Rev. M. L. Bryant.

11:45 Report of Committee on "Home Department," Rev. A. W. Andes, L. S. Rhodes, Mrs. W. T. Walters.

12:15 Adjournment for Dinner.

Thursday—Afternoon Session.

1:30 Devotional Exercises, Rev. L. L. Laster.
1:45 Report of Committee on "Cradle Roll," Alice A. Lincoln, Ida E. Wampler, Mary E. Grove.
2:15 Report of Committee on "Missions," Samuel Earman, Margaret McCurdy, Mary Pickering.
2:45 "The Spiritual Development of the Child," Rev. A. W. Andes, S. W. Lincoln.
3:30 "The Problems of the Program Committee," Discussed by the Committee.
4:00 Miscellaneous Business and Adjournment.
8:00 Preaching by Rev. H. C. Moore.

Friday—Morning Session.

10:00 Devotional Exercises, J. L. Foster.
10:15 Report of Committee on "Christian Endeavor," W. C. Wampler, R. A. Larriek, Ruby Martz.
11:15 A Modern Christian Endeavor Meeting, Conducted by Rev. R. L. Williamson.
1:15 Devotional Exercises, J. W. Somerville.
1:30 Miscellaneous Business.
1:45 Definite Temperance Work, Rev. H. C. Moore.
2:30 "Round Table," Conducted by Rev. R. L. Williamson.
4:00 Miscellaneous Business and Adjournment.
All subjects open for general discussion. The program will be interspersed with music under the direction of J. W. Pickering.

TERCENTENARY CELEBRATION.

On Sunday, May 7th, at Mt. Bethel Church, Rockingham County, the 300th anniversary of the King James Translation of the Bible was celebrated. A program had been previously arranged by the writer. Rev. P. T. Klapp, the pastor, was present and had charge of the exercises. A paper was read, which had been prepared by Miss Nora Collum, carefully tracing the history of the different translations of the Scriptures into the English tongue from the rude beginnings of Caedman to the bringing out of the "Authorized" version.

Bro. Klapp gave several additional statistics along the same line.

A paper was read by Mrs. J. G. Truitt giving much valuable information concerning the trials, struggles and hardships of the early English translators of the Bible. This instruction and valuable pa-

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per was sent by Prof. W. P. Lawrence of Elon College.

This writer read a paper on "The Bible as Good Literature."

Rev. A. T. Banks of Elon College and Bro. J. W. Knight were present and took active parts in the exercises.

Special music, which had been prepared for the occasion, was rendered by the Mt. Bethel choir. After the other exercises an opportunity was given for testimonies as to what the celebration had meant to us. A goodly number of the brethren expressed themselves as not only having thoroughly enjoyed the exercises, but also as knowing more about the Bible and loving it a great deal better than ever before.

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" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

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Lv. Fayetteville	8:00	1:00	5:10
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" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
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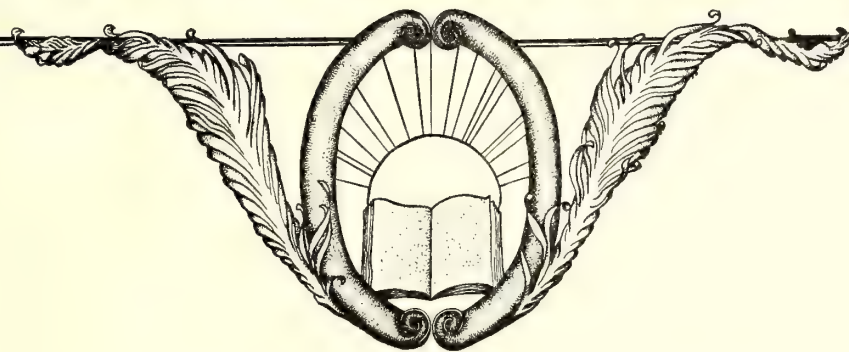
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GREENSBORO, N. C., MAY 24, 1911.

No. 21.

BALANCES OF DECEIT.

"Big business" has received large and needful criticism, and small business needs it no less. In the eighth century B. C. Hosea wrote, "He is a trafficker, the balances of deceit are in his hand." Recent research into the causes of the high cost of living has discovered this to be true now and here. The State superintendent of weights and measures in New York has estimated that short measure has cost New Yorkers ten million dollars a year. Under the present government of New York City tons of dishonest scales and thousands of short measures and baskets with false bottoms have been destroyed. An official report presented this year to the New Jersey legislature showed that of 574 stores visited in eight cities 96 per cent. had incorrect weights, measures, scales, or packages. The United States Bureau of Standards concludes that "many of the inhabitants and many of the honest merchants (in New Jersey) are undoubtedly suffering from the conditions of weights and measures." The evil is nation-wide. The United States Bureau shows sixty percent. of the retailers throughout the country using incorrect scales and measures. There is a demand for them which manufacturers supply. While a few large cities have been active in protective measures—Chicago now in the lead with but five per cent. of faulty scales—little care is taken in most States to protect the small buyer from loss through the failure—intentional or unintentional—of the small trader to give just measure. The press does well to emphasize the fleeing thus perpetrated on the poor. To emphasize the moral damage to the social conscience in communities that neglect to check dishonesty is peculiarly the pulpit's concern. Twenty-seven centuries should have achieved better progress in this line. Either Hosea, Amos, and Micah must return from the dead to do the censor's work, or it must be taken vigorously in hand by their modern successors.—Homiletic Review.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

UNIVERSAL PEACE.

Nation shall not lift up sword against nation, neither shall they learn war any more. Mic. 4:3. (Golden text for Sunday, May 28.)

We use these forceful lines from the New York Christian Advocate:

The eighth century heard the voices of four great Hebrew prophets. Amos and Hosea spoke in Israel. Isaiah and Micah spoke in Judah. Amos, the sheep herder of Tekoa, was the prophet of the righteousness of God. His passionate utterances fairly blaze with a sense of moral demand. Hosea, the broken-hearted man, who spoke out of a devastated home, was the prophet of the love of God—a deep ethical love, longing to rescue his erring people. Isaiah, the statesman-prophet and companion of kings, was a man of the city, accustomed to its ways and moving easily in its life. Micah lived in a country village. He was a typical man of the people and his voice hardens into stern anger with a sense of their wrongs. He is a voice crying in an evil day against social injustice. There is no hesitation and no compromise in the words of Micah. He describes the evil of his time with a candor which leaves nothing to be said, and his condemnation breaks out in words of unforgettable power.

The most cursory reader of the Hebrew prophets cannot fail to be struck with the vigorous and unhesitating way in which they dealt with the problems of their own time. They faced its evils. They condemned its abuses. They declared that God was watching the evil ways of evil men and that punishment was sure to come. They were conscious of their time and they made religion a practical thing which related itself to the whole range of human activity.

Religion is sure to warm the heart. It is to be a hidden communion in which the soul draws near to God. It is to be a spiritual refreshing which fills the life with a sense of the presence and the might of the unseen. But it is also to be a practical power. It is to cleanse the individual life of evil deeds and evil habits. It is resolutely to set itself against abuses in countryside and city and state. It is to be the conscience of a nation, facing every dark fact and calling it by its right name. It is to be the eternal antagonist of all that soils and all that degrades. The religion which warms the heart is also to transform the activities of the life.

Micah was a stern critic. He was also a great optimist. He believed in a wonderful future. After dark days of desolation he expected days of great joy to come. His hope centered in the reign of Jehovah, and that reign was to be a reign of peace. The nations were to submit themselves to the law of Christ. Manufacture of implements of warfare was to cease. In the battle-torn Orient in the days of unceasing strife Micah saw the vision of the victory of peace.

The important thing about this prophecy of peace triumphant is the kind of peace it was to be. Micah did not believe in peace at any cost. He did not believe in peace, however it came. He believed in that particular peace which would come when men accepted the lordship of Jehovah and united to do His will. He believed in peace which came as a result of obedience to the law of God. The triumph of righteousness was to come first and it was to usher in the reign of peace.

The multitudes of men who today are dreaming the dream of universal peace are seers who look out upon a noble vision. The world is their debtor for a great enthusiasm in a noble cause. They will do the most lasting work and they will best serve the cause as they remember, like Micah, to exalt righteousness as well as to exalt peace.

There is peace which is moral stagnation. If men ceased to fight because they ceased care enough for noble things to fight for them, the quiet of the world would not be a beautiful serenity. It would be the cold calm of death. But when peace is ushered in through the triumph of righteousness, when the banner of peace is the banner of righteousness enthroned, then the world is moving nobly onward and all men may well rejoice. Both men and nations could accept no better platform than that of Micah, who saw so clearly that peace was to come through doing the will of God.

An important feature in Micah's vision of great days to come is his conception of the future of the weak. That which was weak is to be incorporated in the remnant which survives. That which was cast off is to become a strong nation. The ordinary reading of life teaches the survival of the weak. He believed that Jehovah would make the weak strong, and so they would be able to survive.

Here we come upon the evangel of Micah. He shared the people's lot. He cried out under their burdens. He declared that their oppressors would be punished. But the great assertion was that the weak would not be left to themselves. God would make them strong.

The power of religion is its evangel of

the strength of the weak. Over and over again has it been proven true that religion can change a man from a weakling into a man of stalwart manhood. This actual transformation of human lives works the most far-reaching changes. Even the lives of nations are affected by the power which makes the weak men strong.

There is a singing joyousness about religion when it is conscious of its mission to promise strength to the weak. It goes forth a new, fresh force, molding life to the noble fashion of its desire. Ordinary calculations deal with the way in which the pressure of circumstances brings out what is in a man. Religion puts a new deposit within the man's life, so that his response to the pressure of circumstances is utterly different from what it would have been. When religion works out a philosophy of history it is built about certain great facts regarding personality. One of the most important of them is God's power to make a weak man strong.

With all his stern words Micah had a great word of hope; and the greatest promise came to those who needed it most. The man cast down beneath the weight of hard circumstances, the man who had lost hope in an evil day, was startled to behold a new vision of life. The world was changed for him when he learned that the cause of the weak is the cause of God.

LIFE IN KNOWLEDGE.

Out of knowledge there flows a stream of life. Increasing one's knowledge enlarges one's life. Enlarge the fountain and the stream therefrom is more abundant. When one learns a new lesson from nature one has added to the volume of his life—enlarged the current of his being. When one reads a great book and makes its contents a part of his store of knowledge one has by that exercise increased and deepened and enlarged the current and the channel of his existence. You cannot measure the worth of learning, therefore, in dollars and cents. The educated man may not earn as many dollars as the uneducated. But the stream of life of the man of letters and learning is larger, more abundant and abiding.

When one's knowledge is enlarged to reach out and lay hold of the Infinite, then has one transferred to one's use that boundless and beautiful source of Life that supplies a new and an abundant stream day by day.

When one appropriates this Source one has, one becomes, life eternal. To know God is life eternal. Eternal life, then, is not something to begin with the grave, or with separation of spirit and body. Life

eternal is in knowledge, begins and continues in knowledge. The Presbyterian recently had a paragraph that illumines, to this end:

"One who sees nothing more in Jesus than pure humanity sees, in truth, only a reflected light. And yet, even so it is a light purer and more perfect than that reflected by the imperfect souls of His brethren whose darkness He came to lighten. "This is life eternal," He said, "that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." There can be no eternal life in looking solely upon the measure of divine light reflected in human souls. That is at best the reflection of the true light revealed in the person of Jesus Himself. It is only Jesus who can say: "I am the light of the world; he that followeth me shall not walk in darkness. So Jesus said: "Ye are the light of the world. So much of Jesus as may be seen in the humanity of his disciples is indeed the glimpse that the world may have of the Deity, who has chosen to reveal Himself in humanity. But the world that would see God must look for Him revealed in His own Son, whose life and light the truest disciple can only reflect.

The thought of the world's need of the true light must stir the disciples of Jesus to such a dwelling in His light, such a receiving and absorption of His revelation of God as may make them living witnesses of the whole truth set forth in their Master. So the half-truth of those who find their only reflection of Deity in human souls may lead them to see the true light and rejoicing in it, to have life.

When one comes to have and to hold the highest of all knowledge, even knowledge of God and of His Son whom He sent, then truly one comes into life eternal—that life that shall never fade, nor falter nor perish.]

CURRENT COMMENT.

Soldiers and Sobriety.—In Germany every young man, unless physically or mentally disqualified, is trained to bear arms and be a soldier. A military education is compulsory. In short, Germany's endeavor is, and has been for years, to train and to keep a nation of soldiers strong and ready and trained for war. Meanwhile the belief has become current that this is a nation of beer drinkers and that beer makes brain and brawn.

We notice with gratification that Emperor William of Germany joins issue with his ancestors, and incurs the anger of many of his countrymen, in declaring for total abstinence as a war measure. In

a public address recently the abstemious Emperor warned the men who were becoming addicted to drink that they could not hope to do as good work as soldiers, as officers, as the men were doing and would do who were total abstainers. The Emperor's contention is that total abstinence fits a man both for endurance and for the harder and sharper conflict.

And the same truth holds in any avenue or vocation of life. The man who drinks cannot endure, and cannot successfully and continuously compete with the man who abstains. There is nothing that wastes manhood like strong drink.

The Day and the Deed.—Of course the day had nothing to do with the deed, the rational ones will say, and will call it superstition if one claims otherwise; and yet one wishes that those 20,000 French spectators had been elsewhere than a parade ground, with their yells and cheers and gala attire last Sunday morning, on pleasure bent and observing the flying of air machines. The aeronaut lost control of his flyer and dashed into a company of cabinet officers and men of State, instantly killing and dreadfully mangling the Minister of War, and injuring the Prime Minister and his son, and others. No, it was not the vengeance of an angry God; not even a manifestation of His displeasure. Nay, verily. Yet one would wish that those throngs of spectators had not been thus engaged on the Sabbath day, but instead had been seeking somewhere a house of worship and of prayer. It was written long, long ago, "Remember the Sabbath day to keep it holy," and though men will not obey it, the wisdom of the words becomes more and more apparent to us as the years go.

Oil.—Almost contemporaneous with the decision of the U. S. Supreme Court dissolving within the next six months the Standard Oil Company, this being held as a corporation doing business in restraint of trade, comes the announcement from Mexico of the tapping of the most abundant oil vein yet found in the world's history. From which one would decide that oil for lights and lubrications is to be abundant, and within the reach of every one. The story of this "gusher" at Tuxpan, Mexico, reads like fiction: "With the gate valve holding at least 300 pounds pressure, the great oil well in the Potrero del Llano field is still doing regularly more than 125,000 barrels of oil a day. That it is by far the biggest producing oil well ever drilled is asserted by all oil men who have witnessed its performances. The output of oil during the ninety-two days up to April 1 that had

elapsed since the flow was struck was more than 12,000,000 barrels. This is a conservative estimate in view of the fact that several million barrels flowed into Buena Vista River and thence to the Tuxpan river and out to sea. Approximately 3,000,000 barrels of oil from this well have been saved and are now in storage. One reservoir covers more than forty-five acres and is more than thirty feet deep in the central portion. It now contains 3,000,000 barrels of oil. Other smaller reservoirs are full of the product and an army of men are kept constantly at work building additional storage places for the unremitting flow.

The market value of the crude oil at the well is \$1 Mexican money or fifty cents gold a barrel. The value of the daily output is, therefore, more than \$60,000 gold, or nearly \$2,000,000 a month.

Even at the present rate of flow it is found impossible to save all of the oil, and many thousands of the oil, and many thousands of dollars' worth goes to waste each day. For more than a mile around the well the low places are filled with pools of oil.

Among the necessities of mankind oil, like salt, ranks with those in most common use, and so like salt, the good and gracious God has made it in lavish abundance. And nothing shows more clearly the infinite interest in mankind by the Creator than His bountiful provision for our common needs and comfort.

Drinks, Drugs, and Divorce.—At Newburgh, New York, there appeared in court a case last week that was not uncommon at all, but one that is typical of the times, and because not uncommon is the more to be deplored. Roy E. Pierce, (son of Henry Clay Pierce, millionaire oil magnate), through his father and attorneys entered a suit for divorce from his wife. Neither young Pierce nor his wife appeared in court, but the father of young Pierce did and claimed that his son was mentally incapable of contracting a marriage, for, at the time of the marriage, continued the father, "my son was suffering from the effects of about forty-five drinks and fifty cigarettes a day." This was almost a brutal confession, and how it must have wrung that father's heart to make it. But, right back of this great and growing question of the divorce evil in our day put drugs, dopes, cigarettes, drinks, and you will not go far astray. Cigarettes and whiskey are combined foes against domestic happiness and individual achievement,—the two worst foes in fact of all our progress and prosperity. Cigarettes and whiskey,—man's worst enemies, his deadliest foes.

LEARNING BY ADVERSITY.

He is a dull person who does not learn good and valuable lessons by the adversities which befall him. Too many people are always whining about the adversities which they have experienced. They call them nothing but bad luck. But oftentimes what is regarded as being bad luck has later been found to be good luck. A blessing may be wrapped up in adversity. One illustration of this fact appears in connection with the freezing of the oranges in Florida a few years ago. A writer speaks of it as follows: "In the train of the famous freeze came at least one far-reaching effect which has already been a great benefit to the citrus, as well as to the public, namely, that the new groves are largely of selected varieties, budded from the stocks that experience has shown to thrive best in given localities. Therefore, as a rule, our orange trees of today are more vigorous than in the past, and the fruit of superior quality. Again the growers hold themselves in readiness to protect their groves and so prevent a repetition of the unforgettable disaster."

That writer states that, for a number of years following the damaging freeze, the orange crops have far exceeded any in previous years. Thus it was learned that very valuable products came out of what was at first regarded as being a lamentable adversity. And what was true in that instance is true in thousands of other instances. The mourning over an adversity has frequently been followed by rejoicing over the outcome. Jacob, of old time, was in deep mourning at the apparently hopeless loss of his beloved son Joseph. It was a seeming adversity which drove Jacob to despair; but in due time he learned that it was a gracious lesson on the wise providence of God. His bitter tears of sorrow were followed by unspeakable joy. And we, too, have been learning lessons by our adversities. We have learned that some things which seemed to be totally against us, were really for us. We ought to be a great deal wiser by such experiences. We should not indulge in bitter complaints at the time of some loss, but hopefully wait for the issues. Adversity should set us to sober thinking.

C. H. Wetherbe.

BREAD.

The dinner hour has passed, and it brought a new thought to my mind. "Lord,

I thank thee for these emblems of thy love and mercy." is the simple thanks I have today. "But I would gladly give them to those who hunger more than I," is my refrain. But God has cast my lot in a land where food is plentiful. I have no one hungering at my door. Should this

thought be considered as one of selfish pride? No! no!! ten thousand times, no.

There is another bread, called the bread of life. This was the term Christ used in speaking to his disciples. Christ made his hearers understand him by the use of simple language. His followers knew how important bread was in the support and sustenance of the body, hence, Christ used the term "bread." "I am the bread of life," means I am the essential part of man for his success. The meal without some bread is a poor one. So when we sum the whole matter up, and give our minds for a few moments to these words, "I am the bread of life," "Go ye into all the world and preach the gospel," there comes to our vision of sight a greater scene than the bread table in our home. Some few have caught this blessed vision of His love and purpose and are carrying out the great command.

So that all may understand, let us imagine our selves around the fire side of the home, asking what Christ meant in telling his disciples to go into all the world. In the beginning God created all the world, yes, the utmost parts. When He said, "Let there be light," light came to every continent. God being no respecter of persons, He said "All the world." Do you suppose a mother of five sons, with each one residing in a different town, and being hungry, would send three of the sons bread and let the other two remain in want? Yes, some one says, "Yes, I know of such a case. No, you don't, if the mother or father had the love of God. God looks upon the dark parts of Africa, or China with the same love as he does this fair land of ours with its church steeples as monuments of Christianity and civilization.

Leaving this point, so we may again refer to the burden of this article, let us now consider to whom this commission was given. Was it for Wesley, Moody, or Sam Jones? No, not to these alone. But to you and to me.

The commission He gave to the disciples of old stands today with the same force and brightness as it did the day it was first spoken.

Now, who should go and how far? All should go. "But go how?" some one says. Some can go to their own neighbors and carry them a word of comfort and cheer that will give them encouragement to win the battle of life; some can give a part of their time in the study of work that will bring glad news and joy to many; some can devote all their time and talent to the Master's work. God looks at things as a business matter. He does not expect every one to preach or teach; but to every one He gives the commission of "do-

ing." There is no idle place in the plan of salvation.

But working for Him who causes the seasons to come in order that we may be fed from His bountiful hand that never tires in the division of food for His children, is a work of continual pleasure, of continual joy that never dies. By his power the earth revolves from West to East, bringing to every nation smiles of sunshine from the heavens that spread over us. By the comforting presence of His love, nothing is impossible, on too great for us to bear or conquer. By his all-seeing eye the poor and forsaken soul of the slums is looked upon with the same love and pity as the king upon his throne. A Father caring for His own as a hen careth for her brood. "I will repay thee," saith the Lord. Does God expect you to lend your means, your influence, your talent and perhaps yourself and not give you something in return? "To him that overcometh I will give a crown." When we contract to do a piece of work for a man, we usually furnish our own tools, clothe and feed ourselves, while the work is being done. But not so when we go forward with the commission of our Lord. He furnishes health, food, time and all things necessary for the success of the work, and then, pays us for our labors with that price which no man can steal or rob from us.

Now, my dear reader, how far have you gone on your part of the work; how large will your part of the pay be when your last pay roll is made out, and will you receive and hear that "Well done?"

"Blessed are the feet of those who bring glad tidings." The old adage that life is uncertain and death is sure is a fact that no one can dispute. So when the last scenes of this world play upon our vision, and we bid farewell to those with whom we have worked, those we love, to go up where the jewels of this life are made up, how sweet it will be for us to have that assurance of entering into the joys of the Lord, where peace and love ever dwell, where our souls will be free from the temptations of this world; where we never say good-bye to friends, but where reality reigns supreme and songs of praise will be heard and sung by all.

C. B. Riddle.

There will be a twelve weeks' summer school at Central Academy, beginning May 30th, for young men of limited means and education between the ages of 18 and 25, living in the country, who wish to get a better education and pay for it in part with farm work. For further information address Central Academy, Littleton, N. C.

MISSIONARY DEPARTMENT.

Rev. McD. Howsare, Editor,
Norfolk, Va.

PROTESTANT MISSIONS IN MEXICO.

Just now we are especially interested in Mexico because of internal strife. Religiously speaking Mexico is a Catholic country. Protestant Missions are being successfully conducted and the following from the World's Missionary Review is interesting matter as to the progress being made:

"Looking back upon something over a generation of Protestant effort in Mexico, we find fourteen different denominations engaged in the work. There is some Protestant work in every State of the Republic. Most of the large cities have been entered. There is a force of about 230 missionaries, including wives, which, together with 70 representatives of the woman's boards, gives a total of some 300 foreign missionaries. There are 600 native preachers, nearly half of whom are ordained. Besides these, many of the school-teachers are lay preachers. There are about 1,000 congregations, of which perhaps two-thirds are organized churches. These represent nearly 30,000 communicants and some 70,000 adherents, making a Protestant constituency of 100,000. There are 15,893 pupils in the day-schools, and 22,842 in the Sabbath-schools. The National Sunday-school Convention, which met in this city last September, was largely attended, and was an event of great significance. The graduates of our schools are eagerly sought after by the Government for teachers. One governor said, "Send me all the graduates you do not need yourselves." Another sent a request for six teachers at one time. Our young men and women are entering and succeeding in the various trades and professions. A leading mercantile house in the capital declared that a stenographer furnished from one of our mission schools was the best they ever had in their employ. He was from an obscure Indian village before he entered the mission, but now carries on an immense correspondence for a large business, in two languages.

The estimated value of mission property in Mexico is given at \$3,822,563, silver. Some of the missions are meeting with most encouraging success in the matter of self-support. The Methodist Episcopal mission received last year nearly as much from indigenous resources as the parent society sent into the field. All of the older missions have some work

which is self-supporting, and in some cases the older congregations are supporting new missionary work.

Medical work is being carried on in Guanajuato, Guadalajara, San Luis Potosi, Monterey and other cities, to the great blessing of their respective communities. In these hospitals and dispensaries people of all creeds are received on equal terms.

Eight church papers appear regularly, five Sunday School publications, thousands of books, tracts, etc. Last year 25,202,032 pages of religious literature were sent forth.

The above are some of the results achieved.

Does Mexico need the Protestant type of Christianity? Yes, a thousand times, no land on the face of the earth needs it more. Here are over 15,000,000 people, practically without the Bible, save as they receive it at our hands. Here are segregated multitudes turned away from the historic Church by that extreme Mariolatry which puts Christ in the background, its enmity to all forms of civil government which it can not control, an arrogant intolerance repugnant to the enlightened intelligence of the age, and a corrupt clergy so fervently keeping up an objectionable system of meddling with sacred home relations through the confessional. These multitudes will continue as "sheep without a shepherd" unless Protestant Christians bring them to a knowledge of Christ.

There is another, if possible sadder, fact. The Indians, on more than half the population, though counted as members of the Roman Communion, never have had an opportunity to know what Christianity is. They have been left without education, without Bibles, and have been permitted to mingle their ancient rites of the outward forms of Christianity. Indians in feather plumage dancing at the sacred shrine of Guadalupe; niches, side by side, in villages and roadways, to the Virgin of Guadalupe and to the Aztec war god, Huitzilopochtli, are some of the current evidences of the criminal negligence of the Roman priesthood, a negligence that has covered three centuries. How shall Protestant Christians do their part toward the salvation of these millions? Give them the Word of God. Pour into their famished souls the water of life. Preach to them a living Christ able and willing to give "all ment everywhere" a gracious knowledge of pardon, peace, and hope of heaven. We will thus raise a constituency to live honest, decent, happy lives in their homes, and in the world, and as "living epistles read and known of all men," letting their "light shine" to glor-

ify not themselves, but "Our Father which art in heaven."

HOME MISSIONS IN EARNEST.

The religious future of America depends upon the success of Home Missions. The Church in America must grow or die. To have no purpose beyond maintaining existing organizations is to court death. We must constantly organize new churches, or we will soon have no churches.

The organized church must follow the people. Our population is constantly shifting. On the banks of the Mississippi were once some flourishing towns. The current of the river changed and cut new channels, leaving these towns miles inland. Even so many churches have been left without a population to which to minister, because the tides of our national life have taken new directions. They struggle for awhile, and die for lack of either a support or a mission. New churches must be formed to take their places.

A church is a vital thing. A growing church is a living one. A dwindling church is a dying church. A receding, contracting church has no power. Many churches find themselves surrounded by an unchurched multitude, or by people who have an insufficient type of religion. The church that has power and hope and courage, can impress these multitudes. A discouraged church can do nothing for them. An aggressive Home Missionary Society policy unites the churches in an onward movement, and gives assurance of help where help is needed. A temporary reverse in one place is offset by a victory in another. The churches united in such an effort aid each other by mutual encouragement. If surrounded by indifferent or hostile populations they must have this aid, or theirs will be a losing fight. Protestant Christianity is vastly in the minority in many cities at the present moment. Home Missions alone can save the day.

A church, to live, must give heed to the law of its life. The churches of today owe their existence to unselfish effort. They are the product of the missionary spirit. When they violate the principle of their existence, they cease to be churches. The church that is an end in itself, soon puts an end to itself. Home Missions gives an object beyond the church itself. Like the kindred enterprise of Foreign Missions, it tends to preserve the spirituality of the church. Without the missionary impulse, the church fails to embody the spirit of the Master, and loses its churchly character. The Divine Order demands of the church a ministry beyond itself, and aside from this it has no future.

The Foreign Missionary work of the church is dependent upon Home Missions. Foreign Missions is the ministry to those who are far away. Home Missions is the ministry to those who are near. that loveth not his brother whom he hath seen," says John, "cannot love God whom he hath not seen." So also he that has no love for the Christless ones in his own land, "Whom he hath seen," can have no real or vital interest in the heathen afar, "Whom he hat not seen." But we are to love both, and upon this love depends our life with God. Home and foreign missions, and the church, the product of missions, must go together. A failure to maintain one involves all.

Finally, the great unchurched multitudes, sweeping beyond the reach of the existing churches, in city or country, on the new frontiers, or in the commercial and industrial centers, must be evangelized, or by sheer force of numbers they will control our national life. What place will there be for the Church in such a future?

"Christianize America; we must, we will."—O. W. Powers, Home Mission Secretary.

NOTES AND PERSONALS.

—Rev. I. W. Johnson has been in a good and gracious revival with Pastor M. L. Bryant of the Main St. Church, Berkly, Va., in which there were thirty-five or more professions and fifteen accessions to the church.

—Rev. C. C. Peel, pastor, reports a most excellent day at his Hebron, Va., service last Sunday, an unusually large congregation, an attentive audience, an agreeable service. Bro. Peel has served this growing congregation for several years.

—Our good brother, Rev. J. T. Kitchen, begins in this week's Sun a series of several articles on "The Beautiful Life." Bro. Kitchen is a devotee at the shrine of dame nature, and to him she speaks a varied language, full of fragrance, richness and tenderness of tone.

—Palm Street Church, Greensboro, is to be dedicated second Sunday in June, a large amount of indebtedness on the building having been paid off the past year. This is a prosperous and promising congregation, and the work goes well there, we learn of Dr. Wicker, the pastor.

—There had been some thirty confessions of faith in Christ at the close of the first week's revival in the Durham church and the meeting continues this week, Bro. Cox, the pastor, being assisted in the services by Rev. L. E. Smith of Greensboro. There is much and growing interest in the meetings.

—Our friend and brother, Dr. S. Dace McPherson, specialist in the treatment of Eye, Ear, and Throat, has moved to Durham, N. C., and opened an office in the Duke Building, Main St., and our best wishes follow him for the successful practice to which his energy and skill entitle him.

—Rev. S. B. Klapp, Greensboro, "My work seems to be in very satisfactory condition, better Sunday schools, increasing congregations, larger offerings, and an apparent deeper spiritual interest. I have a good people to serve and I feel a deep interest in their spiritual welfare. I congratulate you on recent improvement of The Sun."

—Reports are that interest is growing in the revival at Suffolk and that Mr. and Mrs. Butler, with Miss Anderson as accompanist, are rendering efficient and very acceptable services, as may be expected of them always. They are trained and skilled workers and draw congregations by the marvelous magic of their splendid music. Suffolk is fortunate to have secured their services.

—Prof. Thomas H. Franks, one of Elon's graduates, has completed a successful year as Principal of Rock Hill School, Waynesville, N. C., and has returned to his home for vacation in Wake Co., planning, as loyal sons should plan, to be at Elon Commencement June 4-7 to meet and greet again many of his school friends. Next to the reunion with loved ones at home is the reunion of friends at alma mater.

—From The Conshohocken Recorder May 16, we learn that Rev. S. L. Baugher, who has been pastor of the Gulf Christian Church the past seven years has tendered his resignation as pastor to become effective August 1. The Recorder states that Bro. Baugher's pastorate has been successful and that his going away is generally regretted. It is not stated where Bro. Baugher will accept work, though several calls are under consideration.

Virginian-Pilot, Monday, May 22, in its Berkley correspondence carries this interesting item:

"The revival meetings that have been in progress at Main Street Christian church weeks came to a close last evening with a most interesting and appealing sermon by the pastor, Rev. M. L. Bryant. He spoke on the subject, "Straight Way," and urged and impressed his hearers of the one way of salvation.

"During the series of meetings there have been 36 conversions and 21 persons to unite with the church."

—I have before me a note like this, "I know my Sun subscription is out.

Some good Christian soul sent it to me because I have been shut in for three years and cannot go to church. I have enjoyed our dear paper so much, but you will have to stop it as I am not able to work or earn anything. I would so much love to have a Bible as I haven't got one." If a reader who cares and wishes will send us \$1.00 we will continue The Sun to this disabled and deserving widow; if \$1.50 shall be added we will send her a good large print \$2.25 Bible also. The Christian Sun and every church paper should have a fund to be used in such worthy and deserving cases. (If more than one responds to the above all save the first will be returned.))

—The Sun's editor ministered to the Wake Chapel congregation, on the occasion of their quarterly meeting and communion service, last Saturday and Sunday respectively, for the pastor, Rev. Lee Johnson, licentiate. Bro. Johnson is rendering most efficient and acceptable service at this his home church. The people are surprised and delighted with his rich and tender messages from a close study and a deep acquaintance with the Word, and the church is building up under his ministry. On Sunday a large congregation gathered, a congregation of intelligent and interesting people who brought their hearts with them to the service in the sanctuary and a profusion of flowers to be placed on the graves after the services in the house. The cemetery is a model of neatness and pride, and shows that the living of the community are keeping alive the noblest and best traditions of the lives that have gone before.

—A peace agreement between the government and the revolutionists in Mexico has been signed by official representatives and it is declared that the Mexican war is at an end. It is to be hoped; and yet we will know it only when they quit having pitched battles and killing each other so recklessly over there.

—No less than twenty-eight persons lost their lives in the Alps last year in the usually harmless sport of gathering wild flowers. Almost a hundred mountaineers are killed every year among the great peaks of the central Alps.

—It was rather a fatal day for baseball in Leland Stanford University when President Jordan went to see a game of his University with another college team. "It was systematic muckerism" declared President Jordan, and gave order that there should be no more ball between that University and other colleges.

SUFFOLK LETTER.

The Suffolk meeting opened Sunday morning, May 14th. Mr. Chas. U. Butler and wife lead the singing and Mrs. Butler's sister, Miss Mary Anderson, Rev. Dr. R. A. Torrey's pianist, plays the piano. They caught the heart of the people by their first song and have sung with pleasing effect throughout the week. Besides their gifts and consecration in gospel song, they are charming in a social way and you soon feel as if you had always known them. Mr. Butler was born in Georgia and his wife and sister were born in Springfield, Ill. I do not know where Lillian Lucile, the ten month's old darling was born.

The meeting has been well-attended in spite of the extreme hot weather, the burning of Bain Peanut Ware House and 40,000 bags of peanuts filling the town with smoke, and the Base Ball fever and four big games in as many days. The promise now is for cooler weather and better conditions for the coming week.

The work so far, has been mainly with the church and will be again tomorrow—Sunday. We hold a meeting at ten, A. M.; a Home Meeting at 4:00 P. M., conducted by Mrs. Butler or Miss Anderson; and at 8:00 P. M. One of the Home Meetings was held in a home where the mother was not a Christian, and she gave her heart to God; and one girl professed in the church last night. Many church workers have decided to lead a life of closer walk with God, and we are looking for results next week. A revival in the church seems to be the permanent necessity and we are praying, preaching, and singing to that end. Preachers never feel their coldness so keenly as when they undertake a revival. Then we discover that ordinary spiritual conditions have no convicting or saving virtue. We have to break up the fallow ground that has been packed by the tramp of a multitude of thoughts and feelings contrary to the spirit of the gospel. Hence no class is benefitted by revivals more than ministers. Routine work makes routine souls and some special services seem to be required to give new spiritual activities. What the church needs most in these times of intellectual progress and commercial activity is a higher grade of spirituality; not a profession of this or that sort of spiritual blessing, but a spiritual daily life led by the spirit of God; "for as many as are led by the Spirit of God, they are the sons of God." Feeling must enter into the soul in its conscious relation to God, feeling that contains genuine sympathy for souls. Charity has wasted its force upon the bodily needs of man while

the souls of giver and receiver starve. There is no more delusive form of doing religious service than giving to the poor, though it is a good work; but many give money to the needy and then indulge in many forms of dissipation and think they have done God's will.

W. W. Staley.

ELON COLLEGE NOTES.

The R. M. Morrow, Jr., Medal, which is given each year by Dr. R. M. Morrow, Burlington, N. C., in memory of his son, R. M. Morrow, Jr., and awarded to that member of the senior class who shall have written the best thesis for graduation has been won this year for the first time by a young lady, Miss Mary L. Foster, of Burlington, N. C., whose subject was An Enquiry into the Uses of the Cleft Infinitive.

The senior examinations began on Saturday, last, and will continue during the present week. The examinations for the college generally will begin on Saturday of next week. It is not necessary to say that this is a very busy time with the students.

Dr. J. U. Newman preached a sermon on The Human Body as God's Temple on Sunday which has been the subject of much comment and interest on the part of all who heard it.

The Book Club of the college community has just concluded a most successful year. A final meeting was held with Mrs. W. B. Hobby on Friday afternoon of last week. The ladies who are members of this club have entered enthusiastically and appreciatively into the study of Modern Italy and they are unanimously loud in their praises of Mrs. Hobby as hostess.

The C. E. Society on Sunday elected officers for the ensuing year as follows: President, Mabel Farmer; Vice-president, J. C. Stuart; Secretary, Miss Viola Frazier; Treasurer, Miss Pearl Tuck; Organist, Miss Sallie McCauley; Corresponding Secretary, Mr. J. Lee Johnson; Chorister, Mr. A. T. Banks. The Society this year has had a most successful series of prayer-meetings and has done excellent work in all its departments.

The Sunday School elects officers for the ensuing year next Sunday. The nominating committee is as follows: Dr. J. O. Atkinson, Mr. J. Lee Johnson, Mrs. J. M. Saunders, Miss Affie Griffin and Prof. W. A. Harper.

The college was glad to welcome the following visitors to the community during the past week: Mrs. M. A. Moffitt, Mrs. Solomon Moffitt, Mrs. J. A. Long, Mrs. J. R. Parks, Jr., Miss Clara Moffitt, Miss Jennie Lee Williams and Mr. J. M. Walker.

Mrs. R. J. Kernodle entertained in honor of a number of her friends on Tuesday of this week. The ladies who attended this function report a very pleasant occasion.

Two of the town's oldest residents past their natal mile stones during the past week. Mr. S. W. Tate was 88 years old on last Tuesday and Rev. C. A. Boone 72 years old last Sunday. These are active townsmen and are seemingly in their prime and their friends rejoice with them in their pleasurable celebration of these glad occasions. X.

—The term of Secretary of State in Massachusetts is only one year, and yet only three men have held that position since 1858, a period of 53 years. In the North and East there is a custom, which seems to obtain more than in the South, of keeping a good man in office when the right sort of good man for the office has been found. We of the South seem to believe more in "rotation," though we hardly explain why.

—Heretofore it has not been supposed that the wife of the President has any official function to perform. A North Dakota farmer, who knows that a deed is not valid unless signed by both husband and wife, has written to the President, asking him to have Mrs. Taft add her signature to his own at the bottom of a government patent to a homestead entry.—Ex.

—Hon. J. R. Young, Insurance Commissioner of North Carolina, has issued this, as it seems to us, sane and seasonable advice to the people of this good commonwealth:

Nearly every day the mail brings to the Insurance Department a report of some fire with the cause given as "Rats and Matches." Of course many of the fires are really started by rats and matches, but others are not, and the trouble is merely laid on this too frequent cause. In some cases the cause is due to carelessness and others to criminality.

The whole thing can be remedied in a very simple manner—"Use Only Safety Matches." This will put a stop to fires really caused by rats and matches, as well as those caused by the careless use of matches, and in other ways, and laid to the charge of "Rats and Matches." Some who are inclined to burn their property will be deterred by a knowledge that it cannot be laid to "Rats and Matches."

A safety match is one that will not strike except on a prepared surface, and is therefore harmless in causing fires. They cost no more than friction or parlor matches, and their use will do away with at least one-fourth of our fires. Why not use only safety matches?

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

SOME FUNDAMENTAL PRINCIPLES.

There are a few fundamental principles that apply to all kinds of religious work—whether teaching, preaching, leading a prayer-meeting, offering prayer, etc. Of these I shall briefly discuss three in this issue.

The first of these is variety. We cannot get persons to do as we wish them to do unless we get and keep them interested. We must have attention before we can interest. Monotony, of whatever kind, is uninteresting and cannot hold attention. This is the negative view of the case. Stated positively we come to an old adage—"Variety is the spice of life"—it is even more—it is life. There can be no life without variety. The difference between the dead and the living is the absence in the one and the presence in the other of variety. I would not go to extremes in this matter—such as installing telephones in church pews and adjourning Sunday school for a baseball game. But I would rely on the principle of a little variation, within reasonable bounds, from time to time, remembering that it is a fundamental condition leading to life.

The second principle may be thus correct and epigrammatically stated:

It is better to get ten people to work than to do the work of ten people. All of us will assent to this, but the application of it is where the rub comes. How can we get the ten to work? Is it not easier to do the work myself? For the preacher this means doing all the praying, leading of prayer-meetings, visiting all the sick; for the teacher it means lecturing; for the music, it means singing by a choir; for the church, the deacons to look after its temporal welfare. Surely the old way is easier; but is it better? Let the experience of pastors with large churches that are inactive say. Let the superintendents and teachers say. It is harder to get the ten to work, but it is far better to do so. Men love what they work for. The Church, the Sunday-school, Christian Endeavor will never "reach the reached and save the saved" until this principle is bodied forth practically in our religious organizations and activities.

The third principle is this: "Set a good example." There is no need simply to try to tell ten people how to do religious work, such as how to pray in public, study the Sunday school lesson, talk in prayer-meeting, visit the sick. Set them a good example. An ounce of example

is worth more than a pound of precept. Encourage them to work; plan how they may work; be tactful and skillful to point out ways and means and matters; offer every assistance; but above all set them a good example. Don't scold; don't whine; don't complain. These yield bitter fruit. But set them a good example; it will bring the desired result, if combined with one and two above. Apply these, please.

PERSONAL WORKER'S LEAGUE.

Drs. W. C. Wicker and J. O. Atkinson have hit upon a new plan to get the laymen of the Church to do personal work. The plan is to get groups of seven—one for each day of the week—to band themselves together to do a definite thing or things during the interim of their regular sessions (weekly in city churches, monthly in country churches) and to pray together for success to attend their efforts. In this way the sick will be visited, attendance on the services of the sanctuary will be increased, those out of Christ are to be personally approached, by the ones who can have the most influence with them, the laymen. The motto of the new organization is, "We do things for Christ." There may be many groups of seven in any particular church. The idea underlying the plan is the same as that of the so-called "Secret Service Department of the Adult Organized Bible Classes, which has yielded such grand results in saving souls in these organizations. There is an organized class twenty years of age, for instance, that has been in this way the medium of bringing salvation to nearly 1,000 souls. We shall watch with interest the working of these new organizations—Dr. Wicker calls his "Personal Worker's League;" Dr. Atkinson has not named his yet—and shall pray for great and good results to follow. This may or may not be the best method to get the great inactive masses of our churches to do personal, effective Christian work, but some method must be found. Let us keep trying till we find it. Success to these two resourceful and devoted pastors in their great work.

A NEW TRUSTEE.

The Representative of the American Christian Convention.

Under the above caption, which comes directly under the genial face of our A. C. C. Christian Endeavor Secretary, the Christian Endeavor World for May 18, has the following notice.

"One of the denominations that has always been most cordial toward Christian Endeavor is the American Christian Convention, a denomination whose members wish to be known simply as Christians, but they are to be distinguished

from the other denomination, which is known also as Disciples of Christ.

"The newly chosen trustee to represent the American Christian Convention on the board of trustees of the United Society of Christian Endeavor is Rev. E. A. Watkins, pastor of the First Christian Church of Greenville, O., and secretary of the Department of Christian Endeavor in his denomination.

"Born and reared on an Ohio farm, he studied in Antioch College, Ohio, and graduated from Defiance College, afterwards receiving his degree of master of arts from the Cincinnati University.

"Mr. Watkins has been vice-president of Defiance College, department secretary of education, a member of the executive board of the Ohio State Christian Association, and a member of the executive board of the Miami, O., Conference.

"The new Christian Endeavor secretary and trustee is a successful pastor and evangelist, and wherever he has labored he has organized large and active Christian Endeavor societies. He has started with much enthusiasm upon the task of reorganizing disbanded societies and organizing new ones. He is aided by a newly appointed Christian Endeavor commission of five members. He conducts a page department in the weekly organ of the denomination, The Herald of Gospel Liberty, and is hard at work for Christian Endeavor also through his personal correspondence and through visits to the conferences of his denomination."

WITH TREASURER COX.

Total cash on hand last week, . . .	\$85.77
To pledge Elon College C. E. S. . .	5.00
Total	90.77

Paid Voucher No. 4, W. A. Harper, .	83.33
Balance on hand,	7.44
Outstanding Indebtedness	43.40
Total Deficit to date	35.96

WHAT SAMUEL TEACHES US.

Samuel was the second great founder of the Hebrew race. He stands second only to Moses.

No one knows how much of the greatness of great men is the greatness of their fathers and mothers. Samuel is no exception to this rule.

Samuel was a child of prayer. What child is not so consecrated? If a child has no other motive, he should live nobly in order to answer his mother's prayers.

Samuel was reared in a church, as every boy and girl should be, associated as closely as possible with the Christian Endeavor societies and the Sunday school and the church services of all kinds.

Parents should take as great care as

Samuel's parents did in choosing the second parents of their children, their Sunday-school teachers, their secular-school teachers, and their pastors.

Every child has a place in God's house and a work there as definite as those of Samuel.

God has a word for every child, if he will listen as attentively as Samuel listened.

Samuel was more the child of Eli than Hophni and Phinehas were. You cannot choose your physical father, but you may choose your spiritual father,—and many of them.

Samuel convened the Mizpah assembly because he saw that the chief need of his nation, as of all nations, was repentance and prayer. Samuel proved that he was a prophet and a judge by his victory over the Philistines. Thus every true leader is proved by his victory over oppression.

Samuel was wisest in establishing the schools of the prophets. Every true leader provides for the succession.

It is strange indeed that Samuel allowed his own two sons to go the bad way of Hophni and Phinehas. Nothing is harder than to apply to one's self the lessons clearly seen in other lives.

A worthy ruler will, like Samuel, care more for his nation than for himself, and be willing, if it is best for his people, to be supplanted by another ruler.

The wrong in the choice of Saul for king was not so much the change in the form of government as reliance on the form of government; not so much the having a king as the desire to be like heathen nations. "Trust in God alone"—that was the message of Samuel's life.—Amos R. Wells.

C. E. TOPIC FOR JUNE 4—A FEW SUGGESTIONS.

Lessons from Samuel—I Sam. 12:1-6, 13-25. (Monthly Consecration Meeting).

Roll Call: Call the roll from the bottom up, but do not let it be known that it will be so called ahead of time. Have Scripture verses from the two books of Samuel only in response to this roll call.

Scripture: Let the leader read the narrative portions, the president of the Society Samuel's words, and the entire Society the words of all the people.

Leader's Remarks: This is an appropriate Consecration Scripture—it represents the call and consecration of one of the great religious leaders of the ages. Samuel would have been an ideal Christian Endeavorer. It is for us to pattern after his life, draw truths and lessons for our guidance therefrom, and so become better Christian Endeavorers. A life such as his, dedicated and consecrated to God is a constant source of inspiration and help-



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fulness to the Christian world. He was endowed with the qualities of leadership—his leadership was of the helpful kind—he pushed and pulled rather than pointed out the way. The world, particularly our own church, needs more of such leadership today. If we can but impart to our young people the spirit of Samuel, we shall have it.

Written Work: Have essays on "The Value of Consecration to Christ;" "How Best to Consecrate Ourselves;" "Points of Weakness in our Society;" "The strength of our Society."

Questions for Voluntary Answer:

What influence did Samuel's mother have over his life?

What good tendencies did he inherit?

What evil did he have to fight against in his advancement?

Ought children be allowed to go home after Sunday-school and before Church?

What lesson do you get from his life? (To several.)

What good thing did he do for his people? (To several.)

How does God call us today?

What influence did prayer have in his life?

How does he help us in disappointment?

How does his life teach unselfishness?

Verses for Brief comment:

A living sacrifice Rom. 12:1.

Unto every good work 2 Tim. 2:21.

Sanctify you wholly I Thes. 5:23.

In the temple Luke 2:49.

Unfeigned faith in a boy 2 Tim. 1:15.

Knew the Scriptures from a child,
2 Tim. 3:15.

"Come unto me" John 7:37.
That call upon Him Rom. 10:12.
Get thee out Gen. 12:1.

For Next Week:

M., June 5. Because He loves me, I John 4:18-19.

T., June 6. He saved me, Rom. 5:8-11.

W., June 7. He inspires me, Gal. 2:20: Rom. 8:10.

T., June 8. He helps me, Jude 24:25.

F., June 9. He guides me, John 10:4, 27-30.

S., June 10. He cleanses me, I John 1:7-10.

Sunday, June 11. Topic—Why I love Christ. I Pet. 1:3-25.

(Honorary Members' Meeting.)

—Elon College commencement begins with the baccalaureate sermon, on the first Sunday in June by, Rev. P. H. Fleming, D. D., Burlington, N. C., and closes with the graduation and other exercises Wednesday, June 7. Chief Justice Walter Clark of the Supreme Court of N. C. delivers the annual literary address at 11 A. M., Tuesday, June 6.

—In Pleasant Grove Church, Halifax County, Va., there has been organized a class of seven, four young men and three young women, bright, willing, energetic, who are undertaking to do at least some one thing every day in the week, in the name and for the sake of their class, their church, their Sunday-school, or their Endeavor Society. Definite work is assigned for each day in the week.

—Rev. C. C. Jones, Wakefield, Va., "My work here moves along well. We are comfortably reducing our church note, for which we are grateful."

THE BEAUTIFUL LIFE.

The world is full of beauty. Go where you may, look where you will, and you may see beauty all about you. Over land and sea you may travel, and there is something pleasing to the eye. God has adorned and beautified the work of His hands. Even in the most desolate and unhealthy places He causes the herbs to grow to heal sickness, and the flowers to blossom to cheer the heart, so that he who looks with any degree of concern may find much to admire and love. As often as the heart has been thrilled and the mind filled with these beautiful object lessons, they receive them with the same vital interest as when they first began to be to notice dame nature, as its beauty continued to be presented to their delighted investigation and admiration.

God who breathed into man the breath of life desires that He shall make the most of it, and cause it to be beautiful and more beautiful with each returning day. Other great lives remind us that we can make our lives not only beautiful, but glorious. Each ought to shine as lights in the world; each must shine with the reflected light of God. Keep the shine, the polish on. If it gets dull you must brush up—you must shine. It takes some time to brush your clothes, it takes time to polish your shoes, it takes time to attend to your toilet. One has to do this each day to be attractive, clean and neat. This is right, it is your duty, and people like to see you with taste and tact. Well, now, if you so much desire the outward man to shine, you must also want the inward man, the soul, to shine with the light of God. You have noticed that good metal keeps its polish and shine longer than counterfeit and mixed material. Common stuff does not hold its brightness; it soon gets dull. Lead and tin do not hold their lustre; gold and silver do. A common stone does not hold its sparkle like the pure, precious stones. Neither does a life which is not hid with Christ in God shine with a lasting radiance.

I rode ten miles through a swamp the other day, admiring the lovely water lilies on either side of the road, floating upon the water and looking so fresh and beautiful in their white morning dress, that they refreshed the tired traveler as he wended his onward way. To look upon them was most delightful indeed, and brought the soul nearer to God. Amid green waving fern, rustling reeds, thick growing rushes in a dark, damp, dreary swamp inhabited by wild animals, and infested with serpents, vultures and birds of prey, God had placed even there the pure lily and other wild flowers as the crowning beauty and glory over all. Then with pleasant thoughts and a heart full of

praise the soul was drawn to Jésus as the rose of Sharon and the lily of the valley. God has put the beautiful and attractive things where it would otherwise appear dangerous, lonely and dreary, so that we may think of His goodness and look up to Him as the source of all things and as the Fountain of life. He has so wonderfully beautified His vast dominions with the beautiful and sublime. On one side of this swamp there was a round pond of water covered all over with water lilies and all 'round its rim in tangled profusion the love vine wound its beautiful tendrils like little wires of gold until a scene of great and unhindered beauty was the object lesson impressing the thought that the love of Jesus is reflected in His word to our hearts and lives, causing us to be impressed by it; helping us to more fully understand and to feel His great abounding love for us. Yes, the world is so full of beauty, especially now when nature is clothing herself with such a beautiful and becoming dress. All up and down and around the world God has cheered the hearts of His children by placing before their delighted vision the splendid and attractive work of His power and goodness. "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Try to think of and talk about the pleasant things of life as much as possible, and do not be dwelling all the time upon the dark side. It will take much effort and some practice to do this, but it may be done by turning to the beautiful, bright things which invite you to look at them with pleasing admiration. Many are troubled because they are old and getting older. Refrain from it as much as you can because the great anxiety will cause you even to look older. Try hard to be bright, sweet, and pleasant, and permit your long experience to be helpful to others in bringing cheerfulness, and your old age will appear more attractive to many younger ones who need to be cheered on the way of life. J. T. Kitchen.

Windsor, Va.

THE NATURALNESS OF JESUS.

Rev. A. W. Lightbourne, D. D., Dover, Del., in a recent sermon, said:

This woman of Samaria did not expect to find the Messiah in the form of a tired traveler sitting on Jacob's well and asking for a drink of water. If she was looking for Him at all, she doubtless expected Him to be announced with some heralding of wonder, in some array of visible glory, on Mount Gerizim. How is it with you, my friends? Do you expect to find God at Church, in some statement of formal religious truth, or in some gush of sympathetic devotion. Do you expect to find

Him in humble scene and commonplace events? There is just where you will find Him—in the duties, the cares, the trials and the toils of your daily experience and intercourse. The real strength or weakness of a man appears in every-day issues. It is one of the greatest mistakes in the world to be looking for great occasions to set off our acts of duty and fidelity. You meet Christ by the wayside in every duty that calls you from wrong to right. Oh, in common events and humble circumstances you often pass Him by.

Note how free, spontaneous and effective His teaching was on this occasion! Why was it so? Because with Jesus religion was a real thing, while with people generally it is the most unreal thing in the whole world. People when talking about it put on a face and assume a voice which they do not use when talking about anything else. Now this unreal way in which we hold religion makes religion unreal to others. With Christ it was the one great reality. It was in His heart—in His soul. It was the one vital power, the one great absorbing passion of His whole being. And wherever He was, that reality transfigured the scene into a proper occasion and condition. Religion isn't a form of words, or a set of doctrines, but it is—life. Life is reality. Nineteen hundred years ago they could not confine Him to the church. If Jesus had not met the Samaritan woman by the wayside, all the Samaritans would not have heard of Him. The wayside opportunity—the touch with nature.

How did Jesus act? He was natural. Oh! if we could only be natural in religion. Jesus was natural in His religion, and there is no real religion without it. Be natural. Go into your work for God just as you would go through your day's work for yourself.

This idea of feeling more religious because he's got his Sunday clothes on, or going to some religious function, is simply grotesquely absurd. You're not to say at the close of the service—"Ah, now, that's over. I've been religious." Here we have only the attitude of religion. Outside you are to act religion. Jesus dealt with religion as a real thing.

Nine-tenths of the religious observances of today constitute the outside or external appearance.

It was so natural for the Master to ask for water on this warm day. Ah, then He said, "If you had asked Me, I would have given you living water." Then He told her the wonder of His meaning in that simple but sublime saying.

He didn't say, "Thou terrible woman of Samaria, prepare to meet thy God." She would have run away. He did not take advantage of His superiority. He broke it gently to her—"If thou knew-

est"—then He went on naturally, in unfolding His divine message. If we assumed that attitude every person in this town would be a Christian. If we go to them and put our arms about them and tell them they can only be saved by a heart union with God, the tears would come to their eyes and they would open their hearts to the Savior.

—What is the difference between Jew, Hebrew and Israelite? The question has been answered by a Jewish rabbi, as follows: The three words are used interchangeably to day, and designate the same person, a devotee of the Mosaic faith. Originally, Hebrew was applied to Abraham and his immediate descendants, because they came from "the region beyond," which the word Eber signifies. Israelite comes from the fact that the twelve tribes descended from the twelve sons of Israel. Later, when the ten tribes were lost, and what was left of them became assimilated with the tribe of Judah, the region where they dwelt became known as Judea, and the inhabitants as Judeans, of which Jew is a corruption.—Youth's Companion.

RELIGION AND THE INTELLECT.

A life of wickedness impairs the intellectual faculties. Sin is an element of decay and its forces are as manifest in the mental powers as in the physical forces. A corrupt heart darkens the understanding and weakens the thought energies. We are often referred to certain very brilliant men who were saturated with vice. But who shall say what wonderful things they might have achieved had they been sober and pure men. As a rule they did not live out half their days, and no one can know what great things they would have done had they lived an upright life. Many years would doubtless have been added to their term of labor here. One thing is certain, the notes of their song would have been higher and sweeter if they had lived a god life.

One cannot talk with a confirmed criminal ten minutes without discovering that his iniquities have disturbed or destroyed that delicate adjustment between his intellectual faculties and the order of the universe which nature intended. He has lost the art of finding truth. His conclusions are habitually wrong. The evil in his life and heart has distorted and perverted his logical faculty. His thinking is on such a low plane that his faculties are always working in deep shadows. God is light, and whoever walks with Him walks in the light. He is the fountain of truth, and whoever draws near to Him abides in an atmosphere of truth. Truth is the food upon which the intellectual

faculties thrive. Fellowship with God is favorable to high thinking. If you would have a clear head you must have a clean heart.—N. Y. Christinn Advocate.

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CHRISTIAN VERSUS HEATHEN SCHOOLS.

There is no question but what if the heathen nations are to be redeemed, if pagan civilization is to be transformed and replaced by a civilization Christian in principle and in practice, we must reach and influence and hold the children.

True, the Chinese Government is establishing schools all about us, but in these the pupils have to bow down to, and burn incense before, the tablet of Confucius and perform all the heathen rites and ceremonies required of heathen teachers. Our Christian pupils cannot conscientiously attend these schools, as you at once see. Farther, we have a more competent corps of teachers than the Government has, and often the people who are not Christians prefer to send their children to our schools. A Chinaman is observing and can see a thing or two. We must continue to give better instruction than the Government schools can so we shall not only hold our Christian boys and girls, but draw the children from the heathen homes, a thing we are constantly doing.—*The Bulletin, of Fuhkien, China.*

Remember, you are not a tree that can stand alone—you are only "a branch;" and it is only while you abide in Him as a branch that you will flourish.—Sel,

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Amount 18th week\$90.30

Total \$1134.33

Elon College, N. C., May 17, 1911.

My Dear Children and Friends:

We come this week with a great report—\$90.30 in cash and a long list of donations from the good women of the Burlington Christian Church. We are so glad to have so many monthly Sunday school offerings come this week. This source of our income is growing nicely. We are grateful to Bro. L. Carlton Lacy, Dr. Smith, and W. D. Johnson, also Mt. Auburn Church.

We thank Bro. and Sister Talbert for the \$25.00 as a memorial to their dear little child. As yet we have not decided how this amount shall be invested. We feel that such gifts to our Orphan's Home

are very appropriate and we will soon let you know how it has been invested.

Our signs have come and the friends who have so kindly furnished rooms will see them plainly but permanently marked.

We print a memoriam this week from Bro. Talbert to his deceased child. We extend deep sympathy in their loss, and gratitude for this liberal gift.

Donations from the ladies of Burlington, N. C., Christian Church:

Mrs. R. M. Morrow: 11 under-skirts, 6 gimps, 8 dresses, 1 corset cover, 3 gowns, 1 shirt waist,, 1 apron, outing cloth, 2 pr. white slippers, 1 hat, 1 silk waist, 1 short kimona, 7 Jabots, braid, 9 belts, 4 yds. lace, hat trimming.

Deloris and Eunice Morrow: 8 Home Companion Magazines and papers.

Miss Bessie Holt: 2 under skirts, 1 cook apron, 1 white linen skirt, 8 pr. drawers, 7 corset covers, 3 house dresses, 11 shirt waists, 2 pr. slippers, 1 hat.

Mrs. W. H. Carroll: 3 house dresses, 2 collars, 3 white linen skirts, 4 under skirts, 4 shirt waists, 1 boy's blouse, 1 boy's tie, 7 books.

Mrs. T. L. Sellars: 11 dresses, 4 shirt waists, 2 pr. Pants, 1 vest, 1 hat, 1 under skirt.

Mrs. C. T. Holt, 3 little dresses, 2 gimps, 1 corset cover, 1 pr. drawers, 1 pr. hose, 1 yd. ribbon, 3½ yds. lace, 1 belt.

Mrs. C. B. Ellis: 7 dresses, 2 dress skirts, 1 under skirt, 2 boy's blouse, 3 pr. pants, 1 underwaist.

Mrs. Jas P. Montgomery: 6 boys' blouse, 3 boys' coats, 2 pr. pants, 4 dresses, 4 underskirts, 2 dress skirts, 1 mitty blouse, 4 shirt waists.

Mrs. I. N. Walker: 2 shirt waists, 1 pr. drawers, 1 skirt.

Mrs. J. M. Fix: 6 pr. pants, 3 boys' blouse, 1 sack.

Mrs. Sarah Fix: 2 vests, 1 pr. drawers, 2pr. cuffs, 1 pr. socks.

Mrs. J. H. Brooks: 5 boys' blouse, 1 girl dress.

Mrs. John W. Page, two waists, two cloaks, 1 underskirt, 1 pr. drawers, 2 leather caps, 1 pr. slippers, 1 hat, braid and edge.

Mrs. Walter Sellars, 4 shirt waists.

Mrs. F. E. Sellars: 1 pr. shoes.

Mrs. D. E. Sellars: 1 coat suit, 1 ladies' jacket, 1 boys coat.

Mrs. Walter Trollinger: 8 white aprons, 2 white dresses.

Mrs. Joe Freeland: 3 dresses.

Miss Sybil Shelton: 1 white dress.

For the many useful garments by these dear sisters we are very grateful indeed.

Bro. Pastor, have you given your people an opportunity to help pay all our indebtedness? There are many in your field who would give dollars if you would give them the opportunity.

Love to all the cousins and much gratitude to the many friends.

Yours for service,
Uncle Jim.

Elon College, N. C., May 16, 1911.
Dear Cousins:

It is my time to write now about my work. I mend shoes and over-see to the grazing of the cows. I tell you, it is a job to mend all of these little fellows' shoes. I get a good deal of shoe work to do for the town people. I could get along a little faster if I had a machine to do my sewing with.

I guess my story is long enough, so I will close for this time.

Thomas W. Waldon.

IN MEMORIAM.

Edmunds Boyd Talbert, born August 24, 1908, died May 10, 1910.

He is gone, but not forgotten;

And, Oh, how much we miss him still!

Our home is all so lonely;

No one else his place can fill.

Just one year ago he left us;

And how long the time has been;

But we know he's safe in heaven,

Where no sin can enter in.

Good-bye, Boyd, on earth forever,

Till we meet beyond the sky

In that land of joy and gladness

Where we'll never say good-bye.

Good-bye, darling, till we meet you

In that glory land above,

There we'll understand your going

There we'll share the Savior's love.

"Oh, how sweet it will be,

In that beautiful land,

So free from all sorrow and pain!

With songs on our lips

And with harps in our hands,

To meet one another again."

Father.

Phillips.

Sister Candis Esther Phillips was born June 8th, 1847, died April 19th, 1911.

She was married to J. C. Phillips Jan. 18, 1866. To this union were born 12 children. Three preceded her to the home above, one son and two daughters. She leaves a husband, and nine children, three sons and six daughters. She professed faith in Christ very early in life and united with Center Union Methodist Church. After her marriage she joined the Presbyterian Church with her husband. They owned a home near where Rev. D. F. Jones organized a Christian Church and called Grace's Chapel. Brother and Sister Phillips joined this church, he being chosen a deacon. Sister Phillips leaves a large family of grand children, a host of friends to mourn their loss. The blessings of the

Lord be upon and keep the dear motherless children.

The funeral was conducted by the writer.. A loyal church member has gone to rest. A. P. Barbee.

Norfleet.

Isaac Walter Norfleet was born in Nansemond Co., Va., Aug. 8, 1850, and died April 3, 1911. He came to Franklin in the year 1871, and was one of its oldest, truest, and most beloved citizens. He was twice married, first to Miss Cora Cobb. From this union one son survives him, Walter H. Norfleet. His present wife was Mrs. Clifford Leath. Three children of the second marriage survive, Linwood B., Virginia, and Albert. There are two brothers, and two sisters living, Wm. H. and R. C. Norfleet, Holland, and Mrs. J. W. Barrett, Norfolk, Va., and Mrs. Joel Cutchen, Roanoke, Va.

Bro. Norfleet had been engaged in business in Franklin for forty years, and was loved by all who knew him. I clip the following from one of the local papers: "It requires no effort to say of our departed friend that he was a good and true man; it is naught but the simple truth to praise him as one in whom all held the fullest confidence, whose life was a 'Living epistle, known and read of all men,' whose days were spent in conscientious effort to live the Christian life, to fulfil the greatest commandment, that he should love his neighbor as himself. He was loyal and unswerving to the cause of Christ, and always found in the forefront of those who wrought for their town the highest endeavors of Christian citizenship."

In early life he gave his heart to the Lord, and united with the Christian Church. He was a charter member of the Franklin Christian Church, and was the senior Deacon. He was the Superintendent of the Sunday school for twenty-four years, and taught the infant class for twenty years. He attended more religious services than any other person in Franklin. He attended all services at his own church, whether for the old or the young, and would join in other services when there was none at his own. He was present and taught his class the day before his death, and at the close of the Sunday-school made a short talk, saying as he closed, "Remember now thy Creator in the days of thy youth."

The end came suddenly. He had suffered from grippe, and acute indigestion, but was able to be at his store a part of the time. He was going to his place of business on Monday, April 3, and was walking with Mr. L. L. Hatfield when stricken with heart failure, and he exclaimed, "Brother Hatfield, I am gone," and expired almost instantly. The funeral was conducted from his church by the pastor, assisted by Rev. J. L. McCutcheon, of the Baptist Church,

Rev. H. E. Johnson, D. D., of the M. E. Church, and Rev. W. W. Staley, D. D., Suffolk, and Rev. N. G. Newman, Holland, Va. The church would not accommodate the great company that gathered to pay their last tribute of respect. The Masons took part in the burial services.

The following Sunday almost the entire Sunday-school was moved to tears when the infant class went to their accustomed place, and began weeping when some one else went forward to teach them. He was a good man, and many hearts are sad because he is gone. He often said, "Enoch walked with God, and it is my privilege to walk with God," and we believe he did. And as God took Enoch, we feel sure He has taken him.

May heaven's blessings be upon the bereaved family, and may the Church which he loved so well be inspired by his noble life. C. H. Rowland.

Clem.

Anne Elizabeth Clem was born April 22, 1845 and died May 6, 1911, aged 66 years and 14 days. She leaves three brothers and one sister to mourn their loss. Her husband, Franklin Clem, died about two years ago. She was held in high esteem by all who knew her. The greater part of her life was spent in the neighborhood of Joppa Christian Church in Powell's Fort. Funeral services were conducted by the writer Sunday, May 7, at Oak Level M. E. Church, of which the deceased was a member for a number of years prior to her death.

A. W. Andes.

OUR FATHER'S HOUSE.

By H. A. Brown..

Surely Jesus would have never touched that tender chord about our Father's house if He had not intended to satisfy the immortal yearnings of our spiritual natures.

It may be all right that we should be immensely concerned about the progress of His Kingdom here and now. It is well that we should give ourselves to unremitting efforts to build up His cause on the earth. But one supreme inspiration in service and suffering here is the thought of fellowship and unending blessedness in the Father's house above. We are pilgrims, folding our tents each night a day's march nearer home.

When Bunyan saw his pilgrim pass through the shining gates and receive a greeting from those gone before he could but wish himself there. Judson said: "I am not tired of my work, neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school."

We are coming, blessed Master, slowly coming, through the dust and toil and chastened suffering up to our Father's house—Biblical Recorder.

APPRECIATION.

Some times we have letters beginning like this: "Please excuse me for not writing sooner," "Look over my negligence," etc., when, in fact, it would have been better to have asked no pardon nor render any excuse so far as the good contained in the message sent was concerned.

The same may be said by some one of what follows in this article. But I'll tell you, Bro. Editor, I have read so many good things in The Christian Sun of late that I just can't keep from writing something, if it is only a few complimentary words to the Editor for the work he is doing for the church. I have referred several times to last week's Sun as being the richest copy I ever saw, and I have been a regular reader for 31 years. It seems that since the Sun put on its new face it doesn't only look neater, but shines more brightly. Oh, how I do wish more of our people would take, read and live the many good thing offered them each week through the columns of The Sun.

I didn't start out to write about The Sun, nor its Editor, but I believe that when we have a good thing we ought to let the people know it, and when a man is doing a good thing we ought to let him know that we have found it out, and encourage him in every way possible. Preaching is hard work, but I imagine that editing and publishing a church paper is harder. I feel sure of one fact, that both the preacher and the Editor needs more encouragement than they get. Say, Bro. Editor, did you ever fill your paper with the very best products of a week's research and hard study and when your work had gone out to its final destination and you remember how sure you felt every body would enjoy it and that out of all your readers some one would say so, but you waited—the time passed and no "viva Atkinson," and then you felt that either you esteemed your efforts more than others or else others did not appreciate them as they ought. I have, before now, been delivering the result of a hard week's study to a congregation when it seemed to me that if I were in the pew and the other fellow in the pulpit I could not have held my place and not even an "Amen" would I hear except occasionally from an old time Methodist who had learned not to be ashamed, even in the church to endorse a thing when it suited them. The one thing that hurts more than

almost any other thing is to wait until the editor is dead and gone and then come along with the bouquets which can not possibly do the poor fellow any good. Brother, if you have any bouquets or other tokens of love and respect to offer the earnest toilers in the matter of soul-saving, don't wait until the ear is deaf, the eye is dim, the heart is still and the body cold in death. I am sure that the editor would appreciate his readers more if they would only let him know how they appreciate the noble work that he is doing for the church of God. The easiest and most pleasant pastoral work I ever have is with the church that is most loyal to its church paper. Long live the editor and longer live the Sun.

Well, Brother Atkinson, you have often had the questions propounded: How shall we increase the membership of our Sunday school? and How shall we interest our old people in Sunday school work? etc. I thing I have seen the answer to those two questions demonstrated at New Harmony in the past few weeks. For the benefit of others I will give the plan. Under the leadership of that never asleep, but ever wide-awake and enthusiastic Superintendent, Bro. E. B. Lashley, his mother, and Sister W. D. Mitchell were appointed as leaders of an equal number of pupils who agreed to canvass the community the following week for new pupils. The result was the enrollment of 58 new pupils the next Sunday. The efforts were continued the 2nd week and 50 new names were added. That was the first Sunday inst., and I have not heard from them since. It seems that is the way to get them in, but there arises another question of equal importance, and that is: How can we keep them in? If any reader of The Sun has the answer to this question, please let us have it.

The Sunday school is the nursery or grazing ground for the church and the more care and attention is given to it the stronger and better will be the future church.

New Harmony, my only church for the year, is on a boom, and it is largely due to the untiring efforts of Supt. E. B. Lashley, his good mother, and Sister Mitchell. Thank God for such helpers and workers as they are.

C. M. Dollar.

Malone, Ala., May 17, 1911.

FOR CHINESE SUFFERERS.

Previously reported	\$18.00
Happy Home Church and pastor, ..	3.15
Mrs. M. F. Cook	1.00
Total,	\$22.15

AMONG THE CHURCHES.

Winchester Letter.

The services at Timber Ridge were largely attended last Sunday. They have a good Sunday School and an interesting Christian Endeavor. Our attendance at Winchester is as good as could be expected under the circumstances.

Our church building is ready for the plasterers. They expect to begin work this week. We have our money matters so arranged, that if our friends will send us a liberal contribution RIGHT NOW we will be able to complete our house without any financial embarrassment. The writer has been so busy at the building for the last few weeks that very little time has been left for soliciting. The following contributions have been received:

Previously reported,\$3,391.30
Received since:

Cash—

Mrs. Virginia Kingree	\$1.00
J. P. Sartelle	2.00
J. E. Eaton	1.00
Miss Sarah Burns	.25
Miss Phoebe Liskey	1.00
Mrs. Della M. Housden	1.00
W. H. Keyser & family ..	1.00
Mrs. Ella Lincoln	5.00
J. A. Andes	1.00
Owen Andes	1.00
Miss Ivie D. Andes	1.00
Mrs. Julia Dove	1.00
Sale Surplus material	2.00
Rent	4.00
Otis G. Ritchie	5.00
Wm. H. Lohr	.50
Mrs. Wm. H. Lohr	.50
John Spaid	1.00
Mrs. A. C. Oates	1.00
Shirley Carter	2.00
T. S. Joilliffe	1.00
R. S. Joilliffe	1.00
Jno. A. Kern	1.00
J. E. Cooper	10.00
Grey and Sheetz	5.00
Mrs. Susie V. Rogers,	.25
Mrs. Fannie Brill	2.00
Harry Potts	2.50
C. E. Keller	1.00
Mrs. Berta F. Argenbright, ..	1.66
Ladies' Aid Society	12.35
Ever Ready Society	2.19

Total

Material and Labor:

P. H. Grisman	13.50
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	34.14

Total

In last report J. E. Correll should be credited with \$2.50 instead of \$2.00.

We are grateful for all these contribu-

tions. We need money now. If you cannot send a large contribution, will you please send a small one?

W. T. Walters.

Winchester, Va., May 18, 1911.

Raleigh.

Our church has enjoyed a good revival this month. We had with us Evangelist Robert V. Miller of Hendersondale, Ga., and Mr. and Mrs. Charles Butler, of Springfield, Ill., singers, and Miss Mary Anderson, also of Springfield, Pianists. The party did excellent work. Scores of souls were saved and many added to the church. Rev. Robert Miller is one of the best Bible teachers in America. He had great liberty here. His work is abiding.

Charles Butler and his wife are the best Gospel singers on the road. Miss Anderson is with the noted Evangelist, Doctor R. A. Torrey. She will play for him on his tour through England. They sail August 27th. The party except Rev. Mr. Miller are at this date assisting Doctor Staley in a meeting in his church at Suffolk, Va.

The meeting just closed means much in the development of our Raleigh Church. Nothing tells like a good revival, but other work must be done to make a church grow and prosper.

Steps will be taken in the very near future to improve our church property. We need a better building and more room. We plead for the prayers and co-operation of the people in our effort to build up our Raleigh Church. L. F. Johnson.

Valley Letter.

I have just closed my eleventh revival for this year, and am at home for a little rest and study. This has been a very strenuous year thus far, but have been blessed with the very best of health and strength, and although I have been in revivals almost constantly since last Oct., I am holding my own pretty well.

The meetings not yet reported to the Sun are those held at Linville, Beulah, and Dry Run. They resulted in three, four, and five conversions, respectively, all of whom were received into the church. we think that aside from the visible results much good was done. At Dry Run especially, there seemed to be an awakening on the part of some who had hitherto appeared to be proof against the sword of the spirit. All of those who united with the church there are the heads of families. We have now about thirty-six members there and they are becoming enthused over the idea of building a new church. The old free church that we have been using is often too small to accommodate the congregations. Our people there, though few in numbers, are a loyal band and will doubtless erect a

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creditable and comfortable building in a reasonable time.

Prof. J. Owen Long rendered valuable assistance in music during the meeting at Linville, and Miss Minnie Bowman of Linville did excellent work in a musical and personal way at Beulah and Dry Run. She is a consecrated young lady of more than ordinary ability along this line.

Our Young People's Convention will meet with the church at Bethlehem June 7th, 8th, and 9th. Let every Sunday school, Christian Endeavor Society, and the conference be represented with its full quota of delegates—one for every twenty-five members enrolled. Ministers of the Conference, S. S. Superintendents and teachers, Presidents of C. E. Societies, and of Young People's Missionary Societies are delegates by virtue of their office. This convention will be called to order at eight o'clock Wednesday evening, June 7. Can't you be there at that time?

A. W. Andes.

Harrisonburg, Va.

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Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35

a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

If you desire any information, please write or call. We are here to furnish information as well as to sell tickets.

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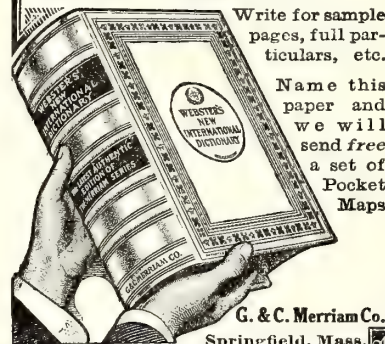
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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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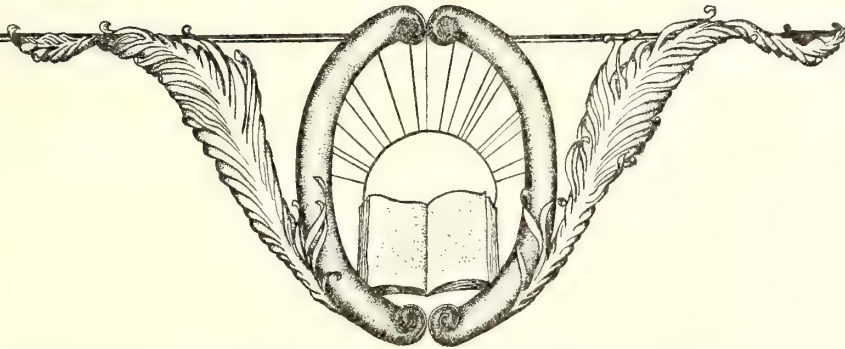
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Macedonian cry, and we fish some of our
ministers could find their way to the vi-
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J. O. Atkinson, Editor.

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No. 22.

TENDENCY.

The difference between people and things is that things stay where they are and people move. Anything that stays where it is, whether it be an idea, a government, or a system of divinity, stagnates and dwindles down into nothing but a thing.

The difference between people and things is that things stay what they are and people change. It is in the condition of change that is embedded the chance to grow. People grow because they move on. Anything that stays where it is must stop at what it is. It is a finished product.

The difference between people and other living creatures is in the direction they are going, because the direction they are going determines the way they are growing and what they are becoming.

It is a matter of tendency. It is not a matter of heredity or environment or any or everything else so much as it is the matter of tendency that determines the dignity of life. And this fact is true, whether the realm be human or divine

God is not so much a finished product as a being whose personality is packed with divine tendency. On one occasion, Jesus said to his disciples: "Whither I go ye know, and the way ye know." He was speaking of the tendency of His life. He was going somewhere. He lived with His face towards destiny. He was not wandering aimlessly down the aisles of time. He was not strolling purposeless across the field of human history. Somewhere on the far away, eternal horizon was a goal and He was moving towards that goal. Nothing could halt or retard or divert or intimidate or discourage or keep Him back from His destination. His life possessed the element of tendency and the tendency of His life determined His career."—Dr. James I. Vance.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

GOD, GRACIOUS AND MERCIFUL.

Thou art a God ready to pardon, gracious and merciful, slow to anger. Neh. 9:17. (Golden Text for Sunday, June 4).

Any one who has followed, at all closely, the lessons of the year, has certainly been overwhelmed with the sense of man's weakness, waywardness, and wickedness, and of God's goodness, graciousness, and forgiveness. We have certainly had a series of vivid, rich and realistic pictures of man's passion for indulgence; and of God's willingness to show mercy and compassion. Unless human nature has greatly changed within the centuries the human heart is wonderfully perverse; and unless the divine nature has greatly altered the divine heart is marvellously merciful and tender and full of pity and compassion. One king after another in Israel did more than his predecessor to provoke the people to wickedness, sin, and idolatry. Israel, with all of God's favors and blessings showered upon them went after strange gods, set up idol worship, and went into all manner of wickedness. Yet God was merciful, gracious, generous, forgiving beyond measure.

In the lesson of today, with Israel steeped in sin, shame and idolatry, a preacher of righteousness, a prophet of God, comes from among the people, comes to the people, and begs them to turn unto God and receive pardon, pity and forgiveness.

"O, Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity." Surely was it by Israel's iniquity that Israel had fallen; and yet if Israel would just return to the Lord, and ask forgiveness, He was willing and ready to pardon. It seemed as though God longed to take Israel back into His arms, into His tender loving care, and literally kiss away all their sin and shame and crime. We cannot, by any sort of human measurement reckon God's boundless mercy. Dr. Talmage once drew this picture: "I know of a father who, after his son came back to him the fourth time, said: 'No! I forgave you three times, you have broken me in health and in finance, and now I will never take you back or forgive you again.'" And the son went away with a broken heart, and died in sorrow and in sin. But God takes back those who come to Him the thousandth time as cheerfully as the first."

Hosea wept over the wickedness and waywardness of a perverse generation;

but he knew if his people would only come back and ask God's forgiveness, God would freely and abundantly pardon.

The way of salvation is wide. It is as wide as God's mercy, as broad as God's blessings and benefits. Repentance and faith are the gates thereto. And though sin has carried one far away, and very deep, into the wilds and woods, the Father's voice sounds loud and clear, and the Father's house is wide open to receive and to welcome.

"In my Father's house are many mansions." Very many, and the way that leads thereto is spanned by two gates that are ready to spring wide open, the gates of Repentance and Faith. "Whosoever will may come."

SEEKING VISIONS.

The world's good and great have been visionary. The prophets in Judah and in Israel were, even in times of wickedness and oppression, optimistic. They dared tell of a better time to come; of larger and fuller events and measures that were to be.

World movements had their origin in visions. Moses and Elijah and David and Solomon and Ezekiel and Peter and Paul and Luther and Knox and Calvin and Beecher and Spurgeon and Moody and Brooks had visions. Not fancies and idle dreams; but visions that absorbed their soul and provoked all the strength and energy they possessed.

The most visionary of all men was Christ. In a corrupt age he saw a time when every knee should bow to Him, and every tongue His name confess. He had not where on earth to lay His head; and sought not to achieve or purchase one; but He talked of His Father's house in which were many mansions, that house not made with hands, eternal and beyond the skies. He sought to rear no temple here, but told of a temple that, though it should be raised in three days, would endure forever. In a day and time of tyranny and oppression, He told of a time when all men should be free, and when the meek should inherit the earth.

The greatest book ever written is the most visionary of all books. The Bible is a book of visions. It opens with a vision of creation, proceeds with a vision of redemption, and closes with a vision of triumph and victory.

The age is materialistic. The world rushes on. Men are money mad. Everybody is in a hurry. There is no time for meditation. Visions are flung to the winds as being idle and of no avail.

Solomon was a wise man, and long years ago, out of the depths of his wisdom and knowledge and experience he

cried "Where there is no vision the people perish." This busy time needs to seek and to see visions; visions of goodness, of truth, of beauty, of glory and of God.

CURRENT COMMENT.

Woodrow Wilson.—Woodrow Wilson, former President of Princeton, now Governor of New Jersey, has sprung into national fame and significance as "the successful scholar in politics," and is attracting wide attention by his reforms in New Jersey, and his utterances in many places touching government. A Washington newspaper man has taken a poll of the members of Congress as to the popularity of Wilson and four out of every five Democrats in Congress favor Wilson as the next Democratic nominee for the presidency. Up to the time he was nominated for Governor of New Jersey Dr. Wilson had given his time and talent to teaching, and to educational interests, though a close student of government and state-craft, as his books on those topics indicate. His "The State," is used as a text book on Civil Government in many colleges and universities, and his "History of the United States" is in wide usage also. The incident of Dr. Wilson's popularity in politics is significant and unique, as it is not often the case that the politicians seek the "classic shades" to find a leader.

If the nominating conventions were this summer instead of a year off, in all probability the Republicans would name President Taft as their standard bearer and the Democrats Governor Wilson. But no one can tell what a twelve months will bring forth in politics.

Without Deity or The Bible.—When the new president of the Mexican Republic was sworn into office May 26, the oath of office was taken without the use of a Bible, and the name of Deity was not used. Both God and the Bible were altogether ignored. All of which sounded strange to an American. It had been rumored that if Madero, the revolutionist, gained the ascendancy bull fighting would be stopped. Madero bitterly denied this and to prove that he was a friend to the brutal custom cited the fact that during the brief period he was in charge of Juarez he allowed two bull fights. Mexico is in a bad way, and the gospel has untold work to do there. "Blessed is that nation whose God is the Lord."

A Modern Gomorrah.—Reno, Nevada, still keeps up its unenviable record as a place of attraction for wickedness of sundry types. Made famous in particular

some months ago by attracting, and protecting, Jeffries and Johnson, the pugilists, and the numerous pillagers and gamblers that followed in their train, it is determined not to lose its distinction for unsavory incidents and immoral events. It advertises to the world, among other attractions equally as wicked, the ready possibility of securing divorcees, annulment of marriage vows, by as many as will come and pay the small money consideration. And the business flourishes. A few days ago, according to reports in the papers a Pullman car arrived filled with New York women who wanted divorcees—a car load of women seeking divorcees all from one town. All were no doubt successful in their quest, for Reno offers to make good in all manner of wickedness. This indeed is a shame, not upon Reno only, but upon a Christian country that allows and patronizes such a city of shame and iniquity.

Costly Revenue.—There is a revenue which costs far more to collect than it amounts to after it is collected. Baltimore has now a case of this sort. The Anti-Saloon League of Baltimore offered a prize of \$500. to the one who would write the best essay on "What it Costs the City to Collect its million dollars a year in Taxes From its Liquor Traffic." Dr. John Roach Stratton was awarded the prize on a paper that gave in detail convincing facts that went to show an outlay of \$50,000,000 by the people of the city on saloons, decreased efficiency of labor, etc., in order for the city to get one million. And the writer did not enumerate or calculate the blood and the tears and the suffering and the broken hearts and wrecked lives resulting from the liquor traffic in the city. He only calculated the money side, one of the least sides of the liquor situation.

ELON COLLEGE NOTES.

The fiscal year of the college closed May 25th. The reports made to the Finance Committee at this time show the college in better condition financially as to income and earning capacity, than during any previous year of its history and of course President Moffitt is in a pleasant mood over this encouraging fact. The enrollment too, during this year is somewhat larger than during that of any former year. These facts encourage the President and his co-laborers in their arduous work.

The college community has begun to put on its commencement airs. The student body just at this time is deeply engrossed in examinations and perhaps for the different programs to be rendered at the close of the session. The largest class in Elon's history this year graduates, there

being 16 who will receive the bachelors degrees, three who will receive the degree of Licentiate of Instruction in the Teachers Course and others who will receive the Masters degree. In addition to this there will be six teachers certificates awarded in the Music Department and perhaps two in the Fine Arts and two in the Department of Business Practice.

The commencement promises to be largely attendel. The request from visitors for accommodations during the coming year has never been so large before. The Baccalaureate sermon this year is to be delivered by Rev. P. H. Fleming, D. D., Burlington, N. C., pastor of the first Christian Church there. The Literary address is to be delivered by Chief Justice Clark of Raleigh, N. C. The Bibles are to be awarded by Rev. T. E. White. DeRoy L. Fonville, Esq., Charlotte, N. C., will deliver the medals to the members of the Senior class.

Mr. Tom Trogon of Burlington spent Sunday with President Moffitt. Mr. Trogon is an old Elon student, and of course found a warm welcome here.

Mr. S. M. Atkinson and S. M. Patton of the class of '09 were on the Hill on last Sunlay. Mr. Patton has been teaching at Greenback, Tenn., and Mr. Atkinson at Meridian, Miss.

Mr. Albert Riggsbee a former Elon student, spent Sunday with his aunt, Mrs. C. A. Boone.

Mrs. M. G. Rietzel who was at one time Matron at our West Dormitory, but who is now an instructor in the Appalachian Training School, Boone, N. C., spent several days on the Hill last week, returning to Greensboro Sunday.

Miss Mary Hobby of Raleigh, N. C., is spending some time with her sister, Mrs. M. A. Atkinson.

Prof. P. J. Kernodle, of the Central Printing Co., Richmond, Va., spent a few days on the Hill and visiting his father north of town last week. Prof. is always a welcome guest here and we were all glad to see him.

Mrs. Sarah Kernodle Proctor of Lumberton, N. C., spent last Friday with Mrs. R. J. Kernolle.

Several of our students went to Chapel Hill this week to the commencement.

NORFOLK LETTER

The Memorial Christian Temple has sustained a distinct loss in the death of deacon C. L. Guynn. He was stricken with typhoid fever, developed pneumonia, and then peritonitis—and all that medical skill and loving hands could do failed to stay the ravages of the disease, and Monday about noon God took him home. He was buried from the church Wednesday afternoon at 4:00 o'clock. The funeral

was conducted by the pastor, Bro. Howsare, assisted by Rev. P. S. Sailer of Lynn, Mass., a former pastor who came here to attend the funeral, and Rev. R. A. Robinson of Colly Memorial Presbyterian church of this city, who had been associated with him in Rescue work for boys in this city. I had known Bro. Guynn and been associated with him in church and Sunday school work for about ten years. He was not a man of wealth or of extraordinary talents, but he used his all for his Haster. It has never been my privilege to be associated with any one more faithful and liberal to the full extent of his ability than was our brother. It was the general expression from every one, "He was a good man." I think that one of the best things that can be said of one. The worth and esteem in which he was held was attested by one of the most beautiful and profuse floral displays it has been my privilege to see. He leaves to mourn their loss a wife, three daughters, and two sons.

Again the death angel has visited the Third Church and Sunday school, this time taking home little Mildred Nichols, four and one-half year old daughter of Bro. and Sister J. E. Nichols. Monday she was in her usual health but was a sufferer from adanoids and enlarged tonsils and it was decided best to remove them, which was done by a surgical operation. She recovered nicely, but a few hours later hemorrhage set in, from which she died in a short time. It was a great shock and grief to the family and friends. The funeral was held from the church Wednesday morning at 11 o'clock. Bro. Sailer, who arrived that morning, was present and assisted the pastor, Bro. Howsare, in the service.

The pall bearers were four boys from the Sunshine Society.

Bro. Sailer remained over Sunday, preached at the Temple in the morning and gave us a good sermon at night.

Miss Gertrude Allen of Chilacothie, O., added to the service by very sweetly singing Rock of Ages. She has a rich soprano voice and is director of a large choir in her home city.

The friends of Mr. and Mrs. A. M. Johnson will sympathize with them in the critical illness of their baby son, Lloyd.

J. W. Manning.

—A most important bill has been introduced in the House by Representative Mann, the Republican leader, providing that post-offices shall not be opened on Sunday for the delivery of mail to the public. This is in line with the recent policy of the Post-Office Department, and certainly it is in line with Christian sentiment everywhere.—Ex.

THE BOOK OF SUPREME INFLUENCE.

At Chicago, on May 4, at the celebration of the 300th anniversary of the King James translation of the Bible, Mr. W. J. Bryan delivered the following address:

For nineteen hundred years the battle between the spiritual and the material conceptions of life has raged around the Bible. "Search the Scriptures," was the command of Christ and to the Scriptures the Christian world has turned ever since for its authority.

Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophecies which it recites; they have rejected the account which it gives of the creation and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Savior to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the written Word. Why not challenge the atheists and the materialists to put their doctrines to the test? When Elijah was confronted by a group of scornors who mocked at the Lord whom he worshiped, he invited them to match the power of their God against the power of his and he was willing to concede superiority to the one who would answer with fire. When the challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, be it said to their credit, had enough confidence in their god to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of Books has lived and grown through the centuries; we are celebrating the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the word of God but the attacks made upon it by its enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude, presents a challenge to the opposition and this is an opportune moment to emphasize the challenge—the moment when Christianity over the world is celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steam boats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up sign posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments which form the foundation for our statute law and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the Angel voices, singing Peace and Good-will—the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of Him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zool-

ogy, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance and their claim is founded upon fact. In all matters except in the science of life, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind and the lightning.

For ages, the rivers plunged down the mountain sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power and we find that their fretting and their foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of Creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death has been metamorphosed into an errand-boy and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how

impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their God to answer with fire—prayed to inanimate matter with an earnestness that is pathetic—they have employed in the worship of blind force a faith greater than religion requires, but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry "night, splendor announces that noon is here."

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed and back of that code of morals is the divine character of Him who is both Son of God and Savior of Mankind. It is not necessary to rely upon his birth as a virgin's child or upon his mysterious resurrection to prove his claim to our worship. "He walks today along the shores of every sea" and performs that continuing miracle which we behold when a man begins "to hate the things he loved and to love the things he hated"—that mysterious exercise of mysterious power that converts the selfish, self-centered human being into a center from which good influences flow out in every direction.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dew drop melting into the sea;" those who believe in the Bible will still regard life as a great opportunity to be crowned with a Heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the

persuasive influence of love and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of Him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches out toward the throne above and takes hold upon the verities that the mind cannot grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears His voice in the promptings of conscience and feels His presence in his heart.

To the doubts and "I do not know's" of the agnostic, the Christian, Bible in hand, answers: "I believe."

IMPRECATORY PSALMS.

There is one denominational paper, the "Christian Register," that usually contains some editorial statement, apparently adapted to undermining respect for the Bible. The following passage, unmodified, I find in its issue of March 16th, 1911:

"John Wesley omitted the imprecatory Psalms as not fit to be a part of Christian worship."

The so-called "advanced thinkers" of the critic class sometimes take delight in pointing out the harshness of some of the psalms.

And yet these pert "thinkers" would have no real sense that the imprecatory psalms were not in harmony with the highest human emotions, were not those psalms bound up in the same volume with the other teachings of the Bible, which revealed spiritual principles. They are fouling the very fountain, whose waters quench their professed thirst for loving doctrine.

It is the Bible, whose affectionate teachings have developed in these critics the intellectual theory that God is love.

I say intellectual theory, believing that their conception that God is love does not sufficiently reach their hearts to soften away the snarling instincts of the beasts of prey, from which ancestry they profess to have descended. If they have so descended, even physically and mentally, the laws of heredity may influence them to attack, criticise and roar around the tents of those who believe they are the children of their heavenly Father.

But what if Wesley was a fool about the imprecatory psalms! Wesley is not

our leader, or instructor, in any important sense. He was the man who substantially professed to have been born again seven times; though he did not word it in that way. We do not follow Wesley, we follow Jesus; and Jesus did not preach against any of the psalms. He knew more about religion and human nature than either Wesley, or David, or the "Register," or any philosopher (?) claiming to have descended from lions or gorillas.

How the critics would snarl and sneer at the Bible, if the poems written in the age of David, or thereabouts, contained only the sweetness of the words of Jesus! How they would point out that the book was an anachronism, which set them forth (those sweet doctrines), as written centuries before Christ! And if those poems had been omitted from the Bible, and afterward discovered in some ruins of Palestine, how the critics would crow over the untrue picture as to the character of the authors of the psalms, drawn by the men responsible for the Scripture canon!

It is evident that truth itself required the inclusion of the criticised psalms.

Still more, O Critic! If you condemn David so harshly for wishing his enemies, the enemies of his country, and their little ones to suffer, may it not be possible that you cast reflections on the Creator Himself, who is now allowing "little ones" in China to die of the plague, or starvation? If David wished evil on the little ones, and candidly wrote it and the Jews honestly preserved the writings, is that any worse than to fix laws of matter in such a way that "little ones" in our time are miserable, even in the most civilized lands?

And yet, God himself, the God of love, has established the laws of matter, that bring so much suffering on the "little ones."

Besides, it is very doubtful if David was sinning when wishing tremendous overthrow to the forces of evil. The weed is killed most easily when it is "little," also. God wiped out the Canaanites not only because they deserved capital punishment, but because they were of degenerate breed (notwithstanding evolution). Human beings may become moral vermin.

We should remember the principles mentioned by Dr. E. M. Banks, in the "Independent" of Feb. 9, 1911, in the following language:

"Right and wrong are neither absolute nor static conceptions, but on the contrary they are decidedly relative and dynamic descriptions of conduct—conduct being right or wrong according to the degree in which it tends to promote or retard human welfare. Those who consciously

and sincerely align themselves with the forces working for the interests of an advancing civilization are in the right in the highest and best sense of the term right, while those who align themselves with causes less beneficent in their fruitage are relatively in the wrong, tho their sincerity, devotion and otherwise elevated type of character may command a lasting measure of admiration."

And if there is any elasticity to the laws of right and wrong, and if they are in any case "relative" and depend in any measure on the "degree in which they tend to promote or retard human welfare," it is certain that authority is needed to determine the issues of relation and degree; and that authority can only be found with approximate clearness in the law given by God through the experts in religion and righteousness, who wrote, gathered and preserved the Holy Scriptures. It is as sensible to criticise nature itself, as to criticise the Bible.

J. J. Summerbell.

Dayton, Ohio.

NOTES AND PERSONALS.

—At the closing exercises of Union Christian College that eminent scholar and profound thinker, Dr. J. J. Summerbell, is delivering a series of eight lectures. "Mountains of the Bible"—two lectures. "Campbellism"—five lectures. "The United State and Inferior Races"—one lecture.

—Elon College Commencement next week. The graduating class is the largest in the history of the college, the speakers are men of parts and prominence, great crowds are promised, and an inspiring occasion is assured. The exercises begin on Sunday, June 4th, with the baccalaureate sermon and close Wednesday night, June 7th, with the alumni address.

—Pastor J. O. Cox and the Durham church rejoice in the flush of victory for the kingdom. The meetings closed last Thursday evening with thirty-six professions of faith. Fifteen joined the church at the close and others were to join the following Sunday. The meetings were largely attended and the church was much revived. Rev. L. E. Smith assisted in the services and did much of the preaching.

—Col. Wade Harris of The Charlotte Evening Chronicle, is a genius and a philosopher of the most genteel type. Listen, as he replies to critics about carrying so much matter anent the graduating and college commencement season:

"It comes only once a year, and that for a short period. It is not so much of a nuisance, nor does it make such a heavy demand upon the news papers as baseball or football." None but a philosopher of

the boldest type deals it out like that in our day.

—Look what a note of joy from a happy and successful pastor, Rev. N. G. Newman, May 26, "A good day at Holy Neck Sunday. Large congregation, and liberal offering, \$220.15. Conference voted me a month's vacation." (This, dear brethren, in addition to a big pounding this year, bear in mind). "Our Sunday school the best yet. The Darden-Oberry Organized Bible Class numbers 80, with 'One hundred by the S. S. Convention,' the motto." Holy Neck and N. G. Newman make a pair; and this pair would make us envious, if envy could be begotten in an editor, which it can't.

—The feature of this week's Sun is the eloquent and magnificent oration of Hon. William Jennings Bryan on "The Book of Supreme Influence," delivered by this peerless orator at Chicago, May 4. It is a bold, it seems to us, an unanswerable challenge to atheists, agnostics, and all doubters of the Bible. If The Sun carried nothing else this week it would then be worth while. It will deepen any fair-minded thinker's faith in the Book, in the inspiration of the Book to read Bryan's splendid tribute. Be sure to read it, if all else in The Sun must go over this week.

—Bro. Archibald Johnson of Charity and Children never wrote in sweeter vein, nor with as tender a touch, as when in the last issue of his brilliant paper he told of the death of his mother thus:

"There left the earth for the Happy Land on Tuesday night, May 16, a woman who was not known to many people in this world, but who was well acquainted in the other. She was a modest and retiring little body, but possessed of qualities of mind and heart that belong only to the favored few. Her death was beautiful. As her children sat about her bedside they noticed a strange silence. Without one sign of struggle she slipped away. Her going caused no commotion. Her end was perfect peace. She died as she had lived. It was fitting that a life so unobtrusive and so gentle should close serenely. Those of us who called her Mother are bereft indeed!"

—The first dollar to reach us for The Sun to be sent to the widow for whom a plea was made in last week's Sun, was sent by Miss Dora Barentine, Cardenas, N. C., though on the same day by another mail another dollar came for the same purpose from Mrs. Frances Osborn, LaFayette, Ala., who was once a cripple for two years and learned then a love for The Sun that has never faltered, "a love indeed which grows with the passing years for the com-

fort that its pages carry from week to week." And Sister Osborn's letter closes "If my dollar does not reach you first, please keep it and I will send 50 cents more for the Bible." The wish will be gratified and the widow, bereft, feeble and lonely will have her church paper another year, and a good large print Bible to read and comfort her in this time of her need. In her behalf I thank these two generous souls.

—The American Tobacco Company received a knock out blow by the U. S. Supreme Court "as being a corporation in restraint of trade."

—China has issued its first complete census report and shows that its immense population is 439,214,000—about five times the population of the United States.

—Senator La Follette spoke four days in the Senate last week against Senator Lorimer's retaining his seat in the Senate, and the resolution to reopen the notorious case was still pending. La Follette may talk longer when the real issue comes up.

—The bribery investigation committee of the Illinois Senate has decided that Senator Lorimer was elected to the United States Senate as the result of bribery and corruption, and calls upon the United States Senate to reopen its investigation of the case.

—In the burning of the Bain Peanut Factory of Suffolk, Va., May 16, something like 200,000 bushels of peanuts were burned, this being one of the largest storage houses for peanuts in the world. The loss was heavy. The building was, before the burning, supposed to be fire proof.

—The most practical turn to last Sunday's "Universal Peace" lesson we have seen was a Peace Meet in Atlanta, Ga., last Sunday afternoon at which at least three thousand persons were present. Senator Benton of Ohio was the orator of the occasion, and by a rising vote President Taft's stand for international peace was unanimously endorsed. The deep desire for universal peace is abroad in the land, and grows with the passing of the years.

—Last Sunday afternoon at 5 o'clock a long, lumbering, heavy coal train,—a coal extra—double-header, while crossing Watkins Creek, near Ellenboro, N. C., fell through the trestle, instantly killing both engineers and one fireman, the other fireman feeling the trestle give, having jumped in time to save his life. Two other train men were possibly fatally injured. A coal extra, double-header freight train running on Sunday. That was deplorable; and the tragedy is terrible, "Remember the Sabbath day to keep it holy."

—New York's magnificent public library, nine years in construction, costing between \$11,000,000 and \$12,000,000, on ground worth \$20,000,000, was formerly opened May 23rd.

—Joseph Wentz, of the city schools, Charlotte, was drowned in the Catawba river while on a picnic last Tuesday. The boy was trying to swim too far out and lost control of himself.

—Ex-President Roosevelt made an address before 1,200 ministers of various and sundry creeds in New York City May 16. A Jewish rabbi led the assembly in the Lord's Prayer, and a Catholic priest introduced the speaker.

—President on May 25 appointed Henry A. Smith, Charleston, S. C., as district judge of South Carolina. Judge Smith is a Democrat, but the President was after the right man, regardless of politics, so he declares.

—Pierre Vedrine, a French aviator successfully flew from Paris to Madrid, a distance of 600 miles last week and won a purse of \$30,000, which amount had been offered to the first successful contestant by French and Spanish enthusiasts. The journey was crossed in three sections and Vedrine was successful in all.

—At a Washington wedding the other day a dog received as a share of the benefits a thousand dollar necklace. Some people are indeed hard put to spend their money. This incident is well nigh as silly and senseless as that in which dogs dressed in gorgeous apparel acted as bride's attendants at a New York fashionable (?) marriage some time since.

—“Some preaches have not learned the difference between a railing accusation against sin and a strong clear condemnation of it. One uses big, hard words in the pulpit; the other is strong, clean, and tender in character, whose whole life condemns evil. The one likes the lime-light, the other likes the divine light, and there are far more of the latter than of the former.—Midland Methodist.

—The Presbyterian General Assembly in session at Atlantic City, N. J., last week found Rev. Dr. William S. Grant, D. D., guilty of heresy and ordered him suspended from the active duties of the ministry till he shall have convinced his presbytery that he has renounced the errors he has been teaching. There were other heresy trials also before the Assembly.

—May 4 Uncle Sam completed seven years' work on excavating Panama—and only one fourth of the big ditch remains undug. There have been removed 138,000,000 cubic yards of dirt, and 44,000,000 cubic yards remain to be removed. The great locks, with their 92 gates of steel plate, each leaf seven feet thick and six-

ty-five feet long, ranging from 47 feet to 82 feet high, are all complete.

—Senator Lorimer of Illinois, upon whose election to the Senate it is claimed \$300,000 was spent, is again in the lime-light, both the Senate of Illinois and the U. S. Senate having taken up the matter afresh. If Lorimer was innocent he should have been cleared before now; if guilty of bribery as is the claim he should have been ejected from the Senate long ago. The wheels of justice certainly move slowly, but let us hope truly and steadily in this case.

—President Taft refuses to pardon Charles W. Morse and John R. Walsh, the former of New York, the latter of Chicago, the two most prominent and wealthy bankers ever sent to the penitentiary under our National Banking laws. The President not only declined to pardon, but took a firm stand, declaring that culprits who were rich had no more rights before the law than culprits who were poor, and that in dealing with either the law must be upheld.

—Interstate Commerce Commission figures show that the freight business of Southern railroads gained ten and one-tenth per cent during 1910 as compared with only seven and six-tenths per cent for the country at large. Also the Southern roads passenger business gained ten percent as compared with six and one-tenth per cent for the country at large. This is merely the latest evidence going to show that the South has more than caught step. It is now growing faster in nearly every important respect than the country as a whole.

HOME MISSIONS IN EARNEST.

The religious future of America depends upon the success of Home Missions. The Church in America must grow or die. To have no purpose beyond maintaining existing organizations is to court death. We must constantly organize new churches.

The organized church must follow the people. Our population is constantly shifting. On the banks of the Mississippi were once some flourishing towns. The current of the river changed and cut new channels, leaving these towns miles inland. Even so many churches have been left without a population to which to minister, because the tides of our national life have taken new directions. They struggle for awhile, and die for lack of either a support or a mission. New churches must be formed to take their places.

A church is a vital thing. A growing church is a living church. A receding, contracting church has no power. Many churches find themselves surrounded by

an unchurched multitude, or by people who have an insufficient type of religion. The church that has power and hope and courage, can impress these multitudes. A discouraged church can do nothing for them. An aggressive Home Missionary policy unites the churches in an onward movement, and gives assurance of help where help is needed. A temporary reverse in one place is offset by a victory in another. The churches united in such an effort aid each other by mutual encouragement. If surrounded by different or hostile populations they must have this aid, or theirs will be a losing fight. Protestant Christianity is vastly in the minority in many of our cities at the present moment. Home Missions alone can save the day.

A church, to live, must give heed to the law of its life. The churches of today owe their existence to unselfish effort. They are the product of the missionary spirit. When they violate the principle of their existence, they cease to be churches. The church that is an end in itself, soon puts an end to itself. Home Missions gives an object beyond the church itself. Like the kindred enterprise of Foreign Missions, it tends to preserve the spirituality of the church. Without the missionary impulse, the church fails to embody the spirit of the Master, and loses its churchly character. The Divine Order demands of the church a ministry beyond itself, and aside from this it has no future.

The Foreign Missionary work of the church is dependent upon Home Missions. Foreign Missions is the ministry to those who are far away. Home Missions is the ministry to those who are near. “He that loveth not his brother whom he hath seen,” says John, “cannot love God whom he hath not seen.” So also he that has no love for Christless ones in his own land, “Whom he hath seen,” can have no real or vital interest in the heathen afar. “Whom he hath not seen.” But we are to love both, and upon this love depends our life with God. Home and foreign missions, and the church, the product of mission, must go together. A failure to maintain one involves all.

Finally, the great unchurched multitudes, sweeping beyond the reach of the existing churches, in city or country, on the new frontiers, or in the commercial and industrial centers, must be evangelized, or by sheer force of numbers they will control our national life. What place will there be for the Church in such a future?

“Christianize America; we must, we will.”

—Selected.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

A SERIOUS BLUNDER.

All of us are agreed that the Sunday-school world really needed and desired a graded system of lessons. This task was intrusted to a special committee of the International Sunday-school Association two years ago. This committee got down to business and made a report. Several of the Publishing Houses immediately began to bring out editions of the same. In many respects the lessons are an advance over anything that has yet appeared in the Sunday-school world educationally. But they are open to one serious criticism.

The committee have introduced lessons not based on the Bible. There are lessons from the Apocryphal books of the Bible and also lessons in regard to men and women whose names do not appear in the Bible—such as John Robinson, John Elliot, Roger Williams, William Penn, John B. Gough, Neal Dow, Francis Willard. These are excellent characters and they are illustrated by appropriate Scripture verses and golden texts, but they are human nevertheless. This is a serious blunder.

The University of Chicago had already published a graded series of lessons for Sunday-school on such themes as Social Duties, Jewish History, Church History, Life of Christ, Life of Paul, Lives of Women of Bible, etc., and advertises that thousands of schools have introduced these books in their schools. I hope none of ours have. I deplore the tendency in modern life to substitute courses about the Bible for courses found in the Bible in our Sunday schools. These other courses are alright. We need to know them, but we need the Bible in the Sunday-school to the exclusion of everything else at the recitation period on Sunday.

This action of the committee of the International Association on Graded Lessons has met with loud and prolonged censure. I have read many criticisms against the action and a few defences of it. The weight of opinion seems to be almost unanimously against the lessons as a whole, but chiefly because of the serious blunder I have mentioned.

One of the most successful arraignments

One of the most effective arraignments of the course has been written by Dr. Clark, the great Ohio State Sunday-school Secretary, who writes satirically and so delightfully. He suggests some other persons who might appropriately be

included in such a course and by a reductio ad absurdum argument shows the supreme folly of what has been done. Dr. Clark suggests the following:

"If the Lesson Kommittee's goin to go outside of the Bible fer their lesson karacters, and take up folks what's been doin bizness in modern times, I've a noshun to wurk out a few lessons fer the last quarter of the seckond yeer of the Intermejit Gradid Korse, and send them on to the Lesson Kommittee fer its konsiderashun. And we mite as well do it now.

SUGGESTED LESSONS.

For the Fourth Quarter, Seckond Yeer, Intermejit Gradid Sunday-Skool Korse.

Lesson I.—Ike Walton, the Fly Fisherman.

Bib. Material: Peter the fisherman.

Golden Text: "I go a-fishin."

Lesson Truth: Don't fish on Sunday.

Lesson Hym: "Pull for the shore."

Lesson II.—Ben Franklin, the Almanacker

Bib. Material: Solleiman, the wise man.

Golden Text: "When it is evenin ye say it will be fare wether, fer the sky is red." Matt. 16:2.

Lesson Truth: Plant beens by the almanack.

Lesson Hym: "Showers of blessin."

Lesson III.—Carrie Nashun, the Saloon Smasher.

Bib. Material: Jehu destroys the images of Baal. 2 Kings 10:27.

Golden Text: "And with the hammer she smote." Judges 5:27.

Lesson Truth: "Whatsoever thy hand findeth to do, do it with thy mite."

Lesson Hym: "On to vicktory."

Lesson IV.—P. T. Barnum, the Showman.

Bib. Mat.: Noah gathered the animals into the ark. Gen. 7.

Golden Text: "Sum trust in chariots and sum in horses." Ps. 20:7.

Lesson Truth. The menagery is all rite, but kut out the sirkus.

Lesson Hym: "Tenting to-nite."

Lesson V.—Hetty Green, the Filanthropist.

Bib. Material: The wider's mite. Mk. 12:42.

Golden text: "Here is thy pound which I have kept laid up in a napkin." Luke 19:20.

Lesson Truth: "Shrouds have no poek-its."

Lesson Hym: "Help just a little."

Lesson VI.—Dr. Frederick Cook, the Explorer.

Bib. Material: The spies in Kaynin.

Golden Text: "And he sed 'I go, sir,' but went not." Matt. 21:30.

Lesson Truth: Bring home what you went ater.

Lesson Hym: "I love to tell the story."

Lesson VII.—Roosevelt, the Lion Hunter.

Bib. Material: David and the lion.

Golden Text: "I kawt the lion by the beard and smote him and slew him." 2 Sam. 17:35.

Lesson Truth: "Luv yure enemies."

Lesson Hym: "O for a thousand tungs."

Lesson VIII.—Mary Baker Eddy, the Soothsayer.

Bib. Material: "The soothsaying damsel. Acts 16:18.

Golden Text: "And Peter's wife's mother lay sick of a fever."

Lesson Truth: Boykot the dockters.

Lesson Hym: "Fade, fade, each earthly joy."

Lesson IX.—John Rockefeller, the Wealthy.

Bib. Material: The Queen of Sheba. (Also wealthy.)

Golden Text: "Thou annointest my hed with oil."

Lesson Truth: "Let not thy rite hand kno what thy left hand doeth."

Lesson Hym: "Lead, kindly lite, amid the cirklng gloom."

Lesson X.—Joe Cannon, the Awtokrat.

Bib. Material: Rehobam the wicked king of Judah

Golden Text: "I will cahstize you with skorpions." 2 Kings 12:11.

Lesson Truth: Never give up.

Lesson Hym: "A charge to keep I have."

Lesson XI.—William J. Bryan, the Commonner.

Bib. Material. The importunit friend. Luke 18:11.

Golden Tetx: "They shall run and not be weery."

Lesson Truth: "If you don't at first suckceed, try, try again."

Lesson Hym: "O do not be discourag-ed."

Lesson XII.—The Wright Brothers, the Bird Men.

Bib. Material: David's flight. "O, that I had wings."

Golden Text: "They gathered them together, and filled twelve baskits with the fragments which remained." John 6:12.

Lesson Truth: Karry accident insurance.

Lesson Hym: "Shall I be carried to the skies?"

The International Committee has made a great mistake and has undoubtedly set the sentiment for graded lessons which was all but unanimous before its report running the other way. We regret this false step more than we can say.

A NEW C. E. SOCIETY.

O'Kelly's Chapel, Rev. W. L. Wells, pastor, has organized a flourishing Christian Endeavor Society. There are more

than twenty members and the prayer-meetings have frequently as many as 50 in attendance. Who can estimate the good of such an organization? Christian Endeavor will go in the country church, if the preacher gets in dead earnest about it. Ask Rev. C. E. (Christian Endeavor) Newman if that isn't so?

With Treasurer Cox.

Reported Last Week\$7.44
 "C. B. C." Class, 5.00
 W. B. Mann, 1.00
 Total on hand\$13.44
 Outstand Obligations,\$43.40
 Total deficit to date,\$28.96

THE CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, JUNE 11, 1911.

Love to Christ—Why I love Christ. I Pet-61:3:25.

(Honorary Members' Meeting).

Supplied by Rev. E. A. Watkins.

Suggestive Hints on the Scripture Lesson.

Verse 3. That which makes the Christian's hope a very vital reality, is the fact of Christ's Resurrection. If some how or other it could be proved that this star-gate point in the Christian's faith is without foundation, and but a myth and a tradition, then our hope is dead and lifeless. Through Christ's Resurrection then our hope becomes living and strong. Destroy this, and you remove one of the most vital facts from the foundation of our faith. "And if the foundations be destroyed, what can the righteous do?—For other foundation hath no man laid."

Verse 4. "To an inheritance, incorruptible and undefiled." These were encouraging words to the early Christians. Our physical, material life has led us to believe there is nothing stable and permanent. All things earthly have in them the seeds of decay and death; or material inheritance is at best uncertain and shadowy. But we are assured here that amid all the uncertainties of life, there is an inheritance that is sure; amid all the perishing glitter and glamor of the earth life there is that that defies the laws of the physical and is incorruptible. "The things which are seen are temporal, but the things which are not seen are eternal."

Verse 5. "We are kept by the power of God." "Without me ye can do nothing." The facts of experience have taught us that we need something behind us stronger than we are, if we are to live up to the standards of the divine. Human effort is impotent and powerless, unless helped and strengthened by power from God. Our weak natures are garrisoned, as it were, by reinforcements of divine strength.

Not by providences acting upon our outward lives, and changing the environment to suit our needs, but rather by pouring power to resist and to overcome into our souls, does God keep us in the conflict with evil. "I can do all things, through Christ which strengtheneth me within." An indwelling Lord is our security.

Verse 8. "Whom having not seen, ye love." We have never seen the Christ with our physical eyes, but in a much more real way we have had a vision of him. If we love him we have seen him with the keenest vision, the eyes of the soul. "Thousands in every age have cherished a passionate attachment to Jesus, wholly unlike what is evoked by any one else. Time and distance seem to be powerless to diminish it. It is no tepid affection, no idle sentiment. It rules, guides and stimulates. It is the mother of heroism and patience. It sheds light upon all dark places. It rates and masters the fear of death. The stake and the gibbet, the dungeon and the rack are powerless to repel those whom it attracts. All this passionate ardour of love which transforms the hearts of men is called out by and lavished upon a man who died nineteen centuries ago. There is no other fact like it."

Verse 19. Among all that have cavilled at the doctrine of the atonement, none have provided a better way to get rid of sin. It is the cross or nothing.

Helpful Suggestions for the Meeting.

I love Christ because it is the dynamic force and power that will drive out all forms that are antagonistic to Christ, and harmful to ourselves. There is an expulsive power in all true affection. From the very nature of things we cannot serve God and Mammon. The problem of the questionable amusements will be solved when we truly love Christ. There will be no room for any sort of love that does not contribute to the building up of either the intellectual, moral or spiritual man.

We cannot love Christ and fail to do the things he has asked of us. "If ye love me ye will keep my commandments." "Why call me Lord! Lord! and do not the things that I say?" if our profession and claim to love of Christ is denied by our practices, the world will have little faith in us, and they have a right to doubt us.

We must remember that real love always renders service. It is deeper and more profound than any mere verbal statement of it. The faithful wife will always have more faith in the husband's expressions of love, if they are crystal-

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ized into active service of loving deeds. Real love always serves. Mother-love always reaches down and toils for her precious ones. Love to Christ, if it is worthy of the name, will sacrifice some present pleasure will deny self of some gratification, will go out of the way to render aid to one of his children and will never be satisfied until the whole world enjoys the same fellowship and faith in Him.

Our love for Christ is a growing thing, it is real; we do not give the same reason for it that we gave last year, but a larger and better reason. Our faith has been strengthened and our hope confirmed by the many rich experiences, in which he has strengthened us and helped us in our battle with evil, or it may be in some deep sorrow. If we have tested Him as we ought, we have many better reasons for loving him now than we had a year ago.

An English drunkard said to a Salvation Army lassie who spoke to him about his soul, "'Spose you expect so much as a half a crown for getting me to sign the pledge," She quickly replied, "I'm better paid than that. I expect to get a whole crown, and there'll be stars in it besides." I love Christ because His love decorates the most menial service.

A story is told of a certain Russian officer who could not make his accounts balance. He sat up night after night struggling over the problem, seeking to discover the mistake. He knew the penalty that awaited him if he failed to find the mistake. After searching over his books until he was almost a nervous wreck, he finally gave up in despair, and he seized his pen and scribbled across the page, "Who will make up the deficit?" and lapsed into unconsciousness. In a little while the czar passed that way and soon took in the situation and saw the

real predicament into which the officer had found himself. He seized the pen and wrote immediately after the question, "I, the Czar of Russia," and affixed his seal. I love Christ because his seal of love is affixed to all my defects.

Some Helpful Quotations From Others.
Oh, dearly, dearly has He loved!

And we must love Him too,
And trust in his redeeming blood,
And try His works to do.

(C. F. Alexander.)

I love thee because thou hast first loved me
And purchased my pardon on Calvary's tree.

(A. J. Gordon.)

Encircle your soul with faith and let the divine electricity of the love of Jesus Christ charge it. Then you can lift something.

Theodore L. Cuyler.

Love stops not to think how much must be given and what may be kept; it gives all.

H. W. Webb-Peplpe.

Questions for Two-Minute Talks.

What is your best evidence that you love Christ?

How do you know that Christ loves you?

How can we increase our love for Christ?

Why does the Bible lay so much stress upon love?

What three things does Paul say will abide?

How did Christ show His love for us?

Give some good examples of love for Christ from the Bible.

Give some good examples of love of Christ from your own observation.

Scripture Verses:

Love to Christ.—John 14:23; 16:27; Eph. 6:24; 2 Tim. 1:13; 1 Pet. 1:8.

Lovers of Christ.—Luke 7:47; John 11:16; 12:3; 20:11; 21:16; Acts 21:13.

Why Love Christ?—1 John 4:11; 3:16; 4:19; Rom. 5:6, 8; Rom. 12:1; Mark 5:19; Rev. 1:5, 6; 5:12.

What is Love?—2 John 6; 1 John 3:17, 18; 5:3.

For Next Week:

Grace for Duty.

M., June 12. The infinite source. Phil. 4:19.

T., June 13. Grace in weakness. 2 Cor. 12:7-10.

W., June 14. Grace to pardon. Acts 7:54-60.

T., June 15. Grace to love. Matt. 5:43-48.

F., June 16. Grace to serve. Rom. 12:10-16.

S., June 17. Self-denying grace. Matt. 16:24, 25.

Sunday, June 18. Topic—Grace for Common Duties. Eph. 4:25, 26; 5:1, 2.

Man looketh on the outward appearance, but the Lord looketh on the heart.

THE MESSAGE OF FLOWERS.

Memorial address, Spring Hill Christian Church, May 22, 1911, by Rev. H. E. Rountree, Waverly, Va.

These memorial days are occasions for both sadness and joy. In many homes there are vacant chairs and absent loved ones, caused by cruel war, the unmerciful hand of disease and the ravages of time. Yet we thank God for the unspeakable joy for the sacrifices and love they exemplified in living and dying for their loved ones, their church and their God. These memorial days were specially instituted in commemoration of the honor and the love of our sleeping dead.

When Jesus Christ lay in the tomb, his loved ones went there and anointed his body as a memorial of His love and heroic life.

Each year we gather here to refresh our memories of our dead and to offer flowers of gratitude as a sweet-smelling savor.

At this season of the year there are two things akin: the sky bespangled with stars and the earth emblazoned with flowers. The stars seem to look down with "unsleeping sentinel eyes." The flowers appear to watch sympathetically and breathe forth a strengthening message.

One of the loveliest scenes I ever beheld is the lone spot of the dead where flowers blossom in clusters around each little mound; the whole a garden of roses which breathes forth purity of life and lends their inexhaustible fragrance to the balmy air. We are reminded that the lives of those that sleep beneath the sod still exist in spirit and the immortality of the soul shall bloom with sweetness in eternity.

How beautiful are flowers! What wonders are they and with what significance do they appear! Who can explain their wonderful colors? Is it a reality? Or is it merely structure? It may be true as some have tried to explain that it is merely structure, if so, the wonder is but intensified.

How beautiful are the saints of God! As we gather roses and carefully place them where our memories linger, every petal bears a tear-drop of fondest recollections and affections of heart. As they lift their faces upward to the sky, their loveliness and beauty sing a song of praise that speaks more beautifully the sentiments of our hearts than our tongues could tell. Their fragrance is infinitely sweeter than the sweet-smelling savor of spices, frankincense and myrrh. Every bush has more bouquets of patriotic graces than any one is capable of. Every blossom preaches more sermons of purity and beauty of life, peace and brotherly kind-

ness than all the goodness of man combined. Saints of God who have long since crossed the river are today beautiful and bright not because they were such in themselves, but because they had their structure in Jesus Christ, and 'tis that same loveliness which which He adorns the children who abide in Him. Today the memorial of flowers we offer as a sweet-smelling savor to our beloved dead, has not its inspiration in mere memory or sentiment but in that adornment which Christ gave them for us and does now give us for them and for our hope in eternity.

We cannot pass without speaking of the wonder of their fragrance also. Scientists say that fragrance is not a reality; that it is the "result of the impingement against the olfactory nerve of infinite particles of matter which in themselves have no property of odor." If that be true it is all the more wonderful. But be that as it may, we know this that the thing we call fragrance is one of our greatest blessings. Think if everything in the world smelled the same. What a charm the world would lose! How monotonous life would be! How utterly useless would be the sense of smell!

The message of fragrance is a love-token from our Father in heaven; and that sense of smell which He has given us is a token of His love and His image in us that we may partake of His bounties.

How great must be His reward and love for us who has made our dwelling place on earth so very fine and fragrant. How beautiful must be our heavenly home. How perfect eternity is of which these flowers are but the slightest token. Today as you decorate these graves, you not merely plant a flower, but you show the best in you. The flowers are God's thoughts, and you return them to Him in this offering. They are God's cheer, and they drive away many a pain and many a tear. Now in these you speak back to Him in His own language the comfort of a Christ-child's heart.

If God thus can use the flowers of the field; and if we can use them to speak back to him his thoughts; how much more can He use us, if we will let His thoughts be in us; if we will let Him shed influence in us as he does the flower, how much more we would love Him, and more spiritually directed would be our eyes and heart!

If we would let Him shine in our souls, as He does in the flower, how much nobler would be our minds. how much more freedom and religious liberty would we possess!

Depend upon it, heaven provides us space and sunshine wherein to ripen all that is best within us. Beyond, is no

blank void without human interest. Eternity is no graveyard of intellectual, moral, nor spiritual ambitions. It is the resurrection of the world unto the grandest and most fruitful possibilities.

In Jesus who feared not death,

"Transported human worth

Would bloom to profit otherwise."

Let me beg you today to resign your selves and all your unfilled hopes into His hands "who will perfect that which concerneth us."

And may the flowers we spread here be tokens of our fidelity not merely to the memory of those we love, but to Christ who loved us and died for us.

THE BEAUTIFUL LIFE.

No. 2.

The mind often wants to lead you in the bad way, but conscience, which is a silent monitor, whispers kindly and says, "You had better not." You had better not start down the way to ruin. Stop, think, look, listen, reason, and let the will predominate over wrong and help to guide you in the safe path. Stay in the path of duty—the way which leads to delight and right—be on the right, the safe side, and reap a harvest of pleasant recollections for having done right, and let time and eternity record for you a splendid history filled with a beautiful life. Many today are suffering some affliction, are in the midst of a storm of trouble, or behind prison doors, by not listening to and heeding the words, "You had better not." Fond hopes forever crushed, good intentions banished, liberty taken away with guilt and remorse clinging close to the heart in their blackness and deformity. Hear, if you will, the many sad voices coming down the ages saying with burning shame and dismay, "O, if I had only thought right, lived right and walked in the beautiful way of life, how happy I would be, but, alas, these have departed from me and left me in eternal desolation."

The storm cloud of sin which has been gathering so long burst over the dark way and deluged it with anguish and awful regret. No bright gleam of hope looking for a cloudless morning cheers the depressed spirit. The wind contains many volumes of unwritten history, and there is much more too black and sinful to be written. Purify the mind by leading it away from sinful ways and thoughts. This can be done by a little effort and some patience. See that lovely white lily, look at it, admire its beauty, inhale its fragrance, and your mind at once feels better and purer by having seen, admired and loved the flower. So when the soul takes in the beautiful, lovely things of God, and you breathe the pure atmosphere of

heavenly thoughts, you feel better, look better, think better and work better. These pleasing, healthy and helpful thoughts are not selfish, not sensual—but they are touched by the inspiration of God, and when you take into the mind and soul such elevating conceptions of him, how pleasing to feel you are being cleansed from sin and are becoming more and more like Jesus.

Environment has very much to do with the thinking, living and acting. It gives color and flavor to the whole being. You cannot help, to a greater or less extent, being influenced by your associations, and it would be far better for some to be more by themselves, commune more with God and Nature, and let the thoughts and suggestions of some good books help to cheer them. There are so many good men and women who can and will speak to you on the printed page. You have never seen most of them and some of them you never will see—but their beautiful lives shine forth in what they write, and you will get a part of their inspiration in studying them.

The life beautiful not only gives great satisfaction through the early stages of the young life, by practicing prudence and self-denial—but all the after years are made happy by fond and pleasing reviews of the past. Fortune and fame may have lavished their blessings upon many—but nothing will be as rich and lasting as having lived a beautiful life. It is a legacy far more valuable to leave to your relatives, friends, and the world, than hoarded millions which are often accumulated through toil, sometimes dishonest means, and legal strife. It is not only a great legacy to leave behind, but it is a shining and living example to future generations to hear of and read about such a life. A life which has been hid with Christ in God, which has been filled with his goodness, is a charming and supreme one. To have lived a beautiful, pure, true, and honorable life will give inexpressible joy to every one who has practiced it, and cause their departing years to be crowned with a halo of peace.

The simple life comes in and performs an important part in the mental and physical constitutions of the individual, but the beautiful life must not be neglected if you expect to play your part well in the great drama of life. All are actors on the stage of life, and it is the duty of each one to act his part well. A few days ago a man was heard to say, "If I could live my life over again I would live a better, a more beautiful life." He had been a dissipated man; he wasted precious time in the ways of death. With him it was getting late in the afternoon of life—

his history had nearly been written, and the black night of despair and death were near him. What a beautiful and useful life he might have lived. Coming to the end with no fruit—nothing but leaves, and the frost of time had changed them for the winter of death. No hope of a bright, glorious, heavenly home entertained his mind, but thinking of the dismal state of everlasting punishment troubled him all the way.

J. T. Kitchen.

DIED.

Ballard.

Mrs. Virginia Catharine Ballard departed this life at home near Holland, Va., May 29, 1911, in the 51st year of her age. The deceased was the daughter of Beverly Holland, deceased, and relict of the late E. W. Ballard. She leaves a mother, Mrs. Mary E. Holland; three brothers, John H., and Joseph Beverly, Holland, Va. and Elliott, Norfolk, Va.; one sister, Miss Lilly Holland, Holland, Va., and two daughters, Mrs. Willard M. Daughtrey, and Mary Virginia; and two sons, Beverly Edwin, and Edwin Lawrence.

Mrs. Ballard was a member of Holland Christian Church and a good woman. She saw death in advance and met it with the calm resignation of Christian faith. The funeral services were conducted by the writer at Holland Church and the body laid beside that of her husband in Holland Cemetery. May our heavenly Father bless, comfort and keep the dear ones she left.

N. G. Newman.

—A joint resolution has passed Congress admitting to Statehood Arizona and New Mexico, withholding approval of their constitutions until certain proposed amendments have been voted on by certain people of the proposed States.

—President Diaz of Mexico resigned the presidency after 27 years of service on May 25 and was succeeded by former Minister of Foreign Affairs, De La Barra. It is believed that the revolution will now stop and peace will prevail. At least that is the promise.

A liquor dealer in Tennessee, who received an order from a place in Alabama, sent the order to his agent in a Georgia town, with instructions to fill it there, which was done. The Supreme Court of Georgia has decided that this transaction was in reality a sale of liquor in the State of Georgia, and that the prohibition law of that State was violated by the Tennessee liquor dealer, although he was not within the boundaries of the State at the time and neither was the buyer.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

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C. E. Morris 1.00
Mrs. Stella Barker,50
Amount 19th week,\$24.52

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Elon College, N. C., May 24, 1911.

My Dear Children and Friends:

Our report is not so large today; the weather has been so very warm our folks have not put forth so much effort. But we have one fine feature of the report which will help out greatly when it comes to getting up the crops next fall, viz., the Acme Mfg. Co., of Wilmington, N. C. very kindly and liberally donated us 2 tons of guano which was received Monday and will be used in helping to enlarge our production for this year. This is the largest donation of guano we have ever received at one time and we thus publicly acknowledge our gratitude to the Acme Mfg. Co. for the same.

We are so dry at this writing that we have had to stop planting our corn crop and are simply "patching in the fields." Hoping to hear from many cousins by next week, I am,

Yours for service,

Uncle Jim.

Chapel Hill, N. C., May 19, 1911.

Dear Uncle Jim:

I will write for my first time. Our school was out last Friday. We had commencement Friday morning. I have some little chickens. I am glad spring has come gain. I am nearly sick. The grass has come up pretty and green. Little sister's birthday was the sixteenth of May; she

got four presents. Our garden has come up pretty.

Enclosed find one dollar. I hope you and the cousins a happy spring.

From your true friends,
Annie, Grace and Hub rt Andrew Neville.

Nice letter, little girl; and so glad to get this great big round dollar. My, but we wish we had a hundred! Don't you?

Phenix, Ala., May 9, 1911.

Dear Uncle Jim:

Enclosed please find my dime for May. Mamma and I went to Rose Hill Sunday and heard Bro. Lankford preach at 11 A. M. Went to our church at 7:30, and heard our faithful pastor after a month's absence on account of sickness in his family. If God wills he will be here Monday the 15th to begin a revival and we are looking for great things from God.

Your niece,

Lillian Pearl Willingham.

Glad to hear from you again, Lillian, and hope you will not be so long writing next time. We like to hear from our little Southern friends and want them to be prompt.

Dear Cousins:

It has come my time to write. I hardly know what to write but I guess I can tell you a few things that will interest you. I told Uncle Jim in his office. I do the office waiting for him. I have been taking short hand at the college and I stood my examination today. I don't know what I made, but I guess I will make a right good grade. I take his letters in short hand and then copy on the typewriter. I enjoy doing it very much. I look after the sitting room and library and my room, and a number of other little things that have to be done. Aunt Myrtle went to Raleigh and I looked after Mary Lee and James. They said they would have to call me mother while she was gone.

Commencement will soon be here. I am expecting to go and enjoy it all. I hope to see some of you cousins at commencement.

You ought to see our family: we have 17 children in the Orphanage and Mary Lee and James make 49. We have lots of fun eating strawberries; but the weather has been so dry that they can't ripen very fast. I will close hoping that you will enjoy reading my little letter.

Your loving cousin,

Mary Morris.

Man looketh on the outward appearance, but the Lord looketh on the heart.

MARRIED.

Hargrave-Pond.

On the evening of May 17, 1911, the people of Wakefield and community were greatly surprised to learn of the nuptial occasion of Mr. Johnnie T. Hargrave, and Miss Mattie A. Pond. The marriage occurred at the home of Mr. and Mrs. J. S. White, in the presence of the family only.

Mr. Hargrave is a fine man and one of our successful farmers. Miss Pond is one of the most popular young ladies of our community.

This couple is to be congratulated and the writer, and their many friends wish them a long and happy life.

C. C. Jones.

Conwell-Pittman.

At the home of the bride on April 30, 1911, Mr. L. J. Conwell and Miss Josephine V. Pitman, were united in the holy estate of matrimony by the writer in the presence of a few near relatives and friends. Mr. Conwell is a merchant of near Wakefield and a much respected gentleman. Miss Pitman is the daughter of the late John W. Pitman, of near Courtland, Va. She is very popular in her community and we feel that Mr. Conwell is to be congratulated in his selection.

We hope for the happy couple a long and useful life.

C. C. Jones.

DIED.

Price.

Our dear brother, R. D. Price, who had been in declining health for over a year, was taken ill some two months ago and for several weeks it was thought he would go any day. But he rallied and was much better for several days, and it was hoped that he would recover. The good Lord knew better, so on May the 9th our brother passed out into the spirit world. He was sixty seven years, four months, and twenty-four days of age.

Had lived in Surry County all his life, and had been a member of New Lebanon Christian church for nineteen years. He was a loyal man to his church, a kind father at home and useful neighbor. He leaves to mourn their loss two much respected daughters, four noble sons, and a kind wife.

The funeral service was conducted by the writer, and the body was buried in the home cemetery. May the good Lord comfort the sad home.

C. C. Jones.

McAdams.

Died at her home near Burlington, N. C., May 18, 1911, Mrs. Laura Jane McAdams, relict of Joseph McAdams, aged 81 years, 2 months and 7 days. Her husband passed to the spirit land 14 years ago. Six children survive.

For two years and a fourth prior to her death, she was confined to her bed. A good woman has fallen asleep. The funeral services were conducted by the writer from New Providence Christian church, of which she was a member and had been for a number of years. She was buried in the cemetery at New Providence by the side of her husband and on their graves were placed beautiful flowers. We commend the bereaved family to the God of consolation and love.

P. H. Fleming.

Edwards.

Mrs. Mattie Edwards, wife of John Edwards, at her home in Franklin Co., N. C., May 22, 1911, aged 54 years and 2 days. She leaves seven children, three boys and four girls, a boy and a girl having preceded her to the spirit land. She also leaves seven grand children. She was an excellent Christian woman. The large congregation that attended her funeral at New Hope Church, conducted by her pastor showed the high esteem in which she was held.

May God bless the husband and children left on the shores of time.

W. G. Clements.

Savage.

Whereas it hath pleased our heavenly Father to remove from our midst Col. Alexander Savage, and whereas, he was for many years a faithful, consistent and worthy member of Berea; whereas he faithfully and efficiently discharged the duties of his office as deacon, treasurer, secretary and in many other ways in an official capacity in the church, be it resolved,

1. That in the death of Col. Savage this church has lost a faithful member, whose service of love we greatly appreciate and deep mourn.

2. That we record our profound gratitude for his life of loving service, and express our thanks for his intense love for the Church to which he made substantial and systematic contributions.

3. That we strive as a church to follow his worthy example and earnestly endeavor to discharge our duty in our day and generation.

4. That we express herewith our sympathy to his widow and all the members of his family, and pray that the Father's blessings may rest upon them.

5. That a copy of these resolutions be sent to the Christian Sun and to the family, and that a copy be entered upon the records of Berea Church.

Willis J. Lee,
Frank Walker,
Geo. T. Rawls,
Richard B. Odom.

ALONG THE SHORES.**Wakefield.**

It has been some time since Sun readers have heard from us, but we are still in the land of the living. We have had more sickness this spring than we have ever had. LaGrippe, measles, and pneumonia have been in our home, and did their work well, but with good care and skillful physicians we all came out safely.

Our work on this pastorate is moving on nicely, and we feel that we have the best people in the world to serve. Some time ago Brother Charlie Freeman, gave us a bushel of meal, Brother R. H. Hargrave, a big ham, and Brother J. J. Lincoln, a load of wood to cook the good things with.

We have cut our church note down to twelve hundred dollars and we are now grinding our financial ax to cut again soon.

Wakefield is quite a progressive little town. She has a weekly paper, town well lighted with gasoline lamps, and during the last three years the Christians and the M. E. people have expended some twenty thousand dollars in church extension. We have one of the most up-to-date churches that can be found in any place of its population. The M. E. people have just dedicated a new church which is real city like in all of its departments.

We have no mineral spring near us as our neighboring town, thus not so healthy, yet we did not spend twenty-five thousand dollars per year for medicine (whiskey) the owners of the drug store (dispensary) and those people who patronize the same may seem well physically, but just as sure as life they are sick unto death spiritually. It has been questioned as to whether a man of God should call, or has a right to ask, that church people keep out and prohibit the sale of alcoholic liquors. I shall answer that question by asking what business did Moses have in compelling Aaron and the children of Israel to grind up the golden calf they had made, burn it, and then drink the ashes? Ah, my whiskey brother, whether the preacher has any business to call your attention to your downward and damaging path or not you will have to sooner or later drink the ashes of your work. Last July, the town of Newark, O., got so corrupt through the influence of whiskey that

a company was deputized from another town to go and adjust things in the said town. When the work was begun a young man among the deputies was overpowered by the whiskey mob and chased three miles in the country finally capturing him, but during the struggle the young man shot one of his antagonists, a whiskey seller, yet the helpless young officer was dragged to town and lodged in jail. In a few hours the man who had been shot died. The whiskey brutes rushed to the jail, battered down the door, dragged the poor helpless officers out and down to the center of the town and there to a telegraph post he was hanged until dead. The murderous crowd was so elated over their work, that the telegraph post was taken away in splinters as souvenirs. It is said that the chief of police was in town during the lynching taking a social game of cards. The mayor said he could not afford to speak against the liquor trouble nor bring the lynchers to justice; it would make him unpopular and too, it would cause his defeat at next election. Thus Uncle Sam took a hand in the game, and the result of the same was the chief of police and mayor were disrobed of their fifty of Newark's young men, many of whom are of the best families of the town, are looking through the iron bars of the jail and penitentiary on account of the lynching. I ask in the name of common judgment, would it not have been better if the policeman and mayor had spoken out and stood up for the right things in that town? They are now drinking the ashes of their work.

When we think of the crime of this country today in this Christian land, and too, when we know that four-fifths of all of the crime in the country is the result of strong drink, facing these things, don't we know there is a cause somewhere? Yes, the cause is we have today too many putty men in office, on the bench and in the pulpit. Have I as a minister any business to speak against the liquor fraudulent conspiracy? Business or no business, I am on this side of the earth to fight the liquor traffic. And God pity the preacher, deacon, or church member, who will not do his duty in eradicating whiskey out of his own town or any body else's town.

C. C. Jones.

Roanoke, Ala.

Pleasant Grove has a very nice house of worship and at our last appointment the building committee reported the house out of debt, and was released. It was decided to dedicate the house at our next regular appointment and Rev. C. M. Dollar was elected by the church to preach the dedicatory sermon.

We are expecting a good day in the service of the Lord, and all the ministers who can do so are invited to be with us on that day.

Rev. B. F. Young was here at our last appointment, and preached three good sermons.

Rev. T. H. Elder was with us at our last appointment at Forrest Home, and preached two enjoyable sermons.

On Saturday night of our last appointment here we had the pleasure of again meeting with our old home church, at Bethany. We were pleased to find that these people have made some necessary improvements on their house of worship.

Yesterday was our day at Corinth. We are still moving along very nicely here. We are planning to begin our revival the fifth Sunday in July. Brethren, pray for us.

Next Saturday and Sunday are our days at Rockstand. We are hoping for a good day here.

J. D. Dollar.

PROGRAM.

Dedicatory Service at Pleasant Grove Church, Chambers County, Alabama.

SUNDAY, JUNE 11.

9:00 A. M. Sunday-school.

10:00 Historical Sketch of the Church, by Rev. T. F. Elder

10:20. Song and Prayer Service.

11:00. Preaching by Rev. C. M. Dollar.

12:00. Refreshments.

AFTERNOON SESSION.

1:30 P. M., Dedication of the House.

2:00. Song Service.

3:00 Preaching by G. D. Hunt.

Adjournment. J. D. Dollar.

Portsmouth Letter.

Since our last letter we have paid our interest on bonded debt and also taken up the first note of \$1,000.00. The balance from sale of old church site was paid early in the month and enabled us to wipe out the amount of our organ debt which was left incomplete at the time of the erection of the building. In speaking of the indebtedness of the church the organ debt has never been included, because the note held by the church was designed to meet it. We rejoice in this good fortune that has lessened our responsibilities. Our total indebtedness now is \$12,250.00. We wish to thank the following for their offerings to help us in raising our interest; Dr. J. O. Atkinson, \$10.; Elkanah Harrell, \$6.; and Mrs. M. J. Lee, \$10.

Our revival was held in April as appointed, but we did not have Rev. M. J. Swearingen, as we expected. He cancelled the engagement at the last moment on account of unavoidable circumstances. We were fortunate in being able to secure Rev. McD. Howsare of Norfolk, who came

to our aid and rendered faithful service. He did excellent preaching throughout the meeting. The meeting was well attended and much good was done. There were quite a number of confessions and ten joined the church.

The second Sunday night in this month we had with us the Woodmen of the World to whom we preached. They brought with them a large congregation and came near filling auditorium and lecture room. The choir prepared a special musical program for the occasion, which seemed to be enjoyed by all.

Next Sunday our Sunday school will finish up its contest trip to Palestine and return. During the contest much good work has been done. The enrollment has been increased, the collections more than doubled and the attendance helped.

This month has been a splendid month with our Ladies Aid Society. They have been busily working and their receipts to date have been \$76.54. Their enrollment now is over 200. New members are frequently added.

J. W. Harrell.

May 25, 1911.

It was my good fortune to be in the neighborhood of Liberty church in Vance County, N. C., last Sunday. The regular appointment had been called in on account of small pox in the community; but Bro. C. E. Newman, the pastor, in the goodness of his heart and his great love for the church at Chapel Hill, took me in his buggy and carried me from house to house in the interest of our Chapel Hill mission. The result was \$43.00 in cash and good pledges. I feel sure it will be run up to at least \$50.00. The name of this church is Liberty, and with them it means liberality in every good cause. I heard many kind words spoken about their pastor.

Sunday night was spent with the Henderson mission. I modestly asked the church and congregation for \$25.00 for Chapel Hill, and they soon gave \$46. I feel sure they will make it \$50.00. They largely show their faith by their works. I know of no church more loyal than Henderson. The watch word of this church is pray and pay.

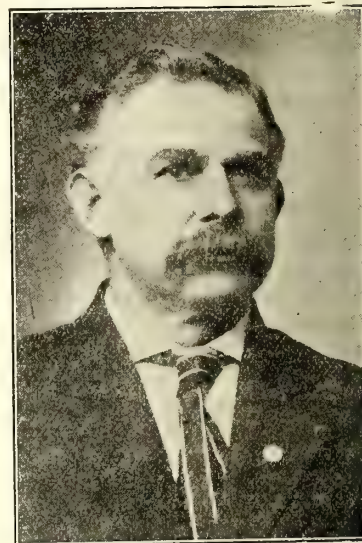
I dreaded taking hold of the work at Chapel Hill; but I find the brethren and sisters so willing to help in it both with their prayers and money, it is one of the great pleasures of my life to canvass for the mission. Brethren and sisters, continue to pray and give and it will not be long before we will have a house of worship at Chapel Hill that will show honor to our Savior.

The first Sunday in May and Saturday before was spent with the church at Oak Level. On Saturday the business of the church was transacted in a Chris-

tian spirit. On Sunday the communion of the Lord's Supper was a pleasant occasion. It is a pleasure to preach to this church. You can count on Oak Level to do her duty. The Sunday school is doing good work.

The second Sunday and Saturday before were spent with the church at Christian Light. The brethren and friends are working hard to finish remodeling their house of worship. They deserve great credit for the efforts they are putting forth in this enterprise. The Sunday school is good.

W. G. Clements.



Guynn.

Claude L. Guynn, for many years a prominent member of Memorial Christian Temple, Norfolk, Va., was called from earth to heaven May 22d, 1911. He had been identified with the church for many years and was one of its most ardent supporters. His life was one of simplicity, loyalty and active Christian service. He was actively identified with every phase of the church work. He was a Deacon, a member of the Official Board, Treasurer of the Sunday school, a member of the Christian Endeavor Society, the Missionary Society and the church representatives in the city of Juvenile Protective Association. He never missed a church service without being absolutely necessary. Kind to all, with large sympathetic heart and with a disposition which offended none, he enshrined himself in the hearts of all who knew him. He was loved in life, honored in death and has been crowned in heaven. He leaves on earth a devoted wife, two sons and three daughters. In his going out from them, they sorrow not as those who have no hope.

"Yet we shall meet again in peace

To sing the song of festal joy;

Where none shall bid our gladness cease,
And none our fellowship destroy."

His last illness was full of suffering,

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yet borne with Christian fortitude. His funeral services were held in the church of which he had been so long a member. The pastor, Rev. McD. Howsare, spoke from II Cor. 5:1, offering words of comfort and hope. Rev. P. S. Sailer, a former pastor and bosom friend of the deceased, spoke of his personal traits and characteristics and Rev. R. A. Robinson, pastor of Colley Memorial Presbyterian Church, spoke as a representative of the city Juvenile Protective Association. A large sympathetic audience and a profusion of flowers were indicative of the universal esteem in which our departed brother and friend was held.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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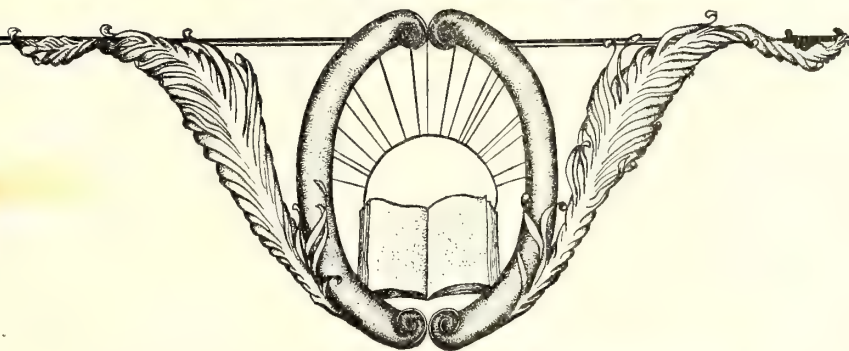
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and direct empires in the east. The la-
test Chinese budget shows that the rev-
enue of China for the past year was
\$200,000,000.

—The legislature of Hawaii has sent a
p tition to the U. S. Senate asking that
Hawaii be admitted as a State into the
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J. O. Atkinson, Editor.

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No. 23.

THE PATH I FEARED.

I said, "Let me walk in the field."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers but a crown."
I said, "But the skies are black,
There is nothing but noise and din,"
And He wept as He sent me back,
"There is more," He said, "There is sin."
I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."
I said, "I shall miss the light
And friends will miss me they say."
He answered, "Choose tonight,
If I am to miss you or they."
I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."
I cast one look at the field,
Then set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?"
Then into His hand went mine
And into my heart came He,
And I walked in a light divine,
The path I had feared to see.

—George MacDonald.

EDITORIAL.

APPEARANCE AND REALITY.

(Man looketh on the outward appearance but the Lord looketh on the heart. I Sam. 16:7. Golden text for Sunday, June 11).

Hezekiah was one of Judah's great, and good, kings. And he was great because he was good. He called the people back from appearance to reality. He summonsed them to seek for that which, through sin, they had lost. They, the people of Judah, had gone off into idolatry. They had sought gain by giving themselves to that which was wrong, wicked, evil in the sight of God: and because of this, instead of getting gain, they had been reduced to subjects and servitude. They had to pay tribute to, and make unholy alliances with, the wicked, pagan nations around about them. They had forgotten God, torn down their altars, abolished their sacrifices and shut up their places of worship. They had sought, and they had found, the shadow, the sham, the husk.

Now good king Hezekiah calls his people back from this idolatry, and opens again the house of praise and prayer. Happy is that people whose ruler seeks and serves the Lord. Judah prospered and was happy under good king Hezekiah because he brought them back to true worship and divine service. Happy is that nation whose God is the Lord.

Now there was no "put on" about this temple worship and praise service held by the orders of Hezekiah. It was genuine, thorough, sincere.

We may be able to deceive people. We cannot deceive God. People are fooled and blinded frequently by appearances. God is not mocked in that manner. He looks upon the heart. God goes to the reality.

You may do things for the sake of policy and so get favor, applause and promotion from your fellowman. But policy will not carry in God's sight. He looks within. He measures motives. He marks real, not seeming, conditions.

God looks upon the heart and wants that. He does not care anything about forms, appearances, ceremonies, except as these help one to a vital and majestic reality.

We must all stand one day before Him who sees us and knows us as we are. Seemings and appearances will not count then. Who shall be able to stand in that day? God looketh not upon appearances, but upon the heart. Is the heart right? If not, God pity, God pardon, God help.

THE SAME.

As one advances in years one becomes more curious, and concerned, about that which abides. Much in this world endures but for a day; and "the ships that pass in the night" lose their novelty and significance. That which abides, however, makes a more lasting impression and so begets the deeper interest.

We have every reason to believe that character abides. This is why it is of such interest and deep concern. It endures. Not even the shock of death and the sleep of the grave seem to disturb character, or change it. The Christ is an example. After He came from the tomb His personality was not even altered. Those who saw Him knew Him. He even convinced doubting Thomas.

His powers of recognition were not changed. He knew His friends and called them by name. He did not forget to remember unfortunate and impetuous Peter with a special message.

If there was any change in His character whatever, it was only a change to a deeper sympathy and tenderness for His foes and all who had sought to injure Him. Not one word of denunciation of them fell from the lips that had been silenced three days in the tomb.

His desire for the work He had undertaken remained after the tragedy of the Cross. Death had not changed in the least His deep solicitude for the great work He had begun. He was as anxious now as ever, even more so, that the gospel should be preached to the whole world.

Is not Christ the first fruits of them that slept? His character remained much the same. Will not ours? Shall we not also know and be known by traits and characteristics we have manifested on earth? Most assuredly.

Character abides. That which we are developing here day by day, year by year, is to stay with us, the best, the purest, the holiest of it is. No wonder we regard character as of greatest weight and worth and wealth. The character that we build here is that which, from all reasoning and all probability, will be the character we shall have when we have passed to the brighter and better land—the character here purified and glorified, but not altered and disintegrated, by the power and the presence of the Lord Jesus. We shall know yonder as we know here; and be known yonder for what we are and have done here. Character is worth while. It abides the eternal ages.

If you were to live a thousand years, and had to do nothing outside your lips, you would still have enough to do in your own

heart, and would still be unable to reach perfection; so much would you have to do merely within your own heart.

WHAT IS PRACTICAL?

There are some who think they haven't time for preaching, and prayer, and reading the Bible, and other acts of devotion. The reason assigned is that this is a "practical time," and there are so very many practical things to do.

What is practical? The Bishop of London says that "Prayer is the most practical thing in the world." And when the matter is considered the Bishop is not far wrong. Is he? God himself is pledged to hear, and to answer prayer. Is that which God is pledged to so very unreal, theoretical, impractical? Hardly. The mightiest, that is the most powerful, the most momentous movements on record, those upheavals and reforms that reshaped the lives and history of millions, had their origin in prayer. Think of Luther and the Reformation; Cromwell and the English reforms; Wesley and the Methodist church; O'Kelly and the Christian church; Moody and Sankey and Torrey and their great revivals. If these were not practical matters and movements there never were any.

Prayer is the avenue of approach to the throne, and the medium through which God's power is communicated to individuals.

No man engages in anything more real, more truly practical than acts of devotion. If that which lifts a soul up, changes a man's life, and builds character is not practical, then nothing is. The Bishop of London is correct: Prayer is the most practical thing in the world.

"LIVE WIRES."

There are said to be 600,000 commercial travellers in the United States, of which number only 50,000 are active Christian workers. It is believed that this number is on the increase for there are certain "live wires" among the "Knights of the Grip." There are 8,000 of these "live wires" and they call themselves "Gideons." One of their number said recently, "If he isn't a live wire he isn't a Gideon."

These Gideonites are bringing things to pass among their fellows and for others. Their chief propaganda is the placing of a Bible in every hotel in America, but they have other religious work as well.

The Christian World of Boston has this story of the rise and progress of these "live wires" in Christian work:

"The morals of the 'Knight of the

Road' in the past, taken as a class, have not been all that could be desired, but in the twelve years in which the Gideons have been working 'a remarkable change for better,' says Secretary W. E. Henderson, 'has taken place.'

"Two years ago Mr. N. W. Dennett, one of the trustees of the Gideons, learned when in England that the commercial travelers of Great Britain were placing Bibles in hotel rooms. The idea seemed a splendid one, so the Gideons decided to put a Bible in each guest room of every hotel in America.

"To-day they have placed over 65,000 Bibles in over 600 hotels and are rapidly increasing this number. The American Bible Society, which supplies the books at one-third less than cost, on account of the Gideons' demands and those of the others are six months behind their orders.

"It takes a considerable sum to pay for 65,000 Bibles. In many of the cities the churches have volunteered to supply the hotels. In some places prominent and wealthy men have paid for the Bibles in the hotels. In Kansas City a big manufacturer employing many salesmen, being convinced of the value of the work, supplied an entire hotel. Then too the lonely traveling man who has been cheered up by the Holy Book in the room has sent in his mite.

"The Gideons have been exploited in the papers principally as distributors of Bibles. But they do much other work. The members, active business men, carry the gospel to their fellow travelers as man to man. They hold meetings in hotels and have camps in most of the big cities. Every noon from 12 to 12:45 throughout the United States in hotel rooms and offices, wherever they may be, the Gideons hold a service of prayer.

"The Bibles placed in the hotels are very seldom carried off. But there are instances to the contrary. A bell boy in Denver took one from a room and was caught with it. 'Honest, boss,' he said, 'it's the best book I ever read. Why, I am nearly through it by this time.'"

EDITORIAL COMMENT.

A Poor Investment. A few years ago John Alexander Dowie was drawing great throngs of people by his "divine healing" doctrine, and his professed power of miracles. In his religious fervor and enthusiasm some five thousand people all over the land sent, or carried, him their earthly possessions, in whole or in part, wherewith to found the "City of Zion." Dowie died under a cloud, and in much disfavor by his followers and others, a few years since, and now his Zion City collapses, as an investment.

Recently 676 stockholders in various parts of the earth, received 12 cents on the dollar of what they had put in. It was a poor investment, a sorry business.

Religious zeal and divine fervor are never to be despised and discredited; until this zeal and fervor discredit and seek to bring into disfavor other well established religious bodies and organizations of long standing. Dowie tried to make his followers believe that the churches of the day were as full of sin and shame as the world itself.

Beware of any religious movement that decries and seeks to discredit all other religious movements than itself. There is such a thing as self-righteousness, big I and little You, even in a religious movement; and God does not seem to look with favor for long upon such movements.

Uneducated Brains.—We were just about to write a line about the life and career and death of Thomas Lloyd, of Chapel Hill, whose acquaintance we chanced to share, when this paragraph in a New York paper caught our eye:

"Uneducated brains often find opportunities to master intricate subjects. Thomas Lloyd, the richest man of Orange County, N. C., is dead. He was seventy-eight years of age and was just completing a new cotton mill, having sold one recently. Until four years ago Lloyd could not write his name, and he was the only man in the cotton mill business in North Carolina who owned his mill and kept no books."

Mr. Lloyd was a modest man in manners and in dress, and in many particulars a rather extraordinary man. He managed to do without an education more than many do with an education. But that in no wise argues against the worth of education. Mr. Lloyd, with all his native ability and hard horse sense, was put to not a few inconveniences because he was not educated. Had his great natural endowments of mind been developed by a course of study and class room discipline his name might have ranked for usefulness, service, and influence in the state with that of Murphy, or Macon or Vance. Who knows? Hampered and cramped as he was, Mr. Lloyd accomplished much, and led a life of usefulness; but we doubt very seriously if he would have advised young men in whom he was interested to begin life as he had to do, without mental training and without education. Mr. Lloyd had the mind and heart to achieve in spite of illiteracy, not because of it.

Cheap Life.—A writer in the June number of World's Work reemphasizes a fact well known, but none the less re-

grettable on that account. For the number of homicides per million population the United States stands at the very head of the list. Germany has 13 homicides a year to each million of its population; France 19; Great Britain and Ireland 27; Italy 105; the United States 115. This is not because ours is a new country either, as the writer in World's Work convincingly shows; but it is due to the fact that we take matters of the law too much into our own hands in this country, and place too poor an estimate on human life. "Thou shalt not kill" is a commandment that Americans need very much to learn to obey.

Up to Servitude.—On April 30, Ambassador Bryce broke all precedents at Washington, the papers say, by addressing a negro audience. One paper says, "His audience realized that he was the first foreign representative of a great power to evince any outward signs of interest in their progress." We are glad, for our part, that the English statesman and ambassador had the nerve and the heart to break the precedent and talk to the colored people, for Br. Bryce is a man of ripe scholarship and broad learning and usually edifies any audience he addresses. This sentence of his address attracted us. "Our progenitors did your progenitors a great injustice in bringing them to this country in a state of servitude, and it is our duty to do all in our power to make up for this injustice." We shall not join issue with Ambassador Bryce, nor question the injustice of bringing the progenitors of his audience into this country in a state of servitude. And yet somehow one wonders. If that was an injustice the good God has overruled it to the greatest benefit and blessing that ever befell a people. In a recent number of The Outlook Dr. Booker Washington contrasted the condition of negroes in this country with that of the white laboring classes of Europe, and very clearly showed that the lowliest and poorest of our colored cabin dwellers were far and away in a better condition of cleanliness, comfort and civilization than the great masses of peasant whites even in Europe. Through servitude then the negro has been advanced to a condition of comfort and civilization far beyond millions of white people in other lands. What then would the comparison be between the negroes of this land of their forced adoption and those of his ancestors and progenitors in their native land? There they yet live in rough and rude savagery, and are as far from civilization as they were decades ago, many of them, at any rate. The most fortunate day that ever dawned for the

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PREVAILING LAWLESSNESS.

Many optimistic people are saying that the world is all the while growing better, and they see nothing to make them at all alarmed or discouraged. It is true that a large number of improvements in general society and political government have been made during the last century. We would not consent to be placed back to the state of things which existed even fifty years ago; but it must be confessed that lawlessness of various kinds has been increasingly prevalent in recent years. Reports from all parts of our country show an alarming growth of lawlessness and crime of all kinds. There is but comparatively little respect for legal and official authority. For a long time there has been great laxity in the enforcement of law. The most of criminals escape from due punishment. The larger part of murderers, even after being apprehended, are allowed to go free. Many criminal trials are a mere farce. The conclusion must be that there is a universal lack of respect for law, both divine and human. The fear of God and divine judgment is greatly lacking among the masses. Irreverence, in respect to God and all holy institutions and things, is amazingly manifested in every direction.

Rev. James M. Campbell, in an address, says: "In the present day the floods of lawlessness are being let loose. Men are breaking asunder the bands of authority, and casting away its cords from them. They refuse to be bound by anything or to do anything. License they mean when they shout liberty. The chain by which they are moored to eternal law and order is lightly broken, and they keep drifting upon the rocks.

"The spread of the spirit of lawlessness is appalling. Here we see the root of it, and also the remedy. It is because the people have no vision, because they are sunk in materialism, if not in animalism, because their sense-bound souls never see the realities of the spiritual world, that they cast off restraint. Hence the paramount duty of the church is to bring men into vital contact with spiritual things, that they may hold in their place, and thus be saved from the ruin that follows on the heels of rebellion." Let the terrors of divine law, and of judgment be proclaimed.

C. H. Wetherbe.

THE BEAUTIFUL LIFE. NO. 3.

By Rev. J. T. Kitchen.

There are lives which sometimes become clouded, sad, discouraged, hopeless, and painful. Physical conditions and adverse surroundings intrude themselves and we are not at all times what we desire to be. We yearn for health and more pleasant situations. But keep on believing; praying, hoping, and trying to live a beautiful life and you will succeed. Many people do

not pray right nor live right; for if they prayed right and lived right they would overcome the weakness and imperfections which cause them to blunder, stumble and fall by the wayside. A long beautifully worded petition to God may not be the best way to pray. A few short, simple, earnest words may give you comfort, grace, joy and happiness. That splendid language and beautiful rhetoric may sound well in your ears, and in the ears of others, but it may not be accepted of the Lord.

Consider this parable of our Lord, "And he spake this parable unto certain which trusted in themselves and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Our Father knows who we are and what we are, so then we must look up to him as knowing us as his children, and as we look, believe and pray, we can truly say, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." No effort at self-exaltation need be made, no self-praise, none of the feeling that we are better than others, but just as we are, trusting fully in him.

Said an old friend to an early associate of his, "What are you doing these days?" The ready response was "I am trying to live the beautiful life. Trying to extract as much of the beauty out of this life as possible, and by doing this get help to make my own life more beautiful and attractive." The world is so full of beauty it is at all seasons admirable and instructive to the faithful student. We have only to think, look and listen for it; charming beauty for the eye, much beauty for the ear in great profusion all about us inviting us to do more thinking, more seeing, more hearing, and to let action with proper discretion play a beautiful part on the stage of life. The lovely character which grows out of a beautiful life is so attractive that every one is influenced by it when he comes in contact with it. Such surroundings make everything delightfully pleasant, and show that all can come to it, and be influenced for permanent good if they will. No life was ever perfect, none but Jesus', the Savior of this world, and perhaps other worlds besides, was perfect, but you can follow Him

who is the light of the world and become more and more like him. Thus step by step you can walk up the King's highway to enjoy that peaceful rest that remains for the people of God.

SAYING GRACE.

In the Pilgrim's Progress there's a little bit about a chicken's way of giving thanks.

Christiana, the Pilgrim's wife, who set out, after him, to go to the Celestial City, had come to the interpreter's house. The interpreter, a great, good, and wise man, was explaining to her and to her boys and to Mercy, a young neighbor who journeyed with them, the many wonderful and strange sights they saw there. He invited them, by and by, into a room where were a hen and her chickens, and bade Christiana and the others watch them. After a little one of the chicks went to a trough to drink, "and every time she drank she lifted up her head and her eyes toward heaven." "See" said the interpreter, "what this little chick doth, and learn of her to acknowledge whence your mercies come by receiving them with looking up."—*Life and Work*.

THE HAPPY HOME.

There is a story of a bridegroom who requested his bride to accompany him into the garden a day or two after their wedding. He then threw a line over the roof of the cottage. Giving his wife one end of it, he retreated to the other side and exclaimed: "Pull the line." She pulled at his request as hard as she could. He cried: "Pull it over!" "I can't," she replied. "Pull with all your might," shouted the whimsical husband. But in vain were all the efforts of the bride to pull the line over, so long as the husband held on to the opposite end. But when he came round and they both pulled at one end, it came over with great ease. "There," said he, as the line fell from the roof, "you see how hard and ineffectual was our labor when we pulled in opposition to each other, but how easy and pleasant it is when we both pull together. It will be so, my dear, through life. If we oppose each other, it will be hard work; if we act together, it will be pleasant to live. Let us daily endeavor to help one another to bear and forbear with each other."—*Morning Star*.

THE BIBLE.

To the Bible men will return. And why? Because they cannot do without it.—Mathew Arnold.

A noble book! All men's book, the Bible. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on the earth.—Thomas Carlyle.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper.—Daniel Webster.

June 7, 1911.

The whole hope of human progress is suspended on the ever-growing influence of the Bible.—William H. Seward.

It is impossible to rightly govern the world without God and the Bible.—George Washington.

Hold fast to the Bible as the sheet anchor of your liberties! Write its precepts in your hearts and practice them in your lives.—Ulysses S. Grant.

It is the Bible, the Bible itself, which combats and triumphs most efficaciously in the war between incredulity and unbelief.—Guizot.

It is a belief in the Bible, the fruits of deep meditation, which has served me as a guide of my moral and literary life. I have found it a capital, safely invested and richly productive of interest.—Goethe.

I had never in all my life so great an inlet into the Word of God as now. Those Scriptures that I saw nothing in before are made in this place and state to shine upon me. Jesus Christ was never more real and apparent than now; here I have seen and felt Him indeed.—Bunyan (while in prison).

The Emperor of Germany, in a recent interview with a well-known pastor of Berlin, said:

"I often read the Bible. It is a pleasure to read it every night. A Bible lies on a table at my bedside. I cannot understand how so many people exist who do not attend to God's Word. It is the source from which I draw strength and light."

President Schurman, of Cornell, says:

"No man can be uneducated who knows the Bible."

MRS. EDDY.

Mrs. Mary Baker Glover Eddy died in her rich mansion, carefully attended by the same junta of business men who for years had surrounded her with watchful guard. Were they afraid that her weakened intellect by some silly words would reveal to her followers that she herself needed the mental "spoon victuals" with which she had so maternally and so tenderly fed them? That is, had she passed into her second childhood, that she could not meet her disciples in the "Mother Church," or in her home, or elsewhere; and only be seen at her carriage window riding along, or at a distance otherwise?

How different from him she called her Master, on whose breast at his last supper the beloved John laid his head! How different from him whom a traitor dared kiss! How different from him who washed his disciples' feet! How different from him who "had not where to lay his head!"

And now in New York City one of her dupes has been talking about her rising from the dead, or making some manifesta-

tion from her spirit life, as the successor of Jesus Christ.

But how unlike Jesus Christ this would be! Jesus predicted the date of his resurrection: Mrs. Eddy did not foretell hers at all. Jesus' enemies tried to prevent his prophecy from being fulfilled: nobody thinks of hindering Mrs. Eddy from resuming her "mortal flesh." Jesus died on a cross in view of the multitudes: Mrs. Eddy in her home, served by those in sympathy with her.

It is almost impossible to think of any one of ordinary moral character more unlike Him who "had not where to lay His head," Jesus, than the millionairess, Mrs. Mary Baker Glover Eddy.

Think of Jesus Christ's selling spoons to get rich! Think of Jesus, who said to the thousands around him, "Heaven and earth shall pass away, but my word shall not pass away,"—think of his selling his book to every convert, in new editions leaving out silly statements, and getting rich of that business, and spoons!

But what fine business shrewdness it was for her to get shrewd business men to manage her business affairs!

J. J. Summerbell.

THE GREATEST OF ALL STORIES.

A private detective had this to say of his conversion:

"I never attended church, and the Bible was a strange book to me, so far as reading it was concerned. About ten days ago I saw a crowd gather around a preacher when I came out of the hall. On the third day that I stopped to listen, wholly out of curiosity, the preacher told the story of the prodigal son and it gripped me with tremendous power. That story convinced me that God was willing to pardon the lowest and most miserable sinner if he repented in the right way. I went home and prayed. I did another thing which was a new one to me: I opened a Bible and began reading it, and suddenly discovered that it was the most interesting book I had ever read. The story of the prodigal son has changed my life."

The story of the prodigal son is the greatest story ever told. It is the grandest thing in the human language. It is the story that finds the heart. The story should be told oftener than it is. Let ministers of the gospel and Christian workers tell the Bible stories oftener than they do. The Master was a great teacher because He put the profoundest truth in the simplest form. There is mighty saving power in these stories. The most untutored can understand them. The most devilish can be touched by them. The most indifferent can be interested by them. The story that does us good is the story that reaches the heart.—*New York Observer.*

CHURCH AND MONEY.

The other day a man said to me: "I don't go to church. I'll tell you why. I used to go, but I have rarely ever been that they were not raising money for one thing or another. When I go to the church I go to hear the Gospel, and not to be hounded for money, therefore I don't go."

Look here, brother, will you listen to a story of mine a few minutes? "I have a home as comfortable and attractive as it need be. I have a sweet wife in that home who is loving and tender and kind and does everything she can in that home to make it a place of comfort and pleasure and constant joy. She sympathizes with me in all my cares; and she helps me to be a success. Without her life would be a bore and hardly worth while.

I have a child in that home who is the joy of my heart, the inspiration and ambition of my life. He loves and depends upon me, and I love and depend upon him. My associations with wife and child are my most hallowed experiences.

I go to my noon meals not merely to satisfy my hunger, but to spend a while in the joys of my home, sharing their blessed associations, and inspiring my soul with new energy and determinations for better things. When my day's work is done, I sit down to rest amidst the chatter of the child and the music of my companion. Home is the dearest place on earth to me.

But listen: There are but few days that pass in which there is not a special call upon me for money. The flour is out, or the meat, or the meal; or some new wares must be bought, or a new dress, or a new hat, or shoes, or a suit for self, and just a thousand and one more things that are common but essential in family calls.

Suppose I say this: "Since I cannot go home without being called upon for money, I prefer not to go at all. I will not go home any more," and I really do stay away. What would you think of me? What would become of me?

If man had the making of the laws of religion, he would insert a clause whereby one would be prosecuted for spiritual negligence and failure to support the church just as quickly as the laws of our land prosecute one for the neglect of home and the failure to support wife.

The church is the great family of God. It is our espousal. There we learn of Him; we learn His love; we receive His care and protection; the blessed associations of His Spirit, and of His children, and of our brothers. Shall we say we will never go; we will not learn of Him; we will not have any of these blessed associations; if in doing so we are asked for money.

Lord have mercy upon us!

H. E. Rountree.

Waverly, Va.

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negro race was that day that brought them bond or free, to these shores; this in the light of succeeding events. We suppose it was a heartless and a cruel injustice; they tell us so, and let it go at that. But this land of ours atoned for that sin is a sea of fratricidal blood long since; and God has overruled that injustice to the greatest blessing and benefit that ever befell a fortunate and happy people. ..

Dr. Booker Washington has written a great book, and one helpful to his race, entitled, "Up From Slavery." In it the author showed how far the negro race had come since slavery. We look some day for the same distinguished author, or some other, to write a book on "Up To Slavery," and in it show how far the negro race came from his native savagery to American servitude and all that he acquired in character and learned in mind and heart by and through that servitude. It is a curious and an interesting study. And He who guides and shapes the destiny of nations has shown His hand and power in a most marked and measured manner in directing and guiding and shaping the destiny of the negro race.

NOTES AND PERSONALS.

—The Defiance Collegian, of Defiance, Ohio, for May carries the face of our genial and brilliant Prof. W. A. Harper, Chair of Latin in Elon College, and a clever article from the Professor's pen entitled "The Case of The Classics."

—This is a year noted for resignations on the part of presidents of our Christian college. Pres. Moffitt of Elon College, President O. B. Whitaker of Union Christian College and President Erey C. Kerr of Palmer College are three of our number who voluntarily relinquish their positions to others. Heavy work and failing health is the predominant note.

—Raleigh correspondence of Charlotte Observer: "The Howerton-Kernodle Undertaking Company of Durham is chartered with \$25,000.00 capital by E. M. Howerton and others for a general undertaking business." The reference is to our friend and townsman, R. J. Kernodle, and while we regret to lose so good a citizen from our town, we wish "June" all success in his business venture.

—Sister Frances Osborne, LaFayette, Ala, and a daughter of our dear brother, Rev. T. H. Elder, because her dollar reached us just too late to send The Sun a year to a widow who wished and deserved it, but is feeble and unable to pay for it, sends \$1.50 for a Bible to be sent to the good sister, and so in her lonely hours she will have the Word of

God and the pages of the Christian Sun to keep her company and give her comfort.

—The finals of the scholastic year 1910-'11 are on at Elon College this week and many friends and visitors from a distance are present. The attendance is very large, and the exercises are of the usual high order. We were not privileged to be present Sunday, having an engagement elsewhere, when the baccalaureate was delivered by Dr. P. H. Fleming of Burlington, but we are told that the sermon was of a high order and much enjoyed by the large audience present. Incidents of commencement will be told in these columns next week.

—The editor was at the Pleasant Grove, Halifax Co., Va., memorial exercises last Sunday. It was a beautiful occasion and a most inspiring audience. The spacious auditorium of this splendid church was filled with intelligent and earnest worshippers. The A. F. organized class of the Sunday-school, Mrs. M. F. Cook, leader, was in charge of the services after the sermon and the brief exercises by the class were appropriate and beautiful. Pleasant Grove is one of our largest and most active congregations and whatever the church undertakes is done in good taste and with splendid success.

NEWS ITEMS.

—Acting President De La Barra of Mexico has ordered an election for the successor of ex-President Diaz, resigned, to take place on Sunday, Oct. 15, 1911. An election on the Sabbath does not look good to an American.

—The Standard Oil Company and the American Tobacco Company, both having been declared by the Supreme Court of the United States to be corporations doing business in restraint of trade, Congress has passed a resolution enquiring of Attorney-General Wickerham why the heads of these corporations should not be indicted in criminal proceedings for having violated the law of the land.

—Ex-Governor Gleen of N. C., has declined a flattering offer to become editor of a paper with large financial backing in Texas, the ex-Governor being allowed to name his own salary. He declines, giving as his first reason that he does not wish to leave this State permanently. Governor Glenn is doing great work, and effectual, lecturing for Home Missions in the Presbyterian Church.

—Senator Lorimer of Illinois, is again to face an investigation as to bribery in his election. The sub-committee of the Senate to try him is composed of four Republicans and four Democrats, four of whom voted for his conviction and four

for his acquittal at the last session of Congress. If Lorimer is innocent he certainly is having a hard time proving it. If he is guilty it requires effort to establish the fact. In either case Lorimer is a much tried, and much talked of, man.

—Ex-President Diaz, of Mexico, has bidden farewell to his native land and is on his way to Spain where he proposes to live in the future. He says the new government of Mexico will finally have to adopt his policies, and if it becomes necessary he will return to Mexico and take up his sword in defense of the republic and peace. President for thirty years, and now past eighty years old, Diaz is as game as ever, though evidently conceited and erratic. He has truly been the father of the Republic of Mexico and has served well his countrymen, even if in his old age he has fled from them.

A newspaper dispatch from Germany gives the substance of a conversation between Emperor William of Germany and a certain professor of theology who was trying to persuade the Kaiser that Jesus Christ is not God:

"The emperor asked the professor if he ever said to his students, 'I am the vine, ye are the branches.' The answer was, 'No.' 'Do you believe,' continued the Emperor, 'that any professor before you ever said such a thing?' 'No,' said the professor. 'Or ever will say it?' went on the Kaiser. 'Certainly not,' replied the professor. 'Good, then,' the Kaiser declared. 'Since no human teacher can or will speak as Christ spoke, I believe that Christ was not only man, but the true God.' "

Commenting on this the Lutheran says: "Does it ever occur to people who do not seem to hesitate to rob Christ of His divinity that no mere man would dare to say: 'I am the Way, the Truth, and the Life'; 'Come unto Me all ye that labor and are heavy laden and I will give you rest'; 'I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live'?"—N. Y. Christian Advocate.

FOREIGN MISSION EXPOSITION.

The World in Boston, which closed on May 20, far outdid its London prototype. The estimated attendance was 375,000, and instead of facing a deficiency of \$7,500, the Boston management made both ends lap over. Early next autumn the city of Providence will have a similar exhibit of Oriental missions. In March, 1912, Cincinnati expects to reproduce the entire show, as will Chicago in the following spring. Toronto, Buffalo, Cleveland, Kansas City and Saint Louis are considering the desirability of adopting "the World." The missionary Exposition Company will have general charge in all cities. A. M. Gardener, the successful manager of the World in

Boston, is general secretary, and his capable helpers—H. D. Cotton and F. W. Harold—retain their important functions on his staff.—*N. Y. Christian Advocate.*

SUFFOLK LETTER.

The Suffolk meeting continued from May 14th to May 31st inclusive. There was a morning meeting from 10 to 11 part of the time, conducted by the pastor or Mr. Butler. There was a home meeting each day from 4 to 5 P. M. conducted by Mrs. Butler or Miss Anderson. These afternoon meetings were held on different streets and in different homes and attended mostly by women. In these prayer meetings three married women professed faith in Christ and one young woman. The Sunday school hour was partly evangelistic on three Sundays with good results. The pastor preached all the time of the meeting. Mr. and Mrs. Butler sang and led the singing, and Miss Mary Anderson played the piano.

Hot weather, base ball, election, an unusual amount of sickness, and extra work in the public school, caused by a two weeks suspension of the school just before the meeting on account of small-pox and vaccination, were factors hindering the meeting; but, in spite of all these, the attendance was good, the interest increased, and fifty-eight persons made a profession of faith in Christ. Not the least in the results was the toning up of the spiritual life of the church, the elimination of evils from our hearts, and absence of an over-wrought sensationalism in the meetings. It was a straightforward presentation of the Gospel in sermon, song, and devotion. The singers bring into their meetings an intense concern for souls and add prayer to artistic gifts in song. They can make great songs simple and simple songs great. They put heart into the songs and get the heart out of the songs. Nobody feels that they are singing to be heard; everybody feels that they sing with the spirit and the understanding also. We feel that their coming has brought us closer to Jesus and that we shall have their sympathy and prayers wherever they go. June 1st Mr. and Mrs. Butler left for a meeting in Birmingham, Ala., and June 2nd Miss Anderson left for Springfield, Ill., to visit her parents before sailing the last of August for Dublin, Ireland, where Dr. Torrey begins a long engagement for meetings in Ireland, Scotland, and England.

We have not yet opened the door of the church, but will soon and hope to add some newborn members. I am more and more convinced that the great need of the church is a membership personally conscious of personal regeneration and a surrender of life in consecration. Education, social influence, wealth, all have their value; but none of them, nor all of them, can save souls or convince the world of sin. These

become great factors in the kingdom when they are converted, but they have no power to convert men and women to the kingdom. A farmer who plants more than he can cultivate never impresses others favorably; but when he tills a few acres intensely he makes others feel like being farmers. A church full of half converted members never wins the sinner; but a church regenerate, a church consecrated, a church living the gospel, sets before the hungry something worth seeking. The world wants salvation, but a formal church offers no inspiration. We have set our faces toward a same, steady, upward growth in grace and spiritual activity.

Brother K. B. Johnson, of Cardenas, N. C., through whose thoughtful kindness, I was introduced to the Butlers, came to Suffolk and spent one day and night with us in the meeting. Rev. C. H. Rowland of Franklin, Va., Revs. I. W. Johnson, H. H. Butler, B. F. Black, and local pastors attended. The pastor and congregation appreciated the presence and help of these ministerial representatives. Rev. N. A. McFarland, pastor of the Baptist Church, was confined to his bed with blood-poison during the meeting and many of his congregation graced our pews and added to the prayers and praises. He is now convalescing and his congregation is happy.

A coterie of Suffolk brethren will start for Elon College Board meeting next Monday. W.W.Staley.

UNITARIANS AND METHODISTS.

Dr. J. M. Buckley, editor of *The New York Christian Advocate*, possibly the most versatile and experienced scholar and exponent of Methodist doctrine and tenets in this country, draws the following distinction between his church and the Unitarians:

The Methodist Episcopal Church worships Christ as God; modern Unitarians maintain Him to be but a man. The gulf is impassable. For Methodists to join with them would be blasphemy; for them to join with us would be idolatry. The Virgin Birth, the Deity of Christ, His Atonement, Spiritual Regeneration—the absolute necessity of mysterious spiritual change in man, the real meaning of Christ's suffering and death, are all denied by Unitarians of the present day.

Dr. Priestley, a very noted Unitarian, wrote to a representative Trinitarian as follows: "*The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolaters.*"

In an essay at the Unitarian Convention in Saratoga some years ago, the Rev. J. Page Hopps, of Leicester, England, quoted the apostle Peter, Acts 4: 12: "Neither is there salvation in any other; for there is

none other name under heaven given among men, whereby we must be saved." Then the essayist said, with emphasis: "There are other names given by which men are saved."

The American Unitarian Association sends forth attacks upon the belief of Evangelical Christians in its various publications:

We believe Jesus to have been divine, but not Deity—as we believe that humanity in the degree of its perfection is everywhere divine. . . . But we do not worship Him. . . . "Coming to Jesus" is used among large classes of religious people in a sense which has in it *no sense*, but is mere sentimentalism and cant. . . . The whole idea in all its forms that God, before he can or will pardon men's sins, must have some third party to make Him willing, or some sort of plan or scheme whereby he becomes able to pardon, we utterly reject.

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God.—He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

For he that bideth him God speed is partaker of his evil deeds (2 John 9-11).

Yet some Methodist preachers will invite into their pulpits those who reject these truths and descant against them.

This cannot be fidelity to Christ.

Neither can it be fidelity to the churches with which such pastors are intrusted.

Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!"

To take up the cross of Christ is no great action done once for all: it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please Him.—Jean Nicholas Grou.

Happy and brave and strong shall we be, able to endure all things and to do all things, if we believe that every day, every hour, every moment of our life is in His hands.—Van Dyke.

"We cannot understand one thing. Why is a man who believes little or nothing, and that very feebly, a 'broad' man, while one is 'narrow' who believes a great deal with all his heart?"

Let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take over-much thought for the morrow. Be altogether at rest in loving, holy confidence.—Francis De Sales.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THIRTY MINUTES FOR LESSON STUDY.

I have visited many a Sunday-school in our Southern Christian Convention and quite a few in other churches. Almost without exception the Secretary reads as a part of the day's proceedings "Thirty minutes were given to the study of the lesson." Is this a true record of what transpires in our various classes or is it a survival of the time when few could read or write or had Bibles and so all had to go to Sunday-school to study the lesson?

I am persuaded that this is not a correct record of a great many classes, perhaps of none in an accurate sense. We have some excellent teachers among us (and their number is growing), who would justly resent the charge implied in the minutes of the Secretary if applied to their class individually. They teach during those precious thirty minutes and their pupils recite—the recitation period with them is well used and abounds in good results. All points of fact in the lesson are brought out by the question and answer process. The pupils in one way or another, the method being varied from Sunday to Sunday, are given the connecting links between the present lesson and the previous one, are caused to see that certain great truths are taught in the lesson and shown how these truths can be applied to them—surely this is not studying the lesson, but reciting it. To such a lesson the Secretary's "Thirty minutes given to the study of the lesson" does not apply.

But there are other schools as wholes and individual classes in other schools of which this record is with more justice used, if not accurately and correctly. They really meet to study, (but make poor business at it) not to recite. The guide to their study, misnamed teacher, asks the printed questions of the quarterly and the students, misnamed pupils, read the answers from the quarterly. Nobody knows anything for sure, neither before nor after the performance. Such a class is a parody on teaching and reciting both; it does not know the alphabet of teaching or of reciting, which is a, all, b, books, c, closed. They are not ready to go on with d and the rest. Of such classes it is a misnomer even to say that their "thirty minutes was given to the study of the lesson." It would be exact to say that on them thirty minutes is spent in messing with a portion of Scripture and wasting an opportunity to do lasting ser-

vice for Christ. I am glad we have a decreasing few of such classes.

So in either instance "the thirty minutes given to the study of the lesson" ought to be expunged from the Secretary's records. What Secretary will be first to act on this suggestion?

With Treasurer Cox.

Total on hand last week,\$13.44

Deficit to date 28.96

This is the first week since the Convention that no contributions have come in. Will the brethren not rally to the cause and send in their offerings?

C. E. TOPIC FOR JUNE 18—A FEW SUGGESTIONS.

Grace for Common Duties. Eph. 4:25-26; 5:1-2.

The Scripture.—Have one Endeavorer memorize the 1st two verses and another the second two, and repeat them, adding a brief comment after the recitation of them.

The Leader.—Most of us enjoy the great occasions of life—the holidays, and Conferences, and Conventions, and revival seasons, but how few of us really love our irksome, routine, daily tasks! Happy is the man that enjoys his work! Happiness is the best seasoning for labor. But how can we sing while washing clothes, plowing, selling goods, preparing lessons, teaching the young idea how to shoot? How can we be happy in the midst of these trivial and necessary duties? Not of our own strength nor of ourselves. We must have grace—grace from God—which will comfort and strengthen and uplift us in every phase of our endeavor. How can we get this grace? By subjecting our will to Christ's. If we will do this, our wash-tubs will become cathedrals, our daily tasks rungs in the ladder leading directly to heaven. Christian Endeavor ought to help us to this end.

Questions for Meditation and Voluntary Answer:

What is grace?

What is common?

What is duty?

What is our source of grace?

How does grace help us in doing our duty?

How may we have this grace?

Why do we have grace before meat? Why not before everything?

What is the real secret of success in life?

How can we recognize our duties?

How are duties and rights related?

Why does the Bible insist on duties; the world on rights?

What is usually in the way of our doing our duty?

Verses for Recitation and Brief Comment.

By the grace of God—what? I Cor. 15:1. Workers together with Him, II Cor. 6:1. Grace of God in you,II Cor. 9:14. My grace is sufficientII Cor. 12:9. In the power of the Spirit, ..Luke 4:14. Shall receive the crown.....Jas. 1:12. Ye shall receive powerActs 1:8. Great Grace was upon them all, Acts 4:33. The Spirit of power II Tim. 1:7. Count it all joy—how?Jas. 1:2. Swift and slow—when?.....Jas. 1:19. Happy which endureJas. 2:7. T., June 20. Slow growth, Mark 4:26-29. A pattern of good worksTit. 2:7. Avoid—what? Tit. 3:9. The temple of God .. . I Cor. 3:16. Who is none of His? .. Rom. 8:9. Who cannot receive the Spirit, Jno. 14:7.

Special work.—Have two-minute essays on such themes as: "Power of Good Example;" "Power of Evil Example;" "Rewards of Duty—Doing;" "How the Bible Helps in Right Living."

For Next Week:

Missions in China.

M., June 19. Bible in China. Jer. 23:29.

T., June 20. Slow growth. Mark 4:26:29.

W., June 21. The message, Mark 4:14;1:14, 15.

T., June 22. Winning the individual. Mark 1:16-20.

F., June 23. Medical missions. Matt. 8:5-13.

S., June 24. Native missionaries. Matt. 10:5:16.

Sunday, June 25. Topic—A Missionary Journey Around the World. VI. Missions in China. II Cor. 11:21:28.

LEARN TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thoughts of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake, only those things which are lovely and lovable.—Oregon Churchman.

It is good for us to keep some account of our prayers, that we may not unsay them in our practice.—Henry.

A REMINISCENCE OF CHANCELORSVILLE.

By a Confederate Soldier.

(The writer of this reminiscence was a ranking captain in the Confederate Army, and as secretary of General Robert E. Lee's staff had opportunity to know much of the inside workings of this famous battle. Had General Hooker known the desperate straits to which General Lee was reduced, and that what he supposed was our picket line was in fact our main line, stretched out to ten feet between every two men and extending for miles, he could have crushed the army under Lee in short order and have there ended the war and saved both armies from the later bloody battle of Gettysburg. It is believed that the inner facts of how General Stonewall Jackson was killed by his own men, in obedience to his own orders, are given here for the first time.—Author's Note.)

In the spring of 1863 we received information from our spies that General Hooker, in command of the Federal forces, had crossed the Rappahannock and was intending to attack us, and long before day General Lee made preparations to repel the attack by ordering General Stonewall Jackson to make a forced march around the Federal right wing and attack Hooker in the rear, while the rest of our forces would hold him in check in front.

We all felt much uneasiness from the fact that General Hood and General Pickett had left us with their divisions, to go on a foraging expedition to the black-water region of the State, and this diminution of our forces naturally disturbed us and filled us with much concern. Our grand old commander, however, preserved his characteristic calm and dignified manner, as the enemy doubtless were unaware of the serious depletion of our army.

Jackson was to announce his arrival in the rear of Hooker's army by signal guns, and according to our plans he should have reached his destination by noon.

General Sickles was marching in our front, to get around our left flank, and his pickets were feeling cautiously, trying to find out where our line began, and where it ended, so that he could get in our rear, and was unaware of the fact that General Jackson was successfully accomplishing the very same thing in reference to Hooker's army.

Meanwhile General Lee was manifestly worried at not having heard from General Jackson, and remarked in my hearing, "I am very anxious to hear from General Jackson," for it was long past the time at which it had been decided he should signal us with a piece of field artillery. The forced march of Jackson had been retarded by the fact that his men were poorly shod, many of them being barefoot,

and the detour for this reason had taken longer than we had expected.

But the anxiety of General Lee was not to be of long duration, for soon we heard the boom of General Jackson's guns and knew that he had arrived and was attacking.

General Lee became at once more animated than was his custom and ordered a general charge all along our lines, while Jackson pushed and fought his way against the rear of Hooker's surprised and somewhat demoralized forces. The attack and resistance was well fought by both sides, while the troops under Sickles naturally doubled back to their fortifications on the river.

The great relief we experienced at not being compelled to retreat can scarcely be imagined. While we were congratulating ourselves there came a courier roweling his horse at every step, and the writer asked of him:

"What on earth is the matter?" and he told us he was ordered to inform General Lee that Sedgwick had crossed the river at Fredericksburg, captured the Washington Artillery, cut Barksdale's brigade of Mississippians to pieces and was coming up the road to attack us.

We, of course, hurried him to General Lee as quickly as possible.

Not many moments passed before our boys, flushed with the victory in Hooker's attack on our main line, came down the road at double quick, and at Lee's command were deployed into line and immediately charged Sedgwick's division, and thus drove him back.

The reader can well imagine our relief at the success of these tactics against a foe of overwhelming numbers. Our enthusiasm, however, soon gave place to sorrow, for at night the sad news reached us that Stonewall Jackson was shot by his own men, in obedience to his own orders.

Jackson, with his staff, had passed through our lines with a reconnoitering expedition, and had left orders with his troops in case of the approach of cavalry to fire upon them without challenge.

His party was surprised by some cavalry of the enemy and compelled to retrace their steps to avoid capture. Thus the apparent approach of cavalry was himself and staff coming back from their night expedition, and a regiment of Virginia troops arose and fired without challenge, in obedience to his command, given earlier in the evening, and Jackson was shot from his horse.

He was taken up and while being carried back on a stretcher was toppled off by the stumbling of his bearers, receiving additional injury.



Absolutely Pure
The only baking powder
made from Royal Grape
Cream of Tartar
NO ALUM NO LIME PHOSPHATE

Later he was taken to a nearby house and his arm amputated.

Pneumonia set in, however, and after a few days our gallant leader succumbed with these words spoken to those about him: "Let us cross over the river and lie down in the shade."

Stonewall Jackson was one of the most remarkable characters developed by the war. Simple as a child, he knew no fear, and was never satisfied unless in action.

His fearlessness was the result of his faith in God, and he was almost a fatalist in his conception of Divine Providence, being what we then termed a "blue-light Presbyterian."

A man of prayer, he has been known prior to an engagement to pray the entire night, and many a time his old colored man-servant would come to us and say: "You'se gwine to get fits today and have to fight hard, for Marse Jackson he done pray all night."

While lying in bed, after the amputation of his arm, he turned to the surgeon, and pointing to the stump of his arm, said: "Doctor, do you know I would not restore that arm if I could?"

"Why not, General?" asked the astonished physician.

"Because," replied Jackson, "do you not remember that passage of Scripture which says, 'All things work together for good to those who love the Lord and are called according to his purpose?' and it is best for me to have one arm, and I would not have it different."

The writer would not say that with Jackson as commander our army would have been as successful as it was under our dear and honored General Lee, yet

I do say that as a soldier he was unequalled.

I shall never forget General Lee's remark made in my presence, when told of Jackson's death, "I have lost my right arm."—New York Christian Advocate.

THE SUNDAY SCHOOL AND YOUNG PEOPLE'S CONVENTION OF THE EASTERN NORTH CAROLINA CHRISTIAN CHURCH.

Attention is hereby called to the time and place of the annual meeting of the above named body. Tuesday after the third Sunday in July is the time; Damascus Christian Church, Orange County, N. C., is the place. Those within the bounds of the Convention are most earnestly requested to read this notice, and after having read it, to inscribe it on the tablet of their memories. Do you ask why? Let us tell you. We want all the ministers of our Conference present, both active and passive, those that have charge of churches, and those who have none. We want visiting ministers from other Conferences present; especially those who are making a specialty of work among our young people. We want every Sunday school represented by its full quota of delegates. We want every Christian Endeavor Society represented. We want every organized class represented. We want all our Sunday school superintendents present, and all the teachers that can make an opportunity to go. Let us have a big representation, a lively program, an interesting interchange of ideas, some big speeches, some good music, and a great, big collection for missions and other purposes.

Our thirteen ministers are earnestly requested to see that the Sunday schools and Young People's Societies in their charges elect their delegates to this convention, fill out their reports properly, and provide for their annual dues. Make this a personal matter, brethren, and put forth a strenuous effort to have your field of work show up in good shape.

Damascus Church, the place of meeting, is situated among the Oconeechee hills of Orange County, five miles from the State University, in a country where the air is pure, water good, people healthy, families large, and food plentiful. Those who fail to attend this Convention will miss a treat that they can't well afford to miss. Let us put forth a big effort to have a good Convention.

Herbert Scholz, Pres.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top.—Robert South.

AMONG THE CHURCHES.

Bethlehem.

The memorial meeting at Bethlehem was largely attended and greatly enjoyed. The flowers were many and very beautiful. Bro. W. E. MacClenny, one of Elon's graduates, and author of "The Life of Rev. James O'Kelly and the Early History of the Christian Church, South," (a book which should be in every home in the Christian Church), delivered the memorial address which was very fine indeed and greatly enjoyed by all who heard it.

Antioch and Mt. Carmel.

The memorial at Antioch and Mt. Carmel were largely attended and greatly enjoyed. Rev. J. T. Kitehin and Rev. R. H. Peel of Windsor, Va., did the speaking. These meetings are becoming more interesting and profitable to our people. The cemeteries are better kept and the impressions made upon the minds and hearts of the people as they gather annually are refining and lasting. I do not think it well to have what is called a family burying ground. I believe it much better to carry our dead to the church, city, or neighborhood cemetery. These are more apt to be kept up. Family cemeteries are generally neglected and often abandoned altogether. Bury your loved ones where you know, or believe, their graves can be looked after and kept up.

Cypress Chapel.

Fourth Sunday was our memorial at Cypress Chapel. All seemed to enjoy the meeting very much indeed. There was a religious service held by the pastor of the church. The flowers were in abundance and on Sunday morning the graves appeared beautiful, as they were covered with flowers.

May these meetings continue and ever be a great comfort and help to our people.

H. H. B.

Berkley Letter.

On May the 7th we began a series of meetings at our church, which continued until the 21st. Rev. I. W. Johnson was with us from Tuesday, May 9th, until Tuesday, May 16th, during which time he did excellent preaching.

The interest was good all the while and the attendance fair. There were about thirty six conversions and so far twenty-one have joined the church, others will join next Sunday.

The time Bro. Johnson was absent the pastor did the preaching. At the morning service, May 14th, Mother's Day was observed and if there ever was a more impressive service held during the present pastorate the writer knows not of it.

The attendance was above the average. Every one wore a white flower of some kind as a token of love for mother. The pastor's text was founded on John 19:25, a part of which reads, "Now there stood by the cross of Jesus his mother," and a part of the 27th verse, which reads, "Then saith he to his disciple, Behold thy mother." The simple outline of two main divisions was 1. True Mother-love. 2, True Child-love. How these beamed forth from the cross as another guiding star for Christian mothers and children was the theme. There was not a dry eye in the house of worship when the service closed. It seemed that the Holy Spirit was with us in overwhelming power. Seven members were received in this service. This was certainly a Red Letter Day for the Main St. Christian Church. Give God the praise.

It was the writer's privilege to be with Rev. I. W. Johnson in a meeting at Hobson and at the Crittenden church one week each. The meetings were well attended and at Hobson there were some of the most inspiring services I have ever witnessed. The people over there have built one of the neatest and most modern country churches I know of. There are leaded glass windows, elevated pews, carpeted floor and gas lights. This looks like a good model for the country churches to follow. Why not have one of such neatness and accommodations in your community? It's easy to have if you try. People love to make God's house the best of all.

Bro. Johnson has done what every country pastor with church loyalty and pride can do; make his "Roadside" church the equal in taste and comfort to the "Parkside" church in town.

All together, then, for a better country church and we shall find our people then ready for other things larger in proportion.

M. L. Bryant.

New Hope, Franklin Co., N. C.

Fourth Sunday and Saturday before were days long to be remembered at this church. On Saturday a good congregation was present. After preaching the business of the church was transacted in a good Christian spirit. Sunday was memorial day. The people came from North, South, east and West until the house was full, and many had to remain out of doors. All the graves were decorated with beautiful flowers furnished by kind hands and loving hearts, after which a sermon was preached to the old soldiers. Then came the dinner of a high order both in quantity and quality. Then another sermon was preached to an attentive congregation. The behavior of the people was

good and the music both on Saturday and Sunday was excellent.

The Sunday school has over a hundred on the roll, and an average of about a hundred.

The membership of the church and the people of the community are as attentive and kind to the pastor as if he were not more than twenty-five years old, and he appreciates it as well as a ten year old boy would. W. G. Clements.

Madrid, Iowa, Letter.

The second Sunday morning we observed "Mothers' Day" at the church hour, and "Parents' Day" at the Sunday school hour. We thought to get all the parents of the children of the Sunday school to attend at least one session of the school. We did not reach the mark set, but we made a good showing. The "Mothers' Day" services that we have held for the past two years seem to have touched a responsive cord in the hearts of the people. This is generally true, no doubt, where ever these services are held and this is as it should be. Last Sunday evening there was a union service of the four churches in town, held at the Christian church, this being the occasion of the baccalaureate sermon in connection with the commencement exercises of the Madrid High School. The sermon was preached by the pastor of the Christian church. Last year the sermon was preached by the pastor of the Swedish Mission Church at the Swedish Lutheran Church. There are six graduates again this year all of them young ladies—four Swedes and two Americans. The attendance at the service was large. The music was fine, being rendered by a choir made up from the different churches. A memorial sermon is preached each year on the Sunday before memorial day. These services alternate between the Methodist and Christian Churches. Next Sunday the Methodist pastor preaches the sermon at the Christian Church.

The other day a man called at the parsonage to inform me that I was one of a limited number of persons entitled to a work that he was selling. After showing me the character of the books, he insisted that I purchase, as it would be the last time I would ever have the opportunity of securing the books, and that I could not afford not to embrace the opportunity. I found afterwards that about everybody in town was on the list of the "favored few" and that all had just the one chance to buy. By talking up that which one represents, many have been led to purchase that which seemed to them that they needed, when afterwards it occurred to them that they had no special need for it.

How important it is for Christians to

"talk up" that which they have, in the name of Christ, to offer to the unsaved, and not only to talk it but to live it, so that it may seem to the unsaved to be the one thing needful for them.

But day by day we have to face the situation, where so many of the members of the church live on the same basis with the men of the world, that it seems hard to convince them that it is worth while for them to amend their ways.

Fraternally,

W. D. Harward.

May 26, 1911.

Bethel.

Saturday before the first Sunday in May was our second business meeting. The business was attended to in harmony. The grave-yard committee reported the grave-yard fenced and painted at a cost of \$102.00 and a small amount in the treasury. The church elected three deacons, viz.: Bros. J. F. Ferrell, W. L. Miles and W. B. Walker. These brethren were ordained on Sunday following their election on Saturday. We had communion and two sermons on Sunday. The congregation was large and the collection good.

Center Grove.

Saturday before the second Sunday in May was our second business meeting. The committee appointed to purchase an organ reported that they had purchased an organ and had a small amount in cash on hand after paying for the organ.

The members are talking of painting the church in the near future. The Sunday-school is doing better than it has for some time. Two sermons on Sunday. The congregation large and the collection good.

Mt. Zion.

We held our second business meeting on Saturday before the fourth Sunday in May. The church has the money promised and in hand to put a new roof on the church. We had two sermons on Sunday. The congregation large and the collection good. Mt. Zion has a prayer-meeting on the second Sunday.

Thomas Strowd.

Chapel Hill, N. C.

A SHORT SERMON ON LOVE.

The following short sermon on love, selected and translated from the French by Van Hermit, is worthy of a most careful and prayerful study on the part of every Christian.

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings,

each hangs upon the other, and love alone renders that weight light.

"If you cannot bear with your brother, how will your brother bear with you?

"It is written of the Son of Mary, that 'having loved His own which were in the world, He loved them until the end.

"For that reason, love your brother, who is in the world, and love him until the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living and the more it pours itself out the fuller its fountain.

"Whoever loves himself better than he loves his brother is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also! Love will restore all to you.

"Verily I say unto you, the heart of man that loves is a paradise on earth. He has God within him, for God is love!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!

"You say that you love, and yet many of your brothers are in want of bread to sustain their life, in want of clothes to cover their naked limbs, in want of a handful of straw to sleep on, whilst you have all things in abundance."—Pittsburg Advocate.

CLOSING THE DOORS.

I have closed the door on Doubt;
I will go by what light I can find,
And hold up my hands and reach them out
To the glimmer of God in the dark, and
call:

"I am Thine, though I grope and stumble and fall.

I serve; and Thy service is kind."

I have closed the door on Fear.

He has lived with me far too long.

If he were to break forth and reappear,

I should lift my eyes and look at the sky,
And sing aloud, and run lightly by;

He will never follow a song.

I have closed the door on Gloom.

His house has too narrow a view.

I must seek for my soul a wider room.

With windows to open and let in the sun,

And radiant lamps when the day is done.

And the breeze of the world blowing through.

—The Friends Church in Greensboro expects its new pastor, Rev. Earla Harrell, of Worcester, Mass., about August. At the present, Rev. James R. Jones, a former pastor, is serving them.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1158.87
 Dues.

Wm. Staley Cheatham10
 Charles E. Newman, Jr.10
 Hannah Clare Newman10
 Helen Newman05
 Holt Gerringer10
 Gilbert Gerringer10

Monthly Offering.

Oak Level, N. C.\$1.02
 Wake Chapel, N. C. 2.13
 Greensboro, N. C., 3.69
 Wakefield, Va. 1.00
 Ramseur, N. C. 1.40
 Apples Chapel, N. C. 1.13
 Linville, Va., 1.18
 Poplar Branch, N. C.25
 Antioch, (C) N. C. 1.00
 Ebenezer, N. C. 1.43

Special Offering.

On account
 Mrs. Beulah Hummell 12.00
 (Support of brother)
 Amount 20th week\$31.78
 Total \$1190.65

My Dear Children and Friends:

We had a nice shower this afternoon, but we are hungry for a day's gentle and refreshing rain. Our wheat crop is much dried up and still we have a large amount of land that is too dry for the heavy plows to break. We have about 10,000 potato slips set and another crop growing. Lula Canada has been looking after our potato bed and keeping it watered which has had much to do with the nice growth of our plants. We will soon be in our wheat harvest and then for a hard time. Our farmer boys are doing well. Next Sunday begins 1911 Commencement at Elon College and they are expecting quite a large attendance and a most interesting occasion.

We do wish our many pastors would heed our most earnest appeal and give their congregations an opportunity to give us from \$1.00 up as the individual might feel and in three weeks all of our indebtedness would be paid. We cannot do this without your help.

Give us a full report next week.

Uncle Jim.

Brownsummit, N. C., May 27, 1911.

Dear Uncle Jim:

I send you mine and brother's dues, 20 cents for May. Papa and Mama went to Apples Chapel to meeting today and took brother and me with them. Rev. L. I. Cox was at his post and preached a fine sermon. His text was taken from Obadiah 1:18.

I want to come down to see you all. I will colse. Hope you and the little cousins are well.

Holt E., and Gilbert H. Gerringer.

Come on, boys; we will be glad to see you. Can you play base ball? If you can, our boys will welcome you with a joyful shout; if not, come anyway.

Henderson, N. C., May 23, 1911.

Dear Uncle Jim:

Miss Bettie Stephenson has been visiting us, and gave us our quarter to send. Miss Eunice Coghill visited us also last week. She gave us lots of confectioneries, so we fell in love with both young ladies.

Rev. W. G. Clements spent part of Saturday and Sunday night here. Charles greatly admired him because he had been a soldier. Said however, after thinking deeply on the subject, "Brother Clements ought to have fought on the side where there were the most men. Then, maybe he wouldn't have gotten shot."

Love to all,

Charles Hannah, Clare and Helen Newman.

Your company was nice to you, little folks, and so we get some of the good things too. Just see how many have been helped by one quarter! Cunt them up, Charles, and tell us.

Franklin, N. C., April 20, 1911.

Dear Uncle Jim:

I am twenty months old, and weigh 29 pounds; just weighed me. I weighed 9 pounds at first and now show a gain of a pound a month for every month since. I send a dime for April—more of grandma's generosity. I am on a visit to grandma's and so are grandpa and Mrs. Lusie Holland of Suffolk. I'll tell about this trip later. I must return to the break in my narrative. The first of last October dada wrote mother to take me to Dr. Glascock, an osteopath in Raleigh. He gave me three treatments and I took cold as his room was not quite warm enough.

On one trip to Raleigh, mama took me to the Murphy Graded School, where she once taught, and the teacher me hold an informal reception at mother's former class.

October 10th we came to Roxboro to live with Dada, at the Liotel Jones, where

we have rooms 20 and 24 and bath between. Uncle Jim and Dr. Atkinson were nice to me on the way, and a gentleman gave me the pretty back on his magazine. I pointed out the pictures on the back of the Woman's Home Companion—the baby, the boy and the bright girl with the bow of ribbon on her hair; and the baby putting the crown on the man's head.

On the 13th I was put in the big bath tub for the first time and have enjoyed it all the winter. They have to amuse me to keep me from crying when they take me out. Grandma's cook used to tell mother she liked a bath better than any baby she ever saw, so guess I'm like mother.

Well, in October mother and I started tri-weekly trips to Durham to doctor Tucker, the Osteopath, and then bi-weekly ones until Christmas, as the 12th dorsal of my skin had been wrenched a little out of place and the reflex muscles of my legs were partly deadened. I gained from 19 to 24½ pounds in two months, and ceased to suffer with such violent attacks of indigestion. I gained strength so I could run my baby walker in any direction and could crawl over the floor. I don't want any more falls, although that one never showed a bruise.

The first Sunday in November Dada took us to Houston, Va., where farmer Cook met us and took us to aunt Minnie's to spend the day. They have a nice country home near Pleasant Grove church, where we went to hear Dr. Atkinson preach a fine sermon. He had taken his text before we arrived and aunt Minnie, knowing my previous good record, led us to the front. I was good until communion, and then I wanted some, as I had known the taste of bread for a few weeks, and mother had left my zwiebach at aunt Minnie's. Mother gave me half of her communion bread, but that wasn't enough. After service, I shook hands with Dr. Atkinson and was welcomed into the church by the entire congregation, the greater percent of which seemed to be Farmers. Mr. and Mrs. Farmer and Archie Duncan went home with us to dinner. We had a lovely day in spite of the vacant chair and the cold drive back to Houston. We didn't get cold, but feared Farmer would on the way home that night. Wm. Samuel and I have the same initials. I hope I can go there and stay longer some time, because Melissa was so nice to me last summer when she and Farmer came to Grandma's.

December 13th mother took me to the nice new Watts Hotel in Durham, where I underwent an operation the next morning. Dr. Cheatham, Dada's cousin, ad-

ministered the chloroform and I was under the influence 45 minutes. Mother stayed in the operating room and I tell you she was glad when I came to and cried. Dr. Booker, the surgeon, said I had the best disposition of any baby he ever saw, and I was quite a favorite among the nurses and other patients. I took cold after the anesthetic. We came home December 20th, and that night I was taken ill. Both lungs were badly affected and I had such high fever and my lungs pained so, I couldn't lie on either side. Prayers, old Dr. Nichols and good nursing pulled me through, though not in time to reach grandma's for Christmas dinner.

I have cut my eye teeth. My back is straight now and I can dance if any one holds me up, though I can't stand alone yet.

Uncle Jim, I appreciate your kind invitation to attend Elon College commencement this year, but guess we will have to wait until next commencement to accept.

Much love,

William Staley Cheatham.

Well, baby dear, you are having quite a time but we sincerely hope you will pull through safely and soon walk and run around as well as "dance."

MARRIED.

Pierce-Butler.

At the home of the bride's parents, near Windsor, Va., Mr. and Mrs. W. W. Butler, Mr. Wilbor L. Pierce and Miss Eula May Butler. The young couple are very popular and have many friends. May their lives be long and happy. H. H. B.

Ward-Cox.

April 30, 1911, Mr. Claude Ward and Miss Lillie Cox were united in matrimony by the writer. A large number of friends and relatives wish them a long and happy life. T. E. White.

Craven-Craven.

May 28, 1911, at the residence of the bride's father, Wm. Craven, Mr. R. C. Craven and Miss Cussie Craven were joined in holy wedlock. A sumptuous dinner was served to bride and groom and invited guests, and the occasion was enjoyed by all. May their lives be long, useful, and happy.

T. E. White.

Lloyd-McCauley.

In Mebane, N. C., May 30, 1911, at the home of the bride, Mr. Henry C. McCauley's, Miss Mary McCauley and Mr. L. Graham Lloyd were united in marriage

at 8:30 P. M. by Rev. Thos. W. Strowd.

They left immediately after the marriage for Washington, D. C., and Baltimore, Md., accompanied by their uncle, Mr. G. E. Pickard, of Jacksonville, Fla. They received many valuable presents.

They will be at home in Asheboro, N. C. after June 15th. They have the best wishes of many friends for a long, prosperous and happy life. T. W. S.

DIED.

Crumpler.

At her son's, Mr. Frank Crumpler, near Zuni, Va., May 6th, 1911, Miss Christian Crumpler, aged 73 years, 7 months and 6 days. She was a true and faithful member of Mt. Carmel church and will be greatly missed in her home, community, and church. She was a good mother and greatly beloved by all who knew her. She leaves one son, Mr. Frank P. Crumpler, one daughter, Mrs. R. W. Turner, several grand-children and many friends. Funeral services were conducted by her pastor at Mt. Carmel church and her remains were laid to rest in the church cemetery. The Lord bless and comfort the dear bereaved ones. H. H. B.

Norfleet.

At his home, near Suffolk, Nansemond county, Va., May 23rd, 1911, Mr. Abram Norfleet, aged 85 years, 2 months and 25 days. He leaves 4 children, several grand-children and one brother. Funeral services were conducted at Bethlehem church by the pastor, and the remains were laid to rest in the church cemetery. H. H. B.

Bains.

At Port Norfolk, Va., May 27th, Leroy F. Bains, the little baby of Mr. and Mrs. Sidney Bains. The funeral services were conducted at Cypress Chapel by the pastor on Sunday morning and the remains laid to rest in the church cemetery. The Lord comfort the dear parents. H. H. B.

Brinkley.

Charlie L. Brinkley, beloved son of Mr. and Mrs. John W. Brinkley was killed Saturday night, May 27th, between 10 and 11 o'clock by some one, as yet unknown, aged about 15 years. He was a good Christian boy and greatly beloved by all who knew him. He was a member of Cypress Chapel church. He leaves a father, mother, three brothers, two sisters and many friends. They all have the deepest sympathy of their many friends. The body was found, late Saturday afternoon in the woods near where he was

murdered. It is a great mystery, as no one knew or thought that he had an enemy in the world. The funeral services were conducted at his home on Monday afternoon by his pastor, and his remains were laid to rest in the church cemetery at Cypress Chapel. The Lord bless and comfort the dear parents. H. H. B.

READY.

Rev. J. H. Jowett, M. A.

"Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Luke xii. 40.

Our Lord may pay us surprise visits, and it will be our blessedness to be ready at His appearing. He comes in many different ways, often changing His attire. Sometimes He puts on dark raiment and we see no radiance in His approach. He comes to us in the gloom of disappointment; He comes to us in the somberness of death; and when He comes to us in those sable robes we are apt to overlook His presence, and think it to be an alien and unfriendly power.

But not always does He come in clouds of darkness. He frequently comes in the brightness of a successful day. The gladness of triumph leaps into our souls. "It is the Lord Who riseth with healing in his wings." And sometimes He comes in a bright, cheery ray of revelation; some clear radiance falls upon my bewildered mind and I can see the way out of the wood. It may be only a flash of intuition, but the illumination is significant of the presence of the Lord. And so in many ways He comes to His children, and He seems to delight in changing His attire. He loves to pay these surprise visits, and we give Him great joy when we recognize Him and love the appearing.

Well, now, how can we make ready for the Master, so that when He appears we may open the door to Him immediately? Happily, we have guidance enough on the matter from the Sacred Word. And here is the first counsel offered by the Lord Himself: "Let your loins be girded about." The figure is that of an Oriental girdle gathering up the loose flowing garments so as to prevent them embarrassing the movements and trailing in the mire. These Eastern robes if allowed to hang loose about the body would be blown by every stray wind, not only entangling the feet, but gathering up the noisome dirt of the road. And, therefore, they were gathered together by a girdle and bound into compactness, so that the traveler could go along the way unhindered by his attire.

Our Lord suggests that there are some

things in life which may become loose, and their looseness becomes our peril. There is looseness of thought. We are tempted to think anyhow and not to think firmly to fruitful decisions. The danger in many Christian lives is just this, of loose, trailing, unfinished thought. We have loose thoughts about sin; we have loose thoughts about holiness; we have loose thoughts about the realities of grace; we have loose thoughts about the call of the Eternal. These thinkings about these supreme things hang loose in the life and they fetter our action. And so the Lord counsels us "to gird up the loins of the mind." He urges us to pull our thinking together and give it definiteness, compactness, decision. It is a momentous experience in a man's life when all his loose thinking concerning sin is ended, and his thought becomes firm and sure.

It is equally momentous when a man binds together his loose views about God, and makes all his thought converge into one definite conception of His holiness and grace. It is not an easy thing to gather up our straggling thoughts. It is easier to be sluggish and indolent, but in the long run mental sluggishness has to pay a heavy price for its indulgence. When we begin to seek mental decisions our powers also begin to put on strength. In these realms to try to do a thing is to begin to do it.

But there is not only loose thinking; there is loose living. We sometimes speak of men as having "loose principles." The consequence is their life is vagrant and erratic, drifting hither and thither and not controlled by any strong, steady purpose. There are many Christian people who seem to live "from hand to mouth." They just move as their whims dictate and they are not under the dominion of any great and dominant goal. We have their contrast in the superb example of the Apostle Paul. There was nothing loose and trailing about his service. All the loose ends were gathered up into a supreme, consecrated ambition: "One thing I do." He put a strong girdle around his distracting desires and bound them into one constant aspiration after the will and mind of Christ.

These two examples of looseness, looseness of thought and living, may suffice to interpret the counsel of our Lord. It might have been profitable to have pursued the matter further and to have spoken of looseness of speech and that laxity in conversation which brings stain and shame to countless lives. Let it suffice to say that wherever there is anything loose in the life, any trailing garment of thought, word or deed, our Master's counsel comes to us with solemn urgency, "Let your

loins be girded about." That is one of the first steps in the preparation for His appearing.

The Master then changes the figure and adds this further counsel, "And your lamps burning." And what are these lamps which are to be shining with clear light when the Lord appears? What kind of lamps should we choose to be burning if the Lord were to come along our road? There is the lamp of conscience. Sometimes it smoulders and flickers and dies down in a very dull and useless flame. There is the lamp of affection. How frequently it is permitted to smoulder for lack of oil! It is intended to burn as bright as the fire that mingles with the sea of glass, yet sometimes it is suffered to be almost choked, and to yield nothing but smoke and darkness. And there is the lamp of hope. Beautiful is the life when that lamp is burning brightly. Again and again the Sacred Word counsels us to attend to its flame and see that it never burns low, because when the light of hope burns low, other things are in peril with it. There are many graces that depend upon the presence of a cherry hope, and when this is withdrawn they wither away.

These then are typical of the lamps that ought to be burning when our Lord appears. If they are shining on the road along which He comes they will enable us to discern Him, even though He comes in unexpected dress. Such is our second step in our preparation for the Lord.

And the third part of the Master's counsel is this: "And be ye yourselves like unto men looking for their Lord." That is to say, He urges us to exercise our eyes in looking for His appearing. We are to watch for signs of His presence. We may sometimes have gone to a crowded railway station to meet someone whom we have never seen in the flesh but of whom we have had some suggestive description. We go into the crowd and we peer into every face, if perchance we may see the lineaments of the one we seek. We are to do the same with our Lord. We are to look at ordinary things in the hope that we may discern the extraordinary Presence. We are to look at the carpenter if perchance we may see the Messiah. We are to peer into ordinary duty as though in the duty we may find the face of the King. We are to search the newspapers for the sign of the Lord's coming. Always and everywhere we are to be on the alert, "like unto men looking for their Lord."

If our loins are thus girded, and our lamps are lit, and our eyes are open and vigilant, we shall know the King when He appeareth and we shall be ready to

"open unto him immediately." When we know that the Lord is at the gate, in whatever guise of circumstance He may appear, we shall open promptly and offer Him our homage and our love. And He will come in to us and He will sup with us and we shall sup with Him. We do not know what kind of bread He will bring with Him, but we know that it will be the Bread of Life. Sometimes the Bread of Life has a very bitter taste, but if the King gives it with His own hands we shall feel secure. "I will feed thee with the bread of affliction." It may be that the gracious Lord will give this bitter bread in order that He may enrich the sweetness of our living joys. Or it may be that there will be no bitterness at all and He will just feed us with "the finest of the wheat." No matter, if we are the guests of the Lord the bread will be the Bread of Life and we shall be fed.

"Blessed are those servants," yes, thrice blessed will they be! They will have their loins girded and their lamps lit and their eyes alert, and they will know the King, and they will be the King's guests, and they will feast upon "the things which God hath prepared for them that love him." "Blessed are those servants whom their Lord when he cometh shall find watching."—Record of Christian Work.

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J. O. Atkinson, Editor, Elon College, N. C.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
At. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:23	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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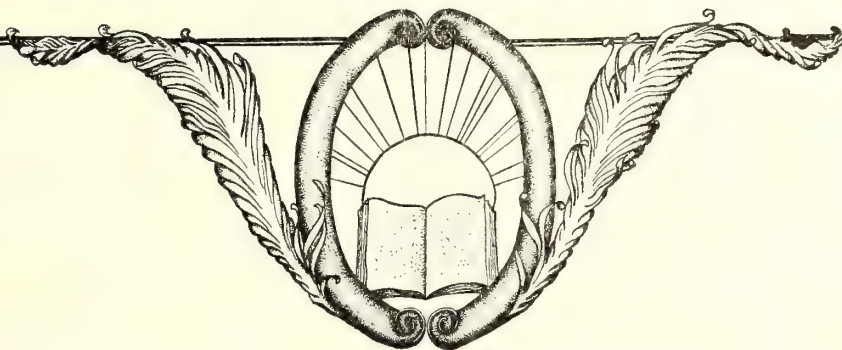
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The Christian Sun

State Library
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J. O. Atkinson, Editor.

Price, \$1.50 a Year.

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No. 24.

DEPENDABLE PEOPLE.

God wants dependable men and women, persons whom He can trust. In the course of Bible history we learn how He found them in the crisis of history. When He wanted a man to befriend His people in Egypt, He found Joseph. When He wanted a man to lead them out of bondage, He found Moses. When He needed a captain to lead His armies into possession of Canaan, He found Joshua. When He wanted a man to lay the foundation of a kingdom in Israel, He found David. When He desired a prophet to warn Judah of her sins, He found Jeremiah. When He wanted a man to represent Him at the Babylonian court, He found Daniel. When He needed a man to blaze the way for the coming of the Messiah, He found John the Baptist. When He needed an apostle to plant the gospel throughout the Roman empire, He found Paul. When He wanted a man by whom to paint the trials and the victories of the Church, He found John, the beloved disciple.

And so today God's work in the world can go forth triumphantly only as He finds dependable men and women to carry it forward—men like Augustine and Columba and Luther and Calvin and Wesley and Moody and Phillips Brooks and Spurgeon, and women like Frances E. Willard and Florence Nightingale. It was a favorite saying of Moody that "God has yet to show what He can do with a man who is wholly yielded to His will." He can work wonderfully through surrendered wills.

It is the joy of the pastor's heart when he finds in the work of the church men and women upon whom he can depend, whom he knows he can trust to do the best thing that can be done in any circumstance. With a company of such men and women he may dare the impossible and wring victory out of that which presaged only defeat.—Christian Observer.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

WITHOUT REMEDY.

He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 29:1. (Golden text for Sunday, June 18).

God is not stern, nor stubborn, nor cruel. Some of His judgments may seem so, but they are not. God is love. He cannot do any stubborn or cruel thing. And the only reason some of God's decrees sometimes seem cruel is because they are not understood, not discerned or discovered far enough. God was certainly good and generous and gracious and kind to Israel. Israel's ruin was Israel's anarchy and suicide. Of its last six kings, four were murdered. Israel though warned and plead with and prophesied to went on and on and on in sin. Israel's wickedness, not Israel's God, destroyed it. As long as there was a gleam of hope for Israel's recall Jehovah was seeking to reclaim this stubborn and wayward people. Inspired prophets rebuked, warned, offered forgiveness, foretold doom, and with vigor and vehemence, begged the people to return to God. But all in vain. Israel went ever onward in the road to doom and destruction.

It is a dangerous day for any nation when the words of God's ministers are treated lightly.

It is a dangerous day in any life when the gospel message is scorned or ignored.

It is a perilous time with any soul when God's word is heard with levity and treated with indifference.

God's spirit will not always strive. One may hear warning one, two, three, a score, a hundred times even, but one will not hear it heedlessly forever, and escape with impunity.

There comes a time when there is no remedy. There are depths which even God's love cannot penetrate and redeem. There are conditions of heart and soul and life which God's mercy cannot alleviate nor obviate.

The Sunday school lesson today is one of darkness, of depths, and of doom. It is a lesson in sorrow and sadness. But Israel, her wicked kings and godless people, were responsible only for the pitiable plight that the lesson pictures. Israel only is to blame for Israel's desperate and deadly doom. God did His best for Israel's safety; but Israel defied God and went out to ruin and destruction.

ELON'S NEW PRESIDENT.

It was with deep regret, we were assured, that the Board of Trustees accepted the resignation of E. L. Moffitt, LL. D., as

President of Elon College. For six eventful years Dr. Moffitt had guided the affairs of the institution with a safe and a steady hand. Under his administration the College has increased its plant by two new buildings and modern equipment, and has increased its usefulness and influence by a larger patronage and a growing constituency. He retires from the honored position, which he has filled so well, with the esteem and confidence of the people he has ever sought to serve.

But the physical strain on his already impaired health, and the financial sacrifice were more than President Moffitt felt he could hazard longer, and his wish was respected.

In choosing Dr. Moffitt's successor the Board wished to take no risks and so chose a man whose fitness for the work had already been tested, and whose qualifications had already been proven. As Dean of the Faculty, since Dr. Moffitt's critical illness more than a year ago, Prof. W. A. Harper of the Chair of Latin, had shown his great ability as financier, executive officer, and as manager of the intricacies of a college president's office. He had been Dr. Moffitt's right arm especially during the past year, and had wrought so efficiently and well that, as Dr. Moffitt declared on commencement day publicly, he was leaving the reigns of government in safe, loyal, tried and true hands, and with the one who was peculiarly fitted for the task. Prof. Harper is a scholar, and it is doubted if any college in the State had a stronger Latin department than that built up at Elon by him. If genius consists in the infinite capacity for detail and hard work than he easily ranks as a genius. For devoutness of purpose, sincerity of aim, and consecration of heart and soul to his work and to Christian service, President Harper has few equals. He is not only interested in Elon College, but in every enterprise that makes for progress and development in the church.

The position to which he has been called went to him unsought, and we understand that the Board, including former President Moffitt, were unanimous in their opinion and decision that Prof. Harper was the man best suited to the place and eminently qualified to carry on the great work which Elon has been doing now these twenty-one years. Our conviction is that the Board has chosen wisely and well, and that time, if permitted to him, will prove his eminent fitness for the high position to which he has been chosen. Our wish is that Elon may go forward, and here is a heart and a hand to that end.

SOME NEW DOCTRINE.

We haven't the first idea that there is a Christian Sun reader to whom the thought had ever occurred that the disciples were sinners till the day of Pentecost.

That they were sinners while and when following and obeying the Christ is a doctrine as unique as it is novel and one that this editor had never heard advanced till our good Brother Baugher tells of it in this week's Sun.

Another wholly new one on us is "a sinning religion," and "sinning religionists." These must be queer specimens. Whatever else they are they strike us as contradiction in terms; and we had never before heard the terms till Bro. Baugher uses them. However, our good brother seems to have run across some of that kind in his travels and certainly proceeds to demolish them in his very readable and vigorous article published elsewhere. Evidently Bro. Baugher has found some people with curious notions; but what he does for them is enough. His article is so full of wit and good humor we are sure it will be read with great pleasure and profit.

PALM ST. CHURCH, GREENSBORO.

It was the editor's high privilege to take a part, last Sunday at 11 o'clock, in the dedicatory service of Palm Street Church, Greensboro, N. C. It was an agreeable occasion. A full house, and more, greeted us, the congregation was good humored, patient and liberal, and the singing was inspiring and beautiful.

The church house is well constructed, substantially built of brick veneer, has heavy circular oak pews with a seating capacity of about three hundred, is modern in architecture and design and the \$3,500 spent upon it has been economically and judiciously handled and invested. There is a live Sunday-school with some 125 present last Sunday, and there are 72 members of the church. Prof. W. C. Wicker is the hustling, and wide awake pastor and is doing a good work. All the money save \$145.00 had been raised before the day of the dedication, and at the hour this amount and twenty dollars more were contributed. It is an intelligent and active congregation and the work here is one of great promise. Rev. H. W. Wolf was with us, and took part in the services and is this week assisting Pastor Wicker in a series of meetings.

—Mr. S. M. Atkinson who has had experience in previous years is again traveling in the interest of The Christian Sun. We sincerely trust that those who are interested in their church paper will respond to his calls and help him on his way. The Sun's expense account is as great in summer as in winter, and there are very many subscribers who have not renewed yet for the year. If Mr. Atkinson calls for your renewal encourage him and help him by paying up if within your reach. Thanks, dear friends.

ELON COMMENCEMENT.

There are not any old commencements. They are all new, and different. You cannot even compare one commencement with another. Each one stands apart, and is supremely interested in itself. The glory of all is the supreme importance of each. Every commencement is an epoch, both in the history of an institution and in the life of many individuals. I have attended about twenty annual closings at Elon, and every one was better than the other, it makes no difference where you count from. They are all the best. Graduates have been preparing, and now it is supposed they commence actual, practical life. Paraphrasing an ancient Roman greeting, the graduating class are supposed to say, "We who are about to live salute you." The business of every college is to prepare youths to say that, and then make good what they have said.

The exercises began Saturday night and closed Wednesday night, June 3-7. The Saturday night program consisted of class exercises, participated in by members of the graduating class, and were much enjoyed.

Rev. P. H. Fleming, D. D., of Burlington, N. C., preached the baccalaureate sermon Sunday at 11 A. M. We would be glad to give this excellent sermon in full, but Dr. Fleming declines us that privilege, and the barest outline must suffice here.

Dr. Fleming chose for his text Phil. 3:14: "I press on toward the goal unto the high calling of God," and as his theme, "The Inspiration of a Great Purpose." Dr. Fleming enlarged his text with masterful precision and developed his theme under three heads: first, the vision from above; second, the Divine ideal; third, the call from the life beyond. Dr. Fleming said in part that no education is complete that does not reckon with the vision from above. That no man is a great scholar nor great in any profession who has not sat at the feet of the Master Teacher, and no man is a true Christian who does not obey the voice of God.

A man's visions and ideas go into that which he is and does. He cannot be and do that of which he has no vision and no ideal. In almost any position and calling of life, that is lawful and right, you find men who have had visions, who become either heroes or martyrs according to the full understanding or misunderstanding of their visions. You find men of this kind in the office, on the farm, in the pulpit, in the school room, and everywhere in the busy world.

To every life there comes a vision from above and the high success is not gotten single handed in the physical, mental or spiritual world but only so far as the mind

and spirit are brought into accord and harmony with the divine mind.

Concluding, Dr. Fleming spoke directly to the graduating class and said: "I wish not for you who go out from these classic walls today success and happiness as estimated and measured by the world, but I wish for you service and sacrifice. I would have you wear the brightest crown and receive the Christian's reward, and I would remind you that the brightest crowns and permanent rewards are not found in ideals of selfishness, but in the genuine fields of service and self-sacrifice.

The sermon was much enjoyed, and made lasting impressions for good upon members of the class and the large audience that heard it.

Monday evening at 8 o'clock two representatives from each of the three literary societies delivered orations or read essays as follows:

The first speaker was Mr. W. H. Fleming, representing the Philologian Society, his subject being "The Unsolved Problem."

He was followed by Miss Mabel Hale Farmer, representing the Psiphelian Society, entitled, "The Fountain of Youth."

Mr. J. A. Dickey, Jr., representing the Clio Society, spoke from the theme, "The Universal Brotherhood." Mr. C. J. Felton, representing the Clio Society, discussed "Personal Elongation." Miss Margaret Iseley, representing the Psiphelian Society, rendered an essay from the subject, "The Noblest of Professions."

The program of the evening was concluded by Mr. W. L. Anderson, representing the Philologian Society, in an oration entitled, "Greater and Better Things."

The college cornet band furnished music which was greatly enjoyed.

Tuesday at 11:30 A. M. Chief Justice Walter Clark of the Supreme Court of North Carolina delivered the annual literary address. Judge Clark is not an orator, but he is a clear thinker, has a copious and comprehensive grasp of events, and discusses what he attempts in a most illuminating manner. He does not leave you in doubt as to his views on the latest and most important issues. The Gospel of Progress was his theme, and he led his audience to believe that we are moving towards woman suffrage, the initiative, referendum and recall, and that government will come to have its authority from the governed. His address was of the progressive, not to say, radical, sort. It was of a political nature and was keenly listened to by a large and intelligent audience.

Wednesday evening at 8 o'clock, possibly the greatest audience of the commencement greeted the members of the music department, who rendered a most interesting musical program. These exercises were of the usual high order and well proved the

excellency of the work done in this department of Elon's work. The music department is one of the very strongest and most thorough of the college and adds to its worth and influence year by year.

The climax of all the days came on Wednesday, when an immense throng gathered from many quarters to hear and to witness the graduating exercises. In the class were eighteen graduates, as follows:

Four with the degree of Bachelor of Arts: Russel Arndt Campbell, John Jackson Ingle, Jennings Sipe Lincoln, Marvin Walter McPherson.

Twelve with the degree of Bachelor of Philosophy: Sadie Virginia Fonville, Beulah Frances Foster, Mary Lucinda Foster, Affie Camelia Griffin, Arnold Chester Hall, Edgar Thurman Hines, Bessie Sue McPherson, Lila Clare Newman, Minnie Alene Patton, Howard Early Truitt, Rosser Loy Walker, Warner Lee Wells.

Two with the degree of Licentiate of Instruction: Margaret Jewel Michael, Sudie Grey Lyerly.

The speakers chosen from the class for the occasion, with their subjects, were:

The Merchandize of Melody, Miss Beulah Frances Foster, Salutatorian, Burlington, N. C.

The Personal Appeal of Culture, Miss Affie Camelia Griffin, Liberty, N. C.

The Greatest American Educator, John Jackson Ingle, Elon College, N. C.

Hitch Your Wagon to a Star, Jennings Sipe Lincoln, Wakefield, Va.

The Divinity of Business, Arnold Chester Hall, Burlington, N. C.

The Unseen, Russell Arndt Campbell, Valedictorian, Hagerstown, Md.

In the delivery of these orations and essays, two medals were won, The Stanford Orator's Medal by Mr. Arnold Chester Hall, and the Moffitt Essayist's Medal by Miss Beulah Frances Foster, the first for the best essay, by a member of the graduating class.

Further degrees and certificates were conferred as follows:

Master of Arts: Edward French, A. B.; Asa Ligette Lincoln, A. B.; Nathaniel Gross Newman, A. B.

Certificates in Music: Russel Arndt Campbell, Voice; Lois Baird Davidson, Piano; Beulah Frances Foster, Piano; Mrs. James L. Foster, Voice; Rebekah Kathleen Long, Voice; Edgar Thurman Hines, Voice.

Certificates in Art: Mrs. James L. Foster, Annie Lee Holt, Margaret Jewel Michael, Lila Clare Newman.

President Moffitt delivered his baccalaureate address to those receiving diplomas, which address is published elsewhere.

Rev. T. E. White, Ramseur, N. C., presented to members of the class a Bible each, a gift of the college, in most appropriate manner.

Continued on page 7.

WERE THE DISCIPLES SINNERS BEFORE PENTECOST?

A few weeks ago I heard one of our prominent preachers say in a sermon that the disciples were sinners before the day of Pentecost. Then, too, I find all who believe in a sinning religion, and deny the second definite work of grace in the heart are endeavoring to try to mislead the people by teaching that the disciples were sinners before the day of Pentecost. To disprove this false teaching, I have been led to give some plain facts as to what the Bible says which no man dare to deny. The question for me to prove is, Were the disciples Christians before the day of Pentecost? All who oppose this great Bible truth that the baptism with the Holy Ghost, which sanctifies the heart from inbred sin, is a definite, second work of grace wrought in the heart of the believer, are forced to say and do say that the disciples were unsaved sinners until the day of Pentecost. Now if I can show that this is not true, but that the disciples were converted men before Pentecost, and were so recognized by the Savior, then I have established the great truth that the baptism with the Holy Ghost was and is a second work of grace, which comes after conversion when the heart is cleansed from all sin. The disciples were called by Christ and recognized and loved him as the Christ. They followed Christ in the great work of soul-saving. They healed the sick and cast out devils. Has God ever given this power to sinners? In other words, does God call sinners to do His work in the Church which he Himself came to establish in the world? They preached salvation to sinners and urged them to flee from the wrath to come, and when those who heard them repented and received remission of sins, the disciples baptized them. What a scene! A lot of sinners spending their lives under persecution in trying to get other sinners to repent and then baptizing them and refusing to repent themselves. Beloved, how can those who believe in a sinning religion get out of this dilemma, sinners calling other sinners to repent, and sinners baptizing sinners; how do you explain it or find a way out of it, for nowhere in God's holy Word is there any Scripture that will prove you doctrine? But it is asked, how about Judas? The Word says that Judas, by transgression, fell, just as thousands of other converted men have done. Look around you today and you will see a lot of men who were once converted, but who have fallen, like Judas. Jesus told his disciples to go and preach the gospel. Does God send those

who sin and refuse to serve him to preach the gospel? Does God send those who sin and refuse to serve him to preach salvation to others? He said to them, "Freely ye have received, freely give." What were they to give? They could not give money, for he told them to take no money with them. They could give no clothing; he told them to take one coat. What had they received freely that they could give freely? Let those who say disciples had never been converted answer. They had received fully and freely the gospel and the forgiveness of their sins, and Jesus sent them to preach to others. This is all they had to give. Jesus sent them forth and pronounced a curse upon any city that would not receive them. Think of Jesus cursing one lot of sinners because they would not receive another lot of sinners. Can you understand why a loving Saviour would send a lot of sinners into a town to call all the sinners in that town to Christ? Jesus said to his disciples, "And I will pray the Father, and he shall give you another Comforter, (the Holy Ghost), that he may abide with you forever. Even the Spirit of truth; whom the world (sinners) cannot receive because it seeth him not, neither knoweth him; but ye (the disciples), know him; for he dwelleth with you, and shall be in you." John 14:16, 17. Here Jesus tells his disciples that he will give them the Holy Spirit, but that the world (sinners) cannot receive the Holy Spirit. He also tells them that the world did not know the Holy Spirit but that his disciples did know Him. Jesus told his disciples in John 15:19, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." In John 17 Jesus said of his disciples that his Father had given them to him and that they had kept his word. Do sinners keep the word of God? If the doctrine be true of those who teach a sinning religion, and who claim that Jesus Christ cannot save a man and keep him saved, so long as he keeps filled with the Holy Ghost, and under the blood, they are making God's word a liar, for Jesus called his disciples, and ordained them to preach before the day of Pentecost. And I challenge any man to prove that they were not converted men, healing the sick, and performing miracles; and they were living up to all the light they had prior to Pentecost. Like many people in the churches today, they are good people, and we know they are converted and living up to all the light they have, but have not received the baptism of the Holy

Ghost, sanctifying and cleansing them from all inbred sin; and placing them where they can grow in grace. Jesus said, "I pray for them" (his disciples) "and not for the world" (sinners). "I am glorified in them." Is Christ glorified in sinners? Jesus said he had kept his disciples and none of them were lost" (backslidden) but Judas. There are many today who, like Judas, backslide before they seek the cleansing from all sin. They say we can grow into it, but religion does not begin on the outside. It is God working in you. Therefore to my mind one of the plainest truths taught in the Bible is the second work of grace which comes to the children of God after conversion, which we will prove as we go on. Jesus said, "And the glory which thou gavest me I have given them." Does God give glory to sinners? Jesus said of his disciples, The world (sinners) hateth them because they are not of the world, even as I am not of the world. Here Christ declares that his disciples could no more be classed as sinners than could he, and that is what every one is doing today who says that they were sinners till Pentecost. Those who teach a sinning religion, and deny the second definite work of grace, which comes after conversion, have no foundation whatever for their proof that the disciples were sinners before Pentecost. They say that those who claim heart purity, entire Sanctification, claim that there is nothing more for them to do, and rest on their oars; with the thought that there is nothing more for a Christian to do. Which I deny, and challenge the statement; for I have never heard a man say after he received the baptism of the Holy Ghost that he had nothing more to do, but sit down and sit there at ease, so perfect that there was nothing more to do. When we receive the Baptism of the Holy Ghost, and have all inbred sin removed, the child of God is then just prepared to grow in grace, and to make rapid progress in the Christian life. Turn to St. Luke 10:3. Jesus said of the seventy whom he sent out to preach: "I send you forth as lambs among wolves" (saints among sinners). "Heal the sick and say to the people, the kingdom of God" (not a lot sinners), "is come nigh unto you." Do you think these men were sinners? Jesus said, "He that heareth you heareth me, and he that despiseth you despiseth men." Was he talking to a lot of sinners as all sinning religionists teach? Hear Christ again, "For the Father himself loveth you, because ye have loved me and have believed that I came out from God." Do sinners love Christ? "Now ye are clean through

the word which I have spoken unto you. Abide in me." The disciples were clean and were abiding in Christ. Could they have been sinners? Well they must have been nothing less than sinners if the teaching of sinning religionists be true. But I thank God their doctrine is not true. For the disciples were converted men before Pentecost, but were not baptized with the Holy Ghost, which sanctifies the heart from inbred sin, as a definite work of grace until the day of Pentecost. What a change in the disciples after Pentecost. They had received the blessing which the Church folks are just hungry for today. Every where you go the cry is, "Oh, if our preacher would only preach the Holy Ghost power, and show folks the way to heart cleansing." Jesus told the seventy whom he had sent out, "Notwithstanding in this, rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Here are a lot of sinners whose names are written in heaven! What are you going to do about it, if the disciples were nothing but sinners and false teachers before Pentecost? The Scriptures declare that the world (sinners) cannot receive the Holy Ghost. The disciples did receive Him on the day of Pentecost and therefore they could not have been sinners. It is true that there were ambitions among some of the disciples as to who should be greatest, and Peter, under fear that he also be put to death, denied his Lord. But how quickly and bitterly he repented. How few of the children of God today live such consecrated, devout, self-denying, godly lives as the beloved disciples lived. And yet we are made sad when we hear men get in the pulpit and claim these true men of God were sinners, and leave a false impression on the unsaved world. How do we expect to lead men to Christ, when we claim that even Christ called and ordained sinners, and sent them out to convert sinners? God does not run that kind of a risk sending out sinners to preach to sinners. Christ did not tell his disciples to tarry in Jerusalem till they should be converted, but until they should be baptized with the Holy Ghost and be endued with power, and this is God's eternal plan for every one of his children. His command, not to the world, but to his children, is, Be ye filled with the Holy Ghost. God help every one of his poor, struggling children to obey him, in order that believers may go down before God in consecration and faith until the old man dies and they put on the new man which after God is created in righteousness and true holiness.

S. L. Baugher.

WILLINGNESS TO WORK.

Attorney General Bickett recently made a speech in which he said that before any girl is allowed to marry she should have a certificate from some competent authority setting forth that she had learned how to cook. A lady of Monroe on reading this, remarked that it was not nearly so important that a girl have a certificate in cookery, as it was that she have one setting forth that she was willing to work after she knows how, that the trouble is not so much that girls don't know how as it is that they are unwilling to learn how and then do it. Any girl coming through the schools with ordinary intelligence can quickly learn to cook or do anything else if she only has the desire and ambition to do it.

There is a great hue and cry now that our schools should teach this practical thing and that practical thing. There is no particular objection to this, but it will not take the place of the thing that must go before it, namely, the obligation that rests upon every human being to do some kind of useful labor in society. Whether that labor is cooking, keeping books, teaching school, keeping poultry or rocking a cradle, she must learn that there is a dignity and duty in doing some kind of work either for herself or for others, and doing it well—the best it can be done. The drone should have no more respect in human society than he has in a bee colony. No matter if one fancies that he or she is able to live without working, it must never be forgotten that the one who does it is living on the labor of some one else. Labor is the sole creator of value, and if you are not doing some useful work you are living on the work done by somebody else. So many persons are doing no work or useless work that the remainder of mankind is doing double or treble its share. If you are not working, you are riding on the back of somebody else, and surely that is an unworthy thing for anybody made in the image of a superior being to do.

Not only must the schools quit advocating short cuts to ease, and teach the value, dignity and necessity of labor—not necessarily with the hands, but something of use to mankind—but they must cease to hold out the idea that a little book knowledge is all that is required. They must go back to the fundamental idea that character is the first requisite. "Remember thy Creator in the days of thy youth." Did you ever think what that injunction really means? It means character formation. Our God is truth and justice and honor and righteousness, and a love of those attributes is what makes character, hence the youth is admonished to remember them early, that his whole life may be a success and a blessing.

Human character is the most important

of all things, and the care of the body, the temple in which the spirit dwells, is the next important thing. Yet many of our schools are forgetting these things in the mad rush to teach less essential things, to teach how to make money quickly, to teach how to shine in society, to teach how to farm and manufacture and hundreds of other things. Now these things are all right in themselves, but the point we are making is that if the school course is not broad enough to admit both sets of ideas, the latter and not the former should be curtailed.—Monroe Journal.

A DOZEN DON'T'S.

Don't default in payment of your due bills to the Almighty.

Don't call it a right for yourself if it would be a usurpation in another.

Don't count your misfortunes until you have enumerated your blessings.

Don't cut the value of your life in two by employing usefully only one-half of your time.

Don't pray for a bejeweled crown in heaven unless you are willing to lead souls to Christ on earth, for which the brilliants stand.

Don't put dishonest profits in the grip you pack for heaven.

Don't borrow your neighbor's knife to pare an apple, and then eat all of it yourself.

Don't consider it your inalienable right to "butt in" under any and all circumstances.

Don't imagine that all others would rather hear you talk than do a part of it themselves.

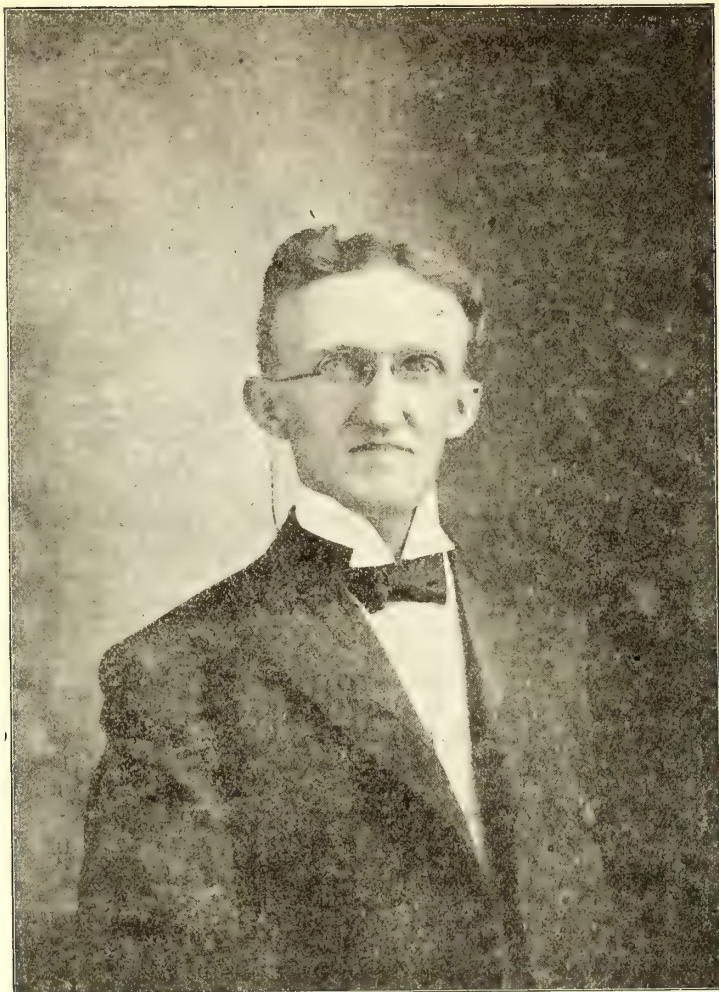
Don't arouse suspicion by continued protestations of your uprightness.

Don't mortgage your heavenly mansion to buy a little patch in hell.

Don't forget that the day-star from on high is doing a twenty-four-hour business for the man who is traveling in that direction.—Religious Telescope.

PRAYER FOR THE KINGDOM.

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt, and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace, and joy," that is to say, in the holy, healthful, and helpful Spirit. —John Ruskin.



E. L. MOFFITT, LL. D., Retiring President of Elon College.

BACCALAUREATE ADDRESS.

President Moffitt's subject was: "Keep Faith with Your College Ideals," and he spoke as follows:

Young men and young women of the graduating class, personally I am happy to greet you today at your best. Officially, I am equally glad to know that you go forth from this institution "thoroughly furnished unto good works." Your Alma Mater has done for you the best of which she is capable. With raw materials with which your parents furnished us we feel that we have wrought well—and today your Alma Mater gives you back to the homes and communities whence you came with a feeling of pardonable pride, because not only of what you are, but of what we believe, yes, we know, that you are capable of becoming.

I do not say this to make you to think more highly of yourselves than you ought to think, but rather to remind you of the fact that you are no longer school boys and girls, but that you are now young men and young women, who have stood the test of a college career—a test that only the few can or do stand—and you

have proven yourselves worthy. While scores have come and gone, even since you entered here, this small company of you have remained true to the ideals with which you started out, and, as a result, you have drawn all this goodly company of friends here today to witness your triumph, and to bid you God-speed as you go to take your place with them in the great school of practical experience.

And as you go to join them, your Alma Mater bids me bring you this message: "Son, Daughter, into whatever vocations or professions, inclination or duty may lead you, see to it that you 'keep faith with your college ideals.'" Do this, and we shall have no anxiety as to the future that awaits you; for my experience with college men and women during all these years has been that practically all of them who reach their day of graduation start out in life with high and noble purposes. I dare say there's not one of you here today who is not even now seeing visions of great things you hope to achieve in the not unreachable future. And in this, my young friends, you do well. Don't be afraid of visions. Dream dreams, if you

want to. Build your air-castles. Indeed, as I have said in substance before, there would have been few real "castles" in America now, but for those shadowy ones our forefathers built in "Spain." Don't be content with the narrow horizon that limits your vision today. Hoist your sail and go forth upon the great unknown, just so you keep your hand on the wheel and your eyes on the "Star," you may not reach the East Indies by sailing West, but you may stumble on greater discoveries than even you yourself had dared dream of. Let them call you visionary: so they said of **Fulton when, in his visions by day and his dreams by night, he** saw his steamboat plowing through the waters of the Hudson, long before the self-styled practical men of his day ever realized that the lunatic asylum had all the inmates to which it was entitled. So they said of **Morse** long before he flashed the message along the wires from Washington to Baltimore, "What hath God wrought?" and his deriders stood dumb-founded and amazed in answer. And so they said of **John the Baptist** as he went "preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand." And so, too, they said even of the Christ Himself as He went about through Judea and Galilee teaching men the way, the truth, and the life, and entreating them not to be disobedient unto the heavenly vision.

Aspire to great things, expect great things, that's the only possible hope of doing great things. Yes, even "hitch your wagon to a star," if you want to, and who knows but that you may be able to move heaven as well as earth in the effort.

Do not misunderstand me. I do not mean for you to expect or aspire to foolish and impossible or even unreasonable things. If you have not already done so, study yourself, and learn your task, and, if after the inventory, you find you have only two talents, don't expect to perform the task of the fellow by your side, who has been endowed with ten; but on the other hand, don't be content until you have gained two more. The good Lord made you and endowed you with the possibilities of success in some sphere of life. If you study yourself carefully and honestly enough to find out what that sphere is, and then get into it and pursue its highest ideal with all the earnestness and faithfulness of which you are capable, you'll win that success. If the Lord intended for you to make a successful farmer, don't imagine that your college diploma can make you a great preacher. Or if he has called you into the gospel ministry, beware of the pill bottle or the councils of State. As some one has said: "The school is to help the boy unpack what intellectual tools he has; education does

not change, but puts temper into these tools."

In conclusion, then, young men, young women, let me repeat: I know that as you stand here today in the presence of your parents and friends, under the shadow of your Alma Mater, on the threshold of a new life, great expectations fill your minds, noble aspirations stir in your hearts, high ideals loom up before you. Let me urge you to hold to those impulses, respond to these heart strings, keep faith with these ideals; for, as the wise men found the manger only by following the star, so you can hope to reach the goal of your ambition only by following closely and faithfully the high ideals with which they go forth today.

Keep faith with these ideals, for they are high and noble. Live up to them as nearly as possible, and you need not proclaim them to the world—they will express themselves in your useful life. "The musician does not argue for his art," says Mr. Peabody, "he utters it, and those who have ears may hear. The bird does not prove the possibility of a flying machine; he spreads his wings and flies, and his self-expression is the demonstration of his power." So it ever is with the man of high ideals; he has no need to tell the world that they are high. He simply lives them, and men know he has them because in pursuing them, they see him rise from height to height as the days and years of his life are told.

ELON COLLEGE NOTES.

During the past week quite a number of visitors have been on the Hill. Among those who returned to their Alma Mater were: Major E. Moffitt, Class '94, Ashboro, N. C., Mrs. J. M. Cook, class '96, Cardenas, N. C., Mr. T. W. Trogon, class '98, Burlington, N. C., Mrs. N. F. Brannock, class '98, Mebane, N. C., Rev. T. E. White, class '01, Ramseur, N. C., Mr. G. C. Davidson, '04, Fayetteville, N. C., Mr. Deroy R. Fonville, '04, Charlotte, N. C., Miss Effie Iseley '04, Raleigh, Miss Susie Holland, '05, Suffolk, Va., Miss Mary Pritchard, '05, Chapel Hill, N. C., Dr. C. M. Walters, '04, Union Ridge, N. C., Mrs. C. N. Summers, '07, Burlington, Miss Bertha Iseley, '07, Burlington, Mr. A. Lucius Lincoln, '07, Charlotte Court House, Va., Miss Clara Moffitt, '07, Ashboro, Miss Alma Newman, '07, Pine Apple, Ala., Mr. V. C. Pritchette, '07, Raleigh, N. C., Miss Flora Thompson, '07, Haw River, N. C., Mr. Chas. C. Howell, class, '08, Branford, Fla., Mr. S. M. Atkinson, class '09, Meridian, Miss., Mr. R. P. Coble, '09, Oxford, N. C., Mr. S. M. Patton, '09, Greenback, Tenn., Miss Maude Pritchard, '09, Chapel Hill, N. C., Miss Pearl Walker, '09, Burlington, and Miss Carrie Boyd, Nannie Baker Farmer,

Nannie Emma Farmer, and Mary Virginia Farmer; Messrs. C. C. Fonville, A. C. Hall, W. F. Warren, and L. E. Smith of the class of 1910.

Prof. and Mrs. J. J. Lincoln, of Wakefield, Va., are visiting in Burlington and also Dr. and Mrs. Moffitt of the Hill.

The college community is very glad to welcome into its midst Mr. and Mrs. J. R. McNally, and their two children, of Greensboro, who this week have moved to Elon College and will occupy the property formerly owned by Prof. Lawrence.

In a few days Prof. Lawrence, of the Chair of English here, will go to Wooster University, where he will teach in that institution. Prof. Lawrence will be gone about seven weeks, and while on this trip will deliver a course of lectures at the Summer School of Defiance College, Defiance, Ohio.

Among the ministers who attended commencement were: Revs. M. D. Wolfe, J. D. Wicker, I. W. Johnson, W. W. Staley, W. G. Clements, W. W. Davidson, P. H. Fleming, and J. W. Holt.

Among the visitors the members of the Board of Trustees who were present were: Mr. J. Beale Johnson, Cardenas, N. C., Rev. J. W. Wellons, Dr. G. S. Watson, of this place, Mr. Kemp B. Johnson, Cardenas, N. C., Mr. J. A. Mills, Raleigh, N. C., Rev. P. H. Fleming, D. D. Burlington, N. C., Mr. W. H. Jones, Jr., Suffolk, Va., Rev. W. W. Staley, D. D., Suffolk, Va., Mr. W. J. Lee, Norfolk, Va., Rev. W. G. Clements, Morrisville, N. C., Mr. D. S. Farmer, News Ferry, Va.; Dr. R. M. Morrow, Burlington, N. C. W. A. Harper.

TO THE BROTHERHOOD.

"A public office is a public trust," said a distinguished statesman. That is the manner in which the work of the Church as well as that of the State should be viewed. Having been called to the presidency of Elon College, against my wish, I shall strive to keep constantly before me the high sentiment expressed above. The presidency of Elon College, founded in love, nourished in sacrifice and devotion, is a public trust and I shall hope so to administer it.

In entering upon this great work, I feel my own weakness and unfitness for the duties and obligations it involves. I cannot carry this college to success; no man can. It will require a united Board of Trustees, Faculty, student body, Alumni, old student community, ministry, and laity of the entire Church to make this institution what it can be and in the providence of God will become.

I know that I shall make mistakes; I beseech you to be generous towards them and inclined to overlook them and also to feel free at any time to make sugges-

tions for the good of the institution. Such suggestions will be regarded as favors and taken as evidence of genuine and hearty interest on your part, and not as criticism. It is yours to make the institution go forward or backward. I am your servant, willing, anxious to do whatever lies in my power for the unbuilding of our beloved Elon and of every other interest of the Church.

With justified pride over Elon's past achievements, with pardonable satisfaction in regard to her present condition which has been brought about by my eminent predecessor, with bright-eyed hopefulness of her larger future, let us join hands and hearts and prayers in our united efforts to carry forward our common educational institution.

W. A. Harper,
Pres. of Elon College.

Begun on page 3.

appropriate and well-chosen terms, making this a very impressive service; and Mr. D. Roy Fonville of Charlotte, in an eloquent and forceful manner, presented the medals to those who had won them. Messrs. White and Fonville are both Elon College graduates who are making good in their respective fields, and are men of whom any college may well be proud.

President Moffitt announced that the Board of Trustees had conferred the degree of LL. D. on Revs. W. W. Staley, D. D., of Suffolk, Va., and Frank S. Child, D. D., of Fairfield, Conn.

Secretary of the Board of Trustees, Rev. P. H. Fleming, D. D., read the announcements, among them being the fact that Dr. Moffitt declined re-election and Prof. W. A. Harper had been chosen his successor as President of the College.

Wednesday afternoon many old students attended their Society Reunions in their respective literary halls, and many visited the Art Exhibit which was very creditable indeed and much enjoyed.

At 8 P. M., Prof. W. A. Harper, who had been elected to that duty twelve months ago by the Alumni Association, delivered the alumni address, taking for his subject the "By-Products of Life." A large audience heard President Harper with pleasure and profit, and his address takes rank with the very best ever delivered here on similar occasions. The large audience was inspired and edified by the great address, and will not soon forget the words of wisdom so eloquently spoken. The alumni address was followed by the alumni banquet. This closed what has been the most successful year in the history of Elon College in many ways, and the future looms large and hopeful. Year by year Elon's prestige and influence widens and each those who have sacrificed and labored to make the institution possible.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

THE DEPARTMENT'S EDITOR RESIGNS.

(The following letter is self-explanatory, bearing date of June 7, 1911.

Rev. L. E. Smith, President,
Rev. A. W. Andes, Secretary,
Rev. L. I. Cox, Treasurer,
Rev. C. H. Rowland,
Rev. H. E. Rountree,

Executive Board of the Young People's
General Convention,

My dear Brethren:

Having been elected to the presidency of Elon College, a position demanding all my time, it becomes necessary for me to resign from the editorial and corresponding secretaryship of the Young People's General Convention, of which you are the official head, the resignation be effective according to the terms of our agreement at the expiration of thirty days from date at the latest, but with the hope on my part that you may be able to provide for my successor before the expiration of that length of time.

In presenting you my resignation, I wish to assure you of my faith in the future and knowledge of the necessity of the Young People's Movement in our Church. The Church that is able to reach the young people will reach the great majority of the world. 'Tis my earnest desire that you may find a successor who will, under God and with the unanimous support of the entire Church, carry this great work forward to the success it deserves and will surely have.

Allow me to thank you each personally and the church at large for the spirit of helpfulness and co-operation which you have displayed towards me in the work which I have tried to do for more than two years now. I have made mistakes, but you have borne with them. If there have been any successes, you share in them and to you the far larger part is due. To my successor, to yourselves, to the Young People's Movement I shall be glad to be considered a willing and ready helper. Anything that I can do for the work I love so well and of which I am so hopeful, believe me, will be regarded as a pleasure to perform.

With regrets that I must give up this work and with sincere appreciation of your counsel and helpfulness and cooperation, I am,

Yours very sincerely,

W. A. Harper.

A GLIMPSE OF THE INTERNATIONAL SUNDAY SCHOOL WORK.

(Address delivered at Waverly, Spring Hill, and Centerville, E. Va. Conference).

Text: Where there is no vision the people perish. Prov. 29:18.

The occasion of this address has its inspiration directly in the fact of the State Convention at Richmond. I have been attending these Conventions for six years. I have attended one International Convention, and one World's Convention. Out of the wide opportunity, the growing need and the efficient service the International Sunday School Association gives the world, I have a growing and enlarging vision, so that I feel that I can lay aside the usual sermon to speak on this topic hoping that you may be wiser and profit thereby.

There are a great many people yet in our Sunday schools who do not understand what the International Sunday School Association is. As a Sunday School is an organization of classes and departments for the purpose of unifying effort and the building of character for God so the International Association is the great organization of all the Sunday schools of America to help them in the best way to their end. As a telephone "Central" sends out from one keyboard a great system of wires and reaches into every home of the city, so the great association of Sunday Schools is a great central power which holds every Sunday school in the country under its touch. However, just as there are homes and places of business which have not yet installed the phone, so there are a great many Sunday Schools that have not allowed the Association to touch them. Those that have been touched by it have been quickened to a new life and enlarged into service. Those that have refused or by some means have not touched this work are still in the old ruts and have made no more progress than the little toy dog or the little tin soldier. They stand perhaps sturdy and staunch, but they have gone no where. As far as progress is concerned they are dead. The great purpose of the organization is life. It has been said, that automobiles have divided the people of the country in two classes, "The quick and the dead." The great Association of Sunday Schools has done the same thing.

Some Things It Is Doing.

1. It employs ten secretaries for their whole time.

These are experts who repeatedly visit every state and province in North America, attend Conventions, Institutes, travel a quarter of a million of miles annually

and make more than five thousand addresses. Mr. Marion Lawrence, General Secretary, himself a Convention, was with us at Richmond and gave us much inspiration.

2. It selects our Sunday school lessons.

Our present lessons are used by more than 2,000,000 people in all parts of the world. These are furnished free to denominational publishers.

3. It has raised and is still raising the standard of Sunday School Teaching.

It has organized and has under present operation 8,523 Teacher Training classes, with 125,933 students who are pursuing from one to five year's course in how to teach a Sunday School class efficiently. Over 20,000 First Standard diplomas were issued last year. They held over 17,000 conventions last year and prepared special educational literature for the work everywhere.

4. It visits more than 9,000,000 people in their homes each year.

There is a systematic house-to-house visitation department of the great work. More than 9,000,000 visits were made under the auspices of this department last year. People were invited to attend the Sunday Schools and churches and at the same time a complete religious census was secured. This phase alone resulted in the addition of many thousands to the churches and Sunday Schools.

5. Cultivates a Missionary Spirit.

This is done through a missionary department which resulted in the introduction of Missionary classes in the Sunday Missionary offerings, inspired many to the Mission field, issued over a million pieces of literature. It is the inspiration of the whole Sunday school world. It is the head line; not in any sense to divert from the denominations but it is in the field to help them. They have the keys to the situation. It is at the bottom of our present progress, and is able to be a blessing to any school who will open to it.

What Is The State Association?

It is the International Association in the state. There is no way by which the international Association can reach your school except through the state. Virginia is spending annually about \$2,500 for the furtherance of the same causes as previously mentioned.

The motto of Virginia is, "Every county an organized county, every county a banner county, and every county organization composed of a live set of workers who mean business for God. It is a "Quick and dead" business. The dead must bury the dead and the living must follow Jesus.

To have a banner county means to have a full set of officers, at least two department, and one that gives annually to the State work. I am very glad that Sussex County could be reported this year as a banner county. But I think this a very low standard. Thereby every county might be a banner county while some were doing no work and others were alive with work. What does it mean in terms of service? We have seven or eight department superintendents, and if a single one of them has done any work since the organization, I do not know it. I do not say this to disparage what has been done, nor to discourage those who have done some thing, but to incite a comparison with ideals and if possible stimulate you to keener sensibilities of the great needs.

Our Great Needs.

First: We Need a Vision.

"Where there is no vision the people perish."

Columbus had a vision of a great Western continent. The result is we are the great American people—the greatest upon the face of the globe.

Robt. Raikes had a vision, the result is the Bible and child united, which gave birth to the great Sunday school movement of today.

Our great International leaders have a vision and the result is Union of the Sunday school world to the great end of building and training character for God.

Today 10,000 new Sunday schools are being added to the list annually. Mr. Lawrence said, "There are 500,000 men being added to Organized classes. Today there are three times as many men in the Sunday school as there are in all the fraternities and Y. M. C. As. For all this there are 3,000,000 more women in the church and Sunday school than there are men."

The States have caught the vision and as a result they vie with each other in righteous jealousy. Who shall do the most and best for God?

Virginia's workers have the vision. Not all of Virginia has, I regret to say. Many, many counties yet untouched have never dreamed of the present progress of the Sunday school. But they are falling in line. At the present Convention she was able to pay her last debt and raise \$1700 for the current year. They will give you this year a general secretary who will devote his whole time to the work. A Mr. Palmer, of Alabama, who is a man of much experience and promises to be at your call. His office will be in Richmond.

Virginia is heaving to the front in Adult organized work. The biggest or-

ganized class in the world in the country, is at an M. E. Church at a place called Haywood, in Matthew County of this state. It has 123 members with about 84 percent attendance. There are not but three homes in sight of the church. Mr. W. C. Pearce, the International Supt. of the Adult work, is the author of this statement. The second largest class is at another church near this place in charge of the same pastor.

This work is going on all over the State and thousands of our Virginia men are today attending the Sunday school who never did so before.

Do I believe in fraternities? I do. But I believe in Christ more. Do I believe in Y. M. C. As.? I certainly do. But I believe in Christ more. Do I believe in America? I do. But I believe in the kingdom of God more. Do I believe in education? I do. But I believe in Christ more. That power which lifted up draws all men to it. Christ!

Second: We Need Co-operation.

This is our supreme need also. Our vision as Sunday Schools and as Sunday School workers will not amount to anything till we as such can heartily co-operate with one another. Co-operation does it all. It is one of the fundamental principles of successful enterprise. Did you know it took 23 people to hand you that saucer of oatmeal this morning? It did. Did you know it takes 25 people to make a table cloth? Did you know it takes uniform action to make an army? Why not have a mob? Did you know it

takes 18 persons to play a game of baseball? How do they play? Every man in his place and at the right time, and every man doing his part, and every man trained in his part. Do you find baseball men late on their job? Why they are there ahead of time for practice to get themselves in the right swing and accustomed to the distances. Do you find the manager in the box, the pitcher on first base, the first baseman in the right field, and the third baseman on short stop? Every man in his own place. He is there because he is trained for it and he can play a little better in that place than he can anywhere else.

Tell me what would happen if we were to cooperate like that in our Sunday schools? How about it, you teachers, who get in most any time. How about it officers of the School when any time will do at your post of duty? The Sunday School may be going on, but there are several bases vacant, the pitcher is even out of place, but the game is going on. Can we expect to win the game that way? I am not arguing for more base-ball, but I am speaking of the commendable features of the game, and asking that we carry some of our base-ball spirit into our work for God. It is far more important. I would like to see the members of the Sunday school and church drum up crowds like the boys do for their games. Why can't we? I would like to see the officers and teachers of the school on hand a little sooner each Sunday for a little practice and helpfulness to one another. Co-



operation! Mr. Marion Lawrence gave in a few words the secret of the strength of the Sunday school:

"Bear your own burdens."

"Cast all your burdens upon Him."

Third: We Need Constancy.

Mr. Marion Lawrence said, "The best teacher is the regular one, and not the brilliant one. It is not brilliancy that counts.

"Lightningbugs are brilliant,

But they haven't any mind;

They go blundering through the world

With their headlights on behind."

There is not a passage in all the scriptures that promises us success. Whether you are able to succeed or not is none of your business and success is God's. "Be thou faithful unto death and I will give thee a crown of life." Fidelity to God's success.

"No one else in all the world can do the work for me for which I have come into the world to do. Some body may do a higher and a greater work, but he cannot do my work. My work is a thing I must do with these hands, with these lips which God has given me to do it with. I may do little, or I may do much, that matters not, it must be my own work."—Ruskin.

Finally: Let me say that co-operation, and constancy, and fidelity amount to little unless we have consecration. The coal in the furnace consumes itself, but is so doing it plies our steamers across the seas and drives our locomotives across the continent. A teacher can not be a true teacher unless he or she be hid with God and consume themselves in the one effort to serve God. It is only by self-sacrifice that the great institution, the Sunday School, will move forward and attain what God would have it.

We love many things here. We love our fraternities. We love our public interests. We love our public school, hospitals, orphanages, charities, our glorious America. But let us love Christ and the kingdom of God more.

We sacrifice for our earthly loves. Loving Christ supreme, can't we sacrifice for him supremely? That being done little question will arise about our fidelity.

It is a hard road. There are many duties, discouragements, hardships. "He that endures to the end shall wear a crown of life."

Eg. "What have you done today?" was once asked a rope-maker. "I have done ten hours hard work, just twisting tow, my fingers are sore, my lungs are choked with dust. I did not get to prayer meeting last night, I was too tired. I feel asleep while trying to say my pray-

ers. I sometimes think if it were not for Mary I would end it all. Nothing but work, work, work. I am so tired, and I barely make enough to keep body and soul together."

Listen: See the other side.

A ship with eleven hundred souls aboard is adrift at sea. She is being driven upon a shore. The great wall of crage like giant's teeth, stretching up sheer and sharp await to grind them to pieces. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down, and every one holds his breath in deathlike suspense to see if it will hold. Joy! it does! The ship is safe and every body aboard.

Think no more of the toil and the dust, the monotony and the small existence. Eleven hundred men and women have been saved by means of his rope.

The ring of every hammer, the click of every needle, the whirl of every loom, the care of every house-keeper, the struggle and heart ache of every Sunday school and Church worker shall some day hear a song of peace and joy. The many, many days of sacrifice and service for God have woven into character those strong cords which some day will save souls from wreck and ruin.

Take courage! The melodies of Beethoven haven't sprung into existence spontaneously. It is said that there is hardly a bar in his music which cannot justly be said was written out of patience and the rewriting many, many times.

Remember that to have seen a fallen brother regain his feet is to see cords of character hold; to have trained a little child, is to direct a future; to have watched a sick soul to the end; and above all to have given your life in the service of God, stood by during the many years and watched and prayed and spoken as souls pass from darkness into light; that is a consummation and an accomplishment over which too many praises can never be sung.

H. E. Rountree.

Waverly, Va., May 20, 1911.

THANK YOU, BROTHER McCULLOCH.

Every member of the Young People's General Convention is under lasting obligation to Dr. J. F. McCulloch, Editor of the Methodist Protestant Herald of North Carolina, for the generous thing he has just done the organization. Dr. McCulloch was asked to reprint the minutes of the Convention recently held at Elon College, in pamphlet form and present the bill to the Treasurer, Rev. L. I. Cox. The good Doctor printed the minutes, in exquisite form for a pamphlet, but refuses to present any bill. He says he has been borrowing from time to time items from

the Sun occurring in this department and that he hopes his printing the minutes will be taken as an expression of his appreciation for this privilege. Thank you, Brother McCulloch. If you desire to use anything else at any time from our department page, feel free to do so. Thank you very much.

With Treasurer Cox.

Total on hand last week\$13.44
Deficit reported last week, 28.96
Due for stationery and printing, . 17.25
Total deficit to date, 46.21

Will the brethren not rally to the support of Brother Cox in this matter? An organization that is in debt and can't pay out is in a bad way. Send all contributions to Rev. L. I. Cox, Treasurer, Elon College, N. C.

C. E. TOPIC FOR JUNE 25—A FEW SUGGESTIONS.

By Rev. R. P. Anderson.

Missions in China.

Scripture: 2 Cor. 11:21-28.

The Leader's Talk:—One of the most interesting figures at the Nanking Christian Endeavor convention in 1909 was Ding Lee May, a native pastor. When twenty-eight years old, he entered the ministry, in the year of the Boxer uprising, but before the storm burst. One day he was seized and tortured with fiendish cruelty. His flesh, says Rev. Chas. Ernest Scott, was beaten to jelly with bludgeons. Long, flat, saw-edged bamboo staves hissed like serpents and fell on his naked body. When death was imminent at the five-hundredth stroke, he was thrust into a hole so vile that words cannot convey an idea of its horrors. Even there he preached the love of Christ, like Paul, to his jailors.

Deliverance came, however, before his enemies got time to murder him. Then bearing in his body the marks of the Lord Jesus, he went forth to do a wonderful work. Revivals sprang up everywhere he went. To give a single example, in Chou Fu 1,398 inquirers were enrolled as a result of his ministry. In other cities hundreds and thousands flocked to Christ.

College-bred Chinese students can get from \$30 to \$150 a month out of secular work, while the best churches pay only from \$5 to \$20 a month; hence there has been a dearth of educated Chinese pastors. Pastor Ding visited the colleges, and hundreds of students have definitely consecrated themselves to the ministry. Pastor Ding has been asked the secret of his success. His reply is characteristic: "I have no secret, except prayer." And this is the great secret of spiritual power. If

the church had a baptism of prayer it would have a baptism of power that would bring all the earth to the feet of Jesus

Mission Notes from China.

Five years ago, September 20, 1906, China issued a decree to abolish opium-smoking in the empire within ten years. This is the most extensive warfare ever inaugurated by any nation against a private habit, and puts to shame our half-way measures against alcohol. There are—or were—twenty-five million opium-smokers in China, but the authorities do not say, "It is better to have no law against opium than to have a law that is broken." They punish the law-breakers. One official in Anhwei, disguised as a coolie, found eight dens filled with smokers. He had the inmates bamboozed on the spot, the smokers getting 200 strokes, and the proprietor getting 300.

Woman in China is "despised and rejected." When a lady missionary told her that her husband did not get drunk, smoke opium, or beat her, a poor Chinese woman said: "You have been talking to me about heaven and hell in a world to come. Your life now is heaven and mine is hell."

Infanticide is horribly common in China. M. E. Ritzman says that a missionary lady in South China once asked a group of women how many of them had destroyed their baby girls, and all confessed to having killed one at least, while one acknowledged that she had destroyed five. The reason is largely poverty. It is unprofitable to bring up daughters, since they get married before they reach the wage-earning stage, and are only a burden to parents.

Girls are often sold into slavery in China. In ordinary times girl slaves can be bought at prices varying from \$5 to \$100. In famine times one may get a bargain. During one of the great famines some years ago 3,000 female children were sold to dealers in a large city, and were carried like poultry in baskets. The price of some was fifteen cents. Some are used as domestics, while others are kept for immoral purposes.

A Chinese proverb says, "For each pair of bound feet there has been a whole kang, or big bath, full of tears." The mothers of lily-footed girls usually sleep with a stick near them, and rarely hesitate to use it if the child in her pain disturbs the household with her wails. That is, if the girl is not sent to sleep in an outhouse.

In China there are three hundred million people that cannot read and write their own language. Thought has moved in narrow grooves for centuries, which makes it hard for the people to under-

stand even the simplest teachings of Christianity.

The Presbyterians have a mission at Lien Chou, in Southern China. In a near-by town called Sam Kong there was a riot, and a group of disturbers talked of marching to Lien Chou and sacking the mission. The men of a number of villages near Lien Chou, however, held a mass-meeting and said that they would go to the defence of the mission premises if necessary. This ended the danger. Thus some of the Chinese began to recognize their friends.

For the first time in human history the Christian Sabbaths are marked, along with Confucian feasts and holy days, in the Chinese calendar. This calendar is in a way an official book. It is a guide to correct conduct for the year, telling what days are best for visiting, for offering presents, and so on. It is said that three out of five Chinese houses possess these books.

In the best-manned province in China there is one missionary for every 40,000 of the population, while five other provinces have only one missionary for every 100,000. Four provinces have one missionary for every 250,000, which would be like having 12 missionaries for New York City. Suppose New York had only twelve ministers, poorly supplied with funds. Somebody might well write books and tell how Christianity had failed there!

The China Inland Mission reports that during the 35 years of its work preceding the Boxer rising in 1900, 12,964 persons had been baptized by the mission's workers. In the nine years immediately succeeding the Boxer crisis the mission has received 20,176 communicants into the church. That is one effect of persecution.

In Hankow, last December, great meetings were held by native leaders of the Chinese church. The conference discussed problems of religious work during the day, and in the evening held evangelistic meetings. It is estimated that 10,000 people heard the gospel each night, 2,000 of this number being students. Chapels were crowded and hundreds of inquirers were enrolled.

In 1895 nine hundred cities in China were closed to the missionaries. Today every city in the empire is open to teachers, and every province has representatives of the gospel.

China has its Pocket Testament League, the members of which pledge themselves to carry a Testament with them and to read it every day. The aim is to have a branch of the league in every Christian Church in the land.

Bishop J. W. Bashford says that China has made more progress during the past

year than any other nation on the globe. She has done without a tremor big things that have taken many years to grow in the West. Thus a beginning has been made in representative government, and the old despotism is under the ban. The regent has abolished the custom of the people's prostrating themselves before the sovereign. A decree has abolished slavery. And then, there is substantial progress in opium reform. Besides, lotteries have been abolished.

Leprosy is common in China, chiefly in the southeastern maritime provinces. Dr. John Jackson, of London, says that he found 800 lepers crowded into dark hovels in narrow lanes, one mile outside the East Gate of Canton. A pathetic sight was blind Un Ho hobbling through the street on crutches, one leg having been amputated. She was converted before her leprosy was discovered. When the stroke fell she came to this leper heathen village and introduced Christianity to these "butt ends of human being," as Stevenson calls the sufferers. There are twelve stations where work is carried on for lepers, and the need for more is crying. \$25 supports a leper in comparative comfort for a year.

From Shanghai comes an account of a little evangelistic band of native Christians. They visit the homes of the Christians where they sing hymns that soon attract the crowd. Then the gospel is preached. This gives the native Christian a chance to explain to his neighbors what Christianity is, and directs inquirers to some place where they can get more instruction.

A German missionary from the province of Shansi tells of a man who came to the mission station to buy a Testament. He lived a long way off, and never had seen a foreigner or heard a preacher of the gospel. A copy of Matthew's Gospel had come into his hands, and he wanted to know more of the doctrine. When he arrived at the station the missionary was not at home. The man waited, and in the meantime read the New Testament through nearly three times. When the missionary returned the visitor was ready for baptism.

Miss A. M. Jones of South China tells of the village of P'ik-t'aam whose entire population, 200 souls, asked to be received into the faith. They gave an ancestral hall for a chapel. Another village in the same district did the same things. As the missionary taught them the commandment, "Thou shalt have no other gods before me," they said that they had no gods, for they had burned the paper ones and drowned the stone ones that would not burn.

For Answer in the Meeting.

What is the most striking fact you know about missions in China?

Tell of the first Protestant missions to China.

Tell one incident or fact relating to the work of the China Inland Mission.

Give one fact about the work of your denomination in China. (Give this to several). Tell some of the effects of the gospel in China. (Give this to several).

What changes have come over China of recent years?

What do you know about blindness in China?

How can your society help Chinese missions?

Bible References.

Small beginnings.—Gen. 12:1; 21:18; Zech. 4:10; Exod. 4:2; 1 Sam. 17:20; Matt. 13:32; 1 Cor. 1:27.

Boldness.—Eph. 3:12; 1 Tim. 3:13; Mark 15:43; Acts 4:13, 31; 9: 29; 14:3; 19:8; 28:31; 1 Cor. 1:23; Gal. 1: 16; 2 Tim. 4:2.

Suffering.—Rom. 8:17, 36; 2 Cor. 1:7; Phil. 3:10; 2 Tim. 2:12; 1 Pet. 2:20.

Persecution.—Heb. 11:36; Acts 4: 3; 5: 40; 8:1.

Bethlehem, (W) N. C.,95
Dendron, Va., 5.00
Olivet, Va. 2.50
Pleasant Union, N. C. 2.13

Special Offering.

Chas. D. Johnston, 5.00
Mrs. Nannie L. Hawkins .. 1.00
Wm. A. Hughes 1.00
W. B. Bagwell 1.00
Mrs. Bettie Cates 9.00
(On support of children).
From Pleasant Grove, N. C.
Collection60
Erastus Hicks05
Fred Bray01
Floyd Bray05
Elma J. McBride05
Lula McBride05
Everett Cheek10
W. W. Brown05
Clayton Shields05
Wm. and Effie Brown02
Odie Brown05
Dorothy Hammer05
Z. V. Mayride05
Albert Brown05
M. E. Brown01
N. A. Brown02
T. A. Moffitt01
Amount 21st week\$53.78
Total\$1244.43

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1190.65
Dues.

Annie Pearl Way10
J. Newman Denton,10
S. E. Denton, Jr.,10
Helen S. Foster20
T. Clifford Foster10

Monthly S. S. Offering.

Rose Hill, Ga.,\$1.11
Oak Grove, N. C.,50
Catawba Springs, N. C., .. 1.70
New Hope, Ala.,70
Beulah, Ala., 5.03
Franklin, Va. 5.26
Pleasant Hill, N. C.,50
(Philathea Class)
Pleasant Hill, N. C.,71
(Baraca Class)
Damascus, N. C., 1.30
Virgilina, Va., 1.00
Hines Chapel, N. C. 1.13
Henderson, N. C., 3.00
Graham, N. C., 1.00
Antioch (W) N. C., 1.25

My Dear Children and Friends:

The commencement at Elon College has come and gone and we understand that there were many interested visitors. The annual commencements are occasions of considerable importance with the Orphanage children. They like to attend all the services and talk about the features of special interest just the same as if they were part of the programme. It is also of interest to them because children are always glad to have visitors and during commencements we have many visitors. We suppose that several hundred people took a look at "Our Orphanage" this week. We are glad to welcome all and though many spent but a few minutes yet they have seen the results of our children's work as shown in land, brick and mortar, which are now growing youths into strong womanhood and manhood.

Our Board of Trustees met Tuesday at 10:30 a. m. and again at 2:30 p. m. and held closing session at 8:00 p. m. Passed upon the routine work of the year, and heard reports of Bro. L. M. Clymer as Auditing Committee, and Jas L. Foster, as Supt.

We now have 47 children with a number of previous applications which the Trustees would like to accept but our finances are so limited. The Trustees did

not have time to pass on all matters claiming attention, but referred some to the Executive Committee.

We have a number of donations, but owing to pressing duties we will put off till next week.

Bro. Pastor, your Supt. is much pained and perplexed to know just why you did not give your people an opportunity to give us that offering which would have paid off our indebtedness and left us so happy. Just the opportunity was what the many good people who love the Orphanage wanted and they would have given from \$1.00 to \$5.00 and been glad and happy in doing so. Why would you not give them the opportunity?

We are still very dry and harvest is about ready. Give us a great rally.

Yours for service,

Uncle Jim.

Sanford, N. C., June 7, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for June.

I am glad one of the orphans writes every week; I enjoy reading the letters. Our meeting will be the second week in July. I hope we will have a good meeting.

Your niece,

Annie Pearl Way.

Well, Annie, you never fail to write promptly. Hope to have you visit us some time and see our Home.

Crews, Va., May 31, 1911.

Dear Uncle Jim:

Here I come late again, as usual. We enjoy reading the letters from the orphans so much. We have our little tasks to do too. I wash the dishes for mother and sometimes I can sweep the floor, and brother brings in stovewood.

I close with my dues for April and May.

Lovingly.

Helen S., and T. Clifford Foster.

Every one is happier for something to do, Helen, and mother is fortunate to have you and little brother to help her.

Pine Apple, Ala., May 31, 1911.

Dear Uncle Jim:

One "Sun" failed to reach us this month—our last letter must have been in it as we have not seen it. We hope it reached you all right.

We are having it hot and dry for our commencement which closes tomorrow.

We wish we could go with Alma and Aunt Ola to see you all Saturday.

Our dimes and love.

J. Newman, S. E., Jr., Jos. Rabb Denton.

Your letters appeared in the issue of

May 10th, children. Am sorry you failed to see them.

Wadley, Ala., R. 3., June 5, 1911.

Dear Uncle Jim:

I will write my monthly letter. We had a fine service at Beulah, and also at New Hope and Antioch since I wrote my last letter. Hope you are all keeping cool this hot weather.

I have presented the Orphans' Home matter at New Hope and have secured \$1.15 monthly subscription, which will be increased at our next appointment. I herewith remit 70 cents from New Hope, \$5.11 monthly (less the amount of postage) Sunday school offering and subscription from Beulah. What we do "let us do it unto the Lord."

Your cousin,

G. D. Hunt.

Glad to know your churches are to help us regularly, Bro. The systematic giving counts so much.

NOTELETS.

Medical Dispensary work is just starting in our missionary home at Santa Isabel. Miss Mishler has set apart three rooms for that purpose. Anybody who has ever been in Porto Rico will rejoice at the extension of medical service, because there are so many thousands in need of it.

The Girls' School in Japan has a faculty of seven, and an attendance of thirty-one pupils. This is the latest report. And the School makes itself responsible for eight Sunday schools in Utsunomiya.

The Rosemont Christian Church raised \$30.00 recently for the education of a Japanese girl in our school at Utsunomiya.

A Missionary Library is a recent addition to the books in the Sunday school library of Memorial Christian Temple, Norfolk, Va.

The Missionary Test.—In The Missionary Review of the World the following pointed parable appears:

"An artist was once asked to paint a picture of a dying church. Instead of putting on canvass a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the entrance, guarded on either side by a 'pillar of the church,' in spotless apparel, was a contribution-plate of goodly workmanship, for the 'offerings' of fashionable worshippers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, 'Collection for Foreign Missions,' and over the slot, through

which certain contributions should have gone, was a huge cobweb!"

BEAUTIFUL HOME AT ELON COLLEGE FOR SALE.

Having resigned my position as President of Elon College, I am offering my residence for sale. A beautiful home, located near the depot, post-office, bank and stores, facing the college campus. Has been built only five years, and is in excellent condition. Good tin shingle roof. Ten large rooms, besides two bath-rooms, butler's pantry and etc. Four rooms down stairs can be thrown together by sliding and folding doors. These together with the halls, are all finished in polished hardwood floors, cabinet mantels, tile and grates. House storm-sheathed, plastered and papered. Electric lights throughout. Broad porch extending around front and ends. Good out-houses—barn, servant's room, wood-house, and chicken yard. Nearly two acres in lot. One square from macadam road, main automobile thoroughfare from Raleigh to Greensboro, etc. Near proposed route of electric lines of Southern Power Company. High grade college and good graded school in the village. An ideal home in a delightful college town.

For prices and terms address,

E. L. Moffitt,

Elon College, N. C.

June 12, 1911.

EVERYDAY RELIGION.

That religion which isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday. If it doesn't show itself in the home, breathing upon everyone therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of everyday religion, we speak of the only genuine kind of religion there is. And it is its homely, everyday quality that will commend it to the world and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who

has everyday religion in good wholesome quantity can easily afford to be without a good many other things.—*Christian Guardian*.

THE SMALL COLLEGE VS. THE UNIVERSITY.

The tendency of modern institutions, then—if we disregard their distractions—is to make breadwinners, to fit men to earn money. State universities are necessarily of this character, and the influence upon all institutions which compete with them is strong. Size itself almost irresistibly drives this away. The revolution, indeed, seems to have gone from one extreme to the other; and as the old system had little place for men who sought technical training, the new system has but scant place for those who desire learning for its own sake. In fact, the old system outlasted the period of its greatest usefulness, and when the change came offered but slight resistance to new methods.

It is becoming evident, however, that the change has gone too far, and that there were some features of former methods worth preserving. The country is too large and the demands of society are too complicated to be served by any single system. One of the greatest misfortunes in the education of a nation, John Stuart Mill said, would be the establishment of uniformity under the name of unity. There is room in this great country for institutions of every kind, and an increasing need that different colleges turn their attention in different directions. Moreover, the new system is beginning to disclose some defects. Classes are so large that there is and at the same time the compensation of teachers is so low that the profession no longer draws into its ranks its due proportion of talent. While such conditions prevail, it is inevitable that college and university work throughout the country should be marked as it is by lack of seriousness.

It is for these reasons that at Amherst, for example, the movement has arisen which seeks in some respects to return to the old purposes of education. History can be taught better than ever before. We have far ampler means for instruction in democracy and the principles of government, while the need for unyielding moral standards in public opinion was never greater. It is proposed therefore to make the moral character of the student the first purpose of the college; to teach concentration and application, making the college work real as work in a business or profession is real; to give individual training of the best character; and to create an environment of vivid intellectual life, a current where yielding shall be easy and resistance hard.—*Harper's Magazine*.

NOTES AND PERSONALS

—From the Conshohocken Record we learn that by a vote of about 40 to 13 the resignation which Rev. S. L. Baugher had sent in as pastor of the Gulf Christian Church, Conshohocken, Pa., was not accepted and that Bro. Baugher is further considering the matter.

—Dr. E. L. Moffitt having resigned the presidency of Elon College will at an early date move to Ahseboro, N. C., his former home, to engage in business there. Consequently he is offering for sale his handsome and well-appointed home at Elon College, his announcement of which will be found in another column.

—From The State Sentinel, Dover, Del., we learn of continued and gratifying progress in the People's Christian Church of the city. On Sunday, June 3, the first anniversary of the dedication was observed and the record of the past years work in all lines was reviewed. Great congregations from the city and from a distance attended the three services of the day, and a contribution of \$1220 was taken. Besides being a great preacher Dr. Lightbourne is without doubt a great builder and an effectual organizer.

—There are evidently brains and character as well as brawn and business behind the Farmers Bank of Nansemond, Suffolk, Va. In the run of affairs we come across many statements from banks and other institutions bidding for public confidence, but nothing that equals this in the matter of balance sheets and continued improvements in business. From the Report made to the Virginia State Corporation Commission June 7, we gather that this bank has resources that total \$2,730,985.32. The capital stock is only \$20,000 while the surplus is a round half million dollars, with undivided profits of \$223,185.94 and deposits of \$1,890,808.10. The loans amount to \$1,979,812.90. Congressman E. E. Holland is President, Geo. W. Truitt, Vice-President, Wm. H. Jones, Jr., Cashier, William Briggs, Assistant Cashier. It certainly means much in morals, as well as in money to any community to build up, and maintain unimpaired, through the increasing years an institution like this which depends, for its support and development, entirely upon the undisputed confidence of the people whom it seeks to serve. And the fine fellows who manage this institution and have made it what it is deserve all the success that has crowned their splendid efforts.

A WORD OF APPRECIATION.

For every act of kindness and word of sympathy which we have received during the recent illness and decease of our

daughter Ellen, we wish to express our heart-felt and sincere appreciation and gratitude. Such evidences of friendship and affection touch the heart and sweeten life. Friends, we thank you, one and all.

G. S. and Jennie Watson.

Elon College, N. C., June 12, 1911.

AMONG THE CHURCHES.

Norfolk Letter.

The Memorial Temple again proved its loyalty to the cause of missions and its liberality by making its annual missionary offering. They raised in cash and subscriptions the sum of \$605.00, which is a very liberal contribution from this church especially at this time. They have \$1,000 balance due on the parsonage in July, and they are making a heroic effort with all prospects of success to pay it off when due.

The Third Church on the first Sunday made its third annual offering for the Ponce Building Fund, and the sum of \$100 was pledged. That will make nearly \$400 this little school has raised for that purpose, and I am sure no one feels any poorer for it. If each school had done even that much the house would have been built by this time.

Sunday the 11th, Bro. Hanson begins his second year as pastor. He has done a good year's work, very acceptable to the church. Thirty-three have been added to the membership, and the church has gone forward and been strengthened along many lines. Bro. Hanson will take his vacation during the month of August, and attend the summer school at Northfield, Mass. The church will have no regular preaching services during that month, but will keep up the Sunday school and prayer meeting.

The Sunday schools of the Temple and the Third Church will unite in their picnic and run a boat excursion to Yorktown on Thursday, June 29. Friends of the schools are invited to go with them. Tickets will be 50c. round trip.

Little Lloyd Johnson, who was reported as being critically ill, is very much improved.

Mr. J. E. Cartwright, the husband of the popular teacher of the Goodwill Circle, was operated on at the Protestant Hospital several days ago, following an acute and severe attack of appendicitis. He has so far recovered that he was taken home yesterday.

The East Virginia Ministerial Association is in session today in the study of the pastor of the Memorial Temple.

J. W. Manning.

Wadley, Alabama.

Dinglen Chapel is the youngest church in the Alabama Conference. It is not yet two months old, and has fourteen members, all adults. It is situated in a thick-

ly settled farming community. They have a splendid Sunday-school which is older than the church, presided over by that efficient Christian worker, Bro. J. C. Knight.

I think this church has a great future from the fact that it is so well situated, so badly needed, and meets with such a welcome from the entire community. One man who is not a church member told me he would give more than any other man toward the building of a house of worship. A good Baptist offers to give the land to build on with other help.

Sunday, June 3rd, was our day here and we had one of the best services it has been our pleasure to hold here. In the afternoon this writer filled an appointment to lecture to the Sunday school at New Harmony. This is one of the largest country schools in this county. The superintendent, Bro. E. B. Lashley, tells me they have an enrollment of one hundred and eighty. They have a large Teacher Training Class. So we wended our way homeward with a feeling that a brighter day was dawning on the little band of workers in the Alabama Conference.

J. H. Hughes.

Franklin, Va.

Yesterday was a good day for the Franklin Christian Church. At the morning service Bro. A. T. Lee was ordained as a deacon to fill the place made vacant by the death of Bro. I. W. Norfleet. We are constantly reminded that our places will soon be filled by others. At the same service one good member was received by letter.

In the evening we had Children's exercises, and the children did well. I would like to mention each one by name and tell how much I appreciated his effort. They showed that the committee had done their work well, and it further showed that the committee had good material with which to work. It is true that the children are ready and glad to enter into services of this kind, if they only have some one to direct them.

The children of our own time are not so very different from little Samuel, who heard the voice of God, but knew not from whence it came, and needed some one to tell him how to answer. I would that we were as true to the little ones entrusted to our care as Eli was to Samuel. When the Lord spoke to little Samuel, and he did not know how to answer, Eli told him what to say. The Lord is speaking to many a young heart, and some one ought to say, "It is the Lord." The Church was filled to overflowing, and every one present seemed to enjoy the exercises.

EVERY SUNDAY SCHOOL TEACHER

has often heard class-members say: "I cannot understand the Bible." They could not understand any other book that was printed three hundred years ago. So many English words of that day were different. More than forty new dictionaries have been required since then, to keep up with the changes in the English language. The



American Standard Bible

Edited by the American Revision Committee

uses the words of *our* day, which make the meanings of the Bible writers clear to *us*.

Write for Our Free Booklet, "How We Got Our American Standard Bible".

No teacher can afford to be without it.

ORDER OF CHRISTIAN SUN, ELON COLLEGE, N. C.

We have decided to begin our protracted meeting the first Sunday in October, and we are praying that the Lord may give us a gracious revival. The work in our field is moving along nicely.

C. H. Rowland.

It would be a capital thing if every one who takes part in amateur athletics, particularly baseball and football, would read the article, "To Play the Game," which Dean Briggs of Harvard contributes to The Youth's Companion of June 1st. Victory with honor is the substance of it.

SOUTHERN RAILWAY.

DIRECT LINE TO ALL POINTS.

North, South, East, West.

Very low round trip rates to all principal resorts.

Through Pullman to Atlanta, leaves Raleigh 4:05 p. m., arrives Atlanta 6:25 a. m., making close connection for and arriving Montgomery following day after leaving Raleigh, 11:30 a. m., Mobile 4:12 p. m., New Orleans 8:30 p. m., Birmingham 12:15 noon, Memphis 6:05 p. m., Kansas City 11:20 a. m. second day, and connection for all other points. This car also makes close connection at Salisbury for St. Louis and other Western Points.

Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35 a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greens-

boro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

If you desire any information, please write or call. We are here to furnish information as well as to sell tickets.

H. P. Cary, G. P. A.

Washington, D. C.

W. H. Parnell, T. P. A.

315 Fayetteville St.,
Raleigh, N. C.

PERSONALLY CONDUCTED TOUR TO THE PACIFIC COAST UNDER THE MANAGEMENT OF REV. Wm. BLACK. OPERATED VIA SEABOARD AIR LINE RAILWAY.

Arrangements have just been completed by Rev. William Black, of Charlotte, N. C., for the most extensive Personally Conducted Tour ever operated out of the South to the Pacific Coast. This Tour will leave the Carolinas about June 29th, going out through Birmingham, Memphis, Kansas City, Denver, Colorado Springs, Salt Lake City, Los Angeles, San Diego, Paso Robles, touching Old Mexico, Del Monte, San Francisco, Portland, Vancouver, Winnipeg, St. Paul, Chicago, thence Home.

Every little detail for the comfort of the party has been carefully planned by Dr. Black who has had several years experience in the handling of Special Tours of this kind. Several Side Trips have been arranged, taking in the most attractive in the West, including Yellowstone Park, Pikes Peak, Catalina Island, Old Mexico, through the Rockies over the picturesque Canadian Pacific, Lake Louise and many others.

Total rate includes Railroad and Pullman fare, Meals on Dining Car, Hotel accommodations, side trips, etc.

For full information address,

Rev. William Black,

Charlotte, N. C.

H. S. Leard,

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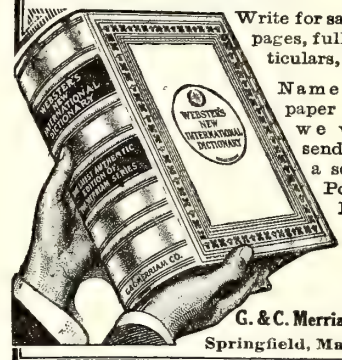
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Some pertinent remarks on the real cost of food are published on the Family Page of the Youth's Companion for June 1st.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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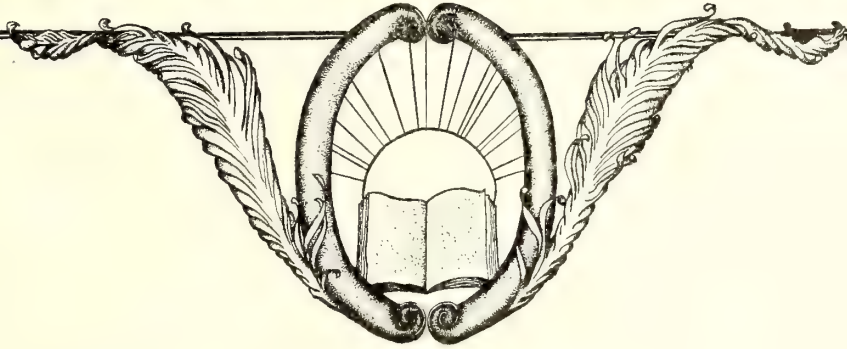
—Governor Folk, of Missouri, according to
Lincoln Steffens, gave up the use of tobac-
co when he became Governor for the sake
of his influence upon the youth of his state.

A Success.—The girl—"What's your opin-
ion of women who imitate men?"
The man—"They're idiots!"

The girl—"Then the imitation is success-
ful."—*Toledo Blade.*

The Christian Sun

State Library
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J. O. Atkinson, Editor.

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"ABIDE IN ME."

That mystic word of Thine, O Sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to Thee.

Abide in me—o'ershadowed by Thy love,
Each half-formed purpose and dark thought of sin.
Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine—calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine;
Dwell Thou within it, tune and touch the chords,
Till every note and string shall answer Thine.

Abide in me: there have been moments pure,
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me—and they shall ever be;
I pray Thee now fulfill my earnest prayer,
Come and abide in me, and I in Thee.

—Harriet Beecher Stowe.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL

THAT WHICH IS REQUIRED.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. 6:8. Golden Text for Sunday, June 25.

In the formation of religious character there is large liberty and much latitude. But if one would attain, there are certain necessary elements. Much is given in the Bible for understanding, for correction, for edification, but there are essentials to salvation. The golden text today conveys an essential. It goes directly to the mark. It drives at and hits the center. Other things help; but this much the Lord requires: Do justly, love mercy, walk humbly. Our Savior must have had these words in mind when in Mat. 23:23 He spoke of "justice, mercy, and faith" as the weightier matters of the law.

To hurt no one by word or deed—that is to act justly. To be guided in one's conduct towards others with loving kindness—that is to love mercy. And these two principles comprise the whole law of man's relationship to his fellowman. If we are always just and merciful to those around us we have fulfilled half the law.

And now the other half is comprised in "walk humbly with thy God." Man's obligation is always two-fold—that to his fellows, and that to his God. It is not enough for a man to be generous and charitable to those about him. He must also have regard for his attitude to God—walk humbly with thy God—obey, worship, serve God.

So the prophet Micah had gathered into one sentence the substance of the Law and the Prophets, as Christ did at a later time when he said: The first and great commandment is, Thou shalt love the Lord thy God with all thy heart. And the second is like unto it, Thou shalt love thy neighbor as thyself. This is fundamental. This is rock bottom. On what Micah said here, and on what the Christ said later, rests the whole teaching of the Book.

It behooves every one, then, to be just. This is not only a fundamental virtue. It is a fundamental doctrine of the Bible. God enjoins it. He who is unjust violates the fundamental laws of virtue and of God.

Are you unjust in word, conduct, thought, treatment of others?

Do you show mercy in all your dealings—lean towards the side of mercy? Out of a compassionate heart, in loving kindness, do you thus act toward your fellows?

In your daily walk and work, are you humble, reverential, obedient to your God?

Had the Israelites only learned these sim-

ple laws and lived by them their nation had not been swept away in God's wrath. But they refused and persisted in that refusal, and to meet the ends of justice they had necessarily to lose their place, prestige and footing as a nation and a people.

Only by being just, showing mercy and walking humbly with our God can we or any of us hope to escape an awful and a final doom. The way is made very plain for us. Let us walk therein and live.

A CREATURE OF CHRISTIANITY.

Philanthropy and benevolence are not Christianity, but they are the off-spring of it. Giving to charity does not constitute the donor a Christian, but the spirit of Christianity constitutes liberal givers. Mr. Carnegie may be of the indifferent and agnostic type, but he is himself a product of Christianity. That is to say, the spirit of Christ abroad in the land made Mr. Carnegie and his charities possible.

Along this line our Christian religion is bringing great things to pass. The year 1910, philanthropic gifts amounted to \$163,197,125—an inconceivable sum. And this only includes what may be termed the larger donations, for the ten thousand smaller ones are not counted or tabulated.

Of the total above given \$76,006,478 went to education; \$30,475,797 went to religion; and \$56,714,849 to general charities.

These gifts cover a wide range and go in many directions and were made by people of varied and sundry beliefs, but it may be truly said that they were all the creatures of Christianity.

PROGRESS AND RELIGION.

The religion of Christianity has always blazed the way of progress, and nowhere retarded it. Christianity founded the first and the best schools of this country and of Europe, and Christianity opened the doors of the Orient so that modern civilization and progress might enter there.

A few weeks ago we gave in these columns a remarkable discourse on the Bible by a great American statesman as a book of progress and development. Herewith we append two paragraphs from an address by that "scholar in politics," Governor Woodrow Wilson of New Jersey.

"The man whose faith is rooted in the Bible knows that reform cannot be stayed, that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit; that these men are simply groping and staggering in their ignorance to a fearful day of judgment and that whether our generation witnesses it or not, the glad day of revelation and of freedom will come in which the hosts of men will sing of the coming of the Lord in His glo-

ry, and all of those will be forgotten, those little, scheming, contemptible creatures that forgot the image of God and tried to frame men according to the image of the evil one."

"There will be no halt in the great movement of the armies of reform, unless men forget their God, and unless they forget this Book—the charter of their liberty. Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Savior."

A NEW CREATION.

Many a man is trying to get better by reforming. And, forsooth, many do improve their moral condition, mental character, and social stamina, by "quitting off" their bad habits. Such people by the exercise of a strong will power stop off, face about, and finally arrive at fair results.

But what most of us need is not reformation and improving our old selves, but regeneration and the gift of a new self to improve and develop. We do not need a making over of the habits we have, but the creation of a new being within, that as new creatures we may have the power to form new habits.

Down on the coast there are men whose business it is to receive the wrecks of ships which have been raised from a sunken and well-nigh lost condition. These receivers of wrecked vessels take the salvage and if not too far gone, patch the old ship up again, or if too far gone, they sell it for junk. But in neither case is the wrecked, and restored vessel, worth by a very great deal what the new vessel was worth.

In the voyage of life there is frequently a shipwreck. And in Christ Jesus we have One who does not receive that He may patch up or pass off at lower price; but that He may make an entirely new creature so that the last man shall be worth a thousand-fold more than the former.

Christ receives not to reform, but to create anew.

We are made new creatures in Him, who purchased our salvation with a price.

—We regret to chronicle the serious illness of Mrs. W. W. Staley at her home in the country near Franklinton, N. C. Nearly the entire family are ill, the grandmother, Mrs. Pearce, being quite unwell, and Miss Annie Staley quite sick. Dr. Staley is at home with his sick ones, Rev. Stanley C. Harrell having supplied for his Suffolk church last Sunday.

EDITORIAL COMMENT.

A Knockout Blow.

John L. Sullivan, long time champion in the pugilistic ring, and possibly the best known of American boxers, was in Norfolk, Virginia, last week, and, if the papers report truly, he gave some straight talk on a subject or so. The big fighter declares that what knocked Jeffries out of the ring was a saloon and cigarettes. In the fatal fight with the colored Johnson, Jeffries, says Sullivan, could not "come back" and so was out and done for in short order "because after his last fight before this, Jeffries bought a saloon and besides patronizing it freely himself, took to smoking several packs of cigarettes a day."

Sullivan thinks that whiskey and cigarettes will certainly land the knock-out blow not only to the thousands of weak and immature youths who indulge in them, but to the strongest athlete that dares tackle them. John is right, one time at least, for there are no more deadly foes to physical strength and mental endurance than whiskey and tobacco.

The Coronation.

All is gaiety, extravagance, and luxury in London, the English metropolis, this week. The King and Queen are on Thursday receiving their crowns, the emblems of royalty and rulership. The whole United Kingdom is out on holiday, and in millions of homes there will be evidences of honor to the sovereign and loyalty to the crown. It is estimated that the coronation will not cost less than one hundred million dollars. This is guess work, but the items of expense are almost infinite, and are without value. From the four corners of the earth peoples have been gathering for weeks to witness or participate in the festivities. Millions of eyes will look upon a king, and will be satisfied for their trouble and expense.

If so much, and so great, to look for a moment upon an earthly king, what must it mean to spend an eternity in the presence of a Heavenly King? And if it is worth so much to crown for a few brief minutes or years mayhaps, an earthly king, what must it be worth to receive a crown at the hands of a heavenly King?

Now the crowning of England's king is mere show and make-believe so far as political power and prestige are concerned. The real power in England has long since been taken from the king and given to Premier and Parliament. The king is a mere figure-head.

But, man loves display. Man seeks the social. Man likes distinction and preferment among his fellows. George V is being crowned king of England not for political reasons any more, but to satisfy social

demands. Society must have a head, and the king is that.

In order to social distinction, preferment and enthronement men are willing to spend their millions. This at least serves to show us how far we have come from savagery and barbarism. For among savages the social life is at its lowest. In civilization the social life is at its highest. And Christ came to teach us how to be social, how to live and love and be loyal in society, among ourselves and with one another.

President Taft to Sunday Schools.

Cicero, the Roman orator, said, in substance, that it was not so much what was said of a person or institution as it was as to who said it. Many citizens have spoken well and wisely of the Sunday-school, and for good reason. But when the President of the greatest republic on earth speaks of this institution, considered so commonplace, what he says is worth noting. Brooklyn was celebrating Sunday-school Anniversary Day recently. President Taft was present and delivered one of the chief addresses. What the President said was to the point:

"Now, with respect to Sunday-schools, there are a great many reasons why you should attend them. But I would speak to the young men and women who are old enough to understand the importance of literature and history, and I would urge upon them the necessity of close attention to the lessons taught and learned in the Sunday school. The study of the Bible, the study of the history of the Bible, and the study of its literature will form in after-life a wealth and position for you which you cannot now understand. The men who speak with most telling effect are those able to command illustrations from Holy Writ, who are familiar with the stories of Holy Writ, and who can tell them to their audiences. They are the ones who understand the force of that book. And, boys and girls, it is in the Sunday school where you get the opportunities which you never have again in all your busy lives to familiarize yourselves with its lessons and literature.

"I do not mean to say that that is the chief benefit from Sunday school attendance, and I should be lacking in appreciation if I did so, for that is only one of the chief benefits of the Sunday school. The greatest one, of course, is laying the foundations of a moral and religious character. To the older students, this is something I would impress on them; for they realize as they grow older the opportunities they have lost if they have not studied that Book of books."

Snuff.

Col. Wade Harris of the *Charlotte Even-*

ing Chronicle can pick up more interesting topics to write about than anybody. Everything in the broad universe pictures itself in vivid form upon the sensitive mental plate of his precocious mind, and he transfers the impression to print. Here is the Colonel writing about snuff dipping, which he says, was a very common practice among negro women, and not a few white women, of a past generation; but a practice which the Colonel says is now a lost art. We are inclined to think, however, if the observant *Chronicle* will look more closely, he will find very, very many women who dip snuff yet. But, so glibly and rhythmically does the Colonel pen his ode to the old time snuff dipper that we are compelled to let our readers catch the melody of it, to the following extent at least:

"Time was when snuff was the grocer's staple article. He might be out of salt or sugar, flour or tobacco, but always he had a supply of snuff on hand. It was made in two varieties—salt and sweet—and was packed in bladders of various sizes. Snuff-dipping was a common evil in the days of and after the war. Every negro woman had her brush, and the habit was not uncommon among the whites of the past generation. The brush was a twig, one end of which was chewed into a mop. The sweet gum made the favorite brush. Usually the snuff would be carried in a round tin box. Into this the moistened brush would be dipped, collecting a wad of the pungent brown powder, which would be transferred to the mouth. Expert dippers could close their lips manipulating the brush from one side of the mouth to the other, making one dip last until forced to ejection by the necessity of speaking a word. Other dippers would put a wad between lower lip and teeth and carry it there until it was gradually lost by what might be called a process of erosion. It was common to see a woman going about with a brush in her mouth and the corners of her lips coated with a dry brown scum. The acme of sociability in a gathering of dippers was the passing around of the snuff box. Conversation was carried on with difficulty and naturally lagged, as the sister who talked most had to lose the most snuff. The habit once acquired had as strong a hold on the victim as tobacco on its victim. The snuff boxes would be carried even to the country churches and the dinner between sermons would be followed by many a surreptitious dip. So completely, however, has snuff dipping disappeared that but few young people know what it is. Few have heard about it and still fewer have seen it. Snuff dipping belongs to the lost arts. How the revolting habit was ever countenanced is one of the unsolved mysteries."

THE BEAUTIFUL LIFE.

No. 4.

From the wayside of life thoughts may be gathered on every side which will wonderfully help you to the beautiful way. We know that in trying to learn more about God we are going into deep water, but if we begin to sing may our Father help us to float on the waves of faith that we may see more clearly into his word and hear with eternal hope the sweet voice saying, "Follow me," there will be no danger of getting lost. There are many in the evening twilight of life while the bright evening star of hope gleams over the way, with a lovely light inviting us up to higher heights—to greater thoughts and visions in the beautiful Christian life. But strange emotions run through our minds as we reach out the hand of faith for the immortal crown. A large host of white head pilgrims are ready to join the innumerable caravan which is crossing over the line which divides time from eternity. They are coming from the east, west, north and south to sit down in the coming kingdom with the fathers.

How beautiful and admirable is that morning which has no clouds. So the morning twilight of the young is lovely—before the storms of the world have marred its attractiveness—before sin has scarr-ed the graceful form—before indulgence has polluted the soul—before bad habits are formed which very often blight the whole of life. Bright, glad morning of life in which so much real worth can be accomplished. The great field of human activity is before you and you are invited freely to enter it with industry and work.

A life that has been full of useful deeds and kind acts—a life that has been adorned with honesty and marked with fidelity to the truth—a life that has been blessed and influenced by the Christian religion may be called a beautiful life. Tell us of the strenuous, the hard, the active, and the simple life if you will—but let us look and think with increasing pleasure upon the beautiful life with its abundant and crowning splendor. There are many sweet spirited, lovable, forbearing and forgiving characters, it is a real pleasure to meet them, hear them, associate with them and get encouragement and inspiration from them. You feel so much better by being with them. To look into their sweet, expressive and impressive faces, to hear their soft voices melting every heart into love, tenderness and forgiveness makes life really more worth living. I once knew a lovely Christian lady who had the most forgiving spirit I ever knew, and so often thought what a beautiful life was hers. It was a plea-

sure to be in her company and enjoy the charming influence which her life imparted. That splendid life was a blessing to all who met her, and the world was dark, gloomy and sad when she left it to live with the angels.

J. T. Kitchen.

PRESENTATION OF BIBLES. To Graduating Class, Elon College, June, 1911.

REV. T. E. WHITE, RAMSEUR, N. C.

I come to perform a task too deep for words. You are about to leave an institution whose love for you is similar to that of a mother's. Were it possible for you to fail, and should society cast you down, this institution will still cling to you and claim you as her sons and daughters. She has done her best for you. Wisely and patiently she has instructed you, tenderly and carefully she has watched over you, and now lovingly and prayerfully she will follow you. And just as a thoughtful mother does not forget to place the little Testament somewhere in the trunk of her boy and girl on their departure from the old home, so this institution places in your hands as her parting blessing the Holy Bible, that it may comfort and console, guide and inspire you all along the journey of life.

In presenting you this Book, the institution is giving you that which largely called her into existence. Had it not been for the influence of the Bible, these Christian schools and colleges that bless our nation would not be possible. It is impossible to estimate its influence in the lives of men and in the history of nations. Its own true history is an unanswerable argument for its divine inspiration. Ages have tested and tried it; her enemies by force and fire have tried to destroy it; her critics by skill and learning have endeavored to bring discredit upon it; but time and testing, persecution and learning have served to brighten its pages, and it comes to you as God's message to man, and the most popular book in all the world.

Being familiar with the history of our own country, you cannot fail to recognize the place of the Bible in shaping and guiding our Ship of State. A knowledge of these things reveals the happy fact that God has moved in our history just as surely as when He led Israel out of Egyptian bondage. The day of miracles has not passed. It is nothing less than a miracle that America should be hidden from Europe till the marvellous discovery of Columbus in 1492. The world was just arising from a long dark night of sleep. Twenty-five years after the discovery of the New World, Martin Luther, the great reformer, nailed his memorable theses to the door of the cathedral and soon all Europe was agitated, moved and stirred till per-

secutions were rife in the land. The Bible had come from its hiding place and become the joy and comfort of those persecuted for righteousness' sake. The arduous labors of Wycliffe, Tyndale, Coverdale and others in translating the Scriptures into the language of the people, gave rise to persecution, but with the persecution there arose a spirit for independence and liberty. The printing press came at an opportune time. Men longed to be free. It was during these years of persecution that America opened her arms and became the refuge of the persecuted ones. Our forefathers brought with them the Bible; they devoutly read it and studied it; and it was the reading of the Book of books that instilled into their minds and hearts those noble principles that afterward budded and blossomed and bore the fruit of our glorious citizenship. It is good today to belong to the English-speaking race. The King James version of the Bible, which has circulated for 300 years, has helped to make it great. But its marvellous effect is not confined to the English race alone. No other book has found a place in so many languages, nor blessed so many races. And we must not think its mission finished. It begins with the beginning and it shall never pass away. "Forever, O Lord, thy word is settled in heaven." It still inspires the brush of the painter and the chisel of the sculptor, poets still draw innumerable themes from its truths and give expression to them in song and psalm, and orators find it a never-failing fountain of wisdom, inspiration and argument. Happy is that nation or person whose God is Jehovah, and whose book is the Bible.

If Spain, that proud, and once rich and powerful nation, has largely ignored the reading of the Bible and has been compelled to take a lower rank in the roll of nations; or if the lesser republics, like Venezuela, Mexico, Guatemala, Santo Domingo and others have not encouraged the reading of the Scriptures and are filled with internal strife, constant revolutions, and the paralyzation of business, may we not conclude that the key to the success of a nation or an individual is the same today as in the time of Israel's kings? They failed when they forgot God; they forgot Him when they ignored and forgot His Word. May you ever say, my friends, with the inspired songster, "I will not forget thy law."

And you are not without an opportunity to be loyal to and to defend the Word of God. Although it is published in nearly every language and dialect and more copies of it are distributed than of any other publication, it still has its enemies. About two years ago a man was imprisoned in South America for no other crime than that of circulating the Scriptures; recently the Governor of the State of Ken-

tucky was bitterly criticised because he dared say a word favorably in respect to the celebration of the 300th anniversary of the King James version in nearly all of our large cities, the Bible is a closed and forbidden book in our public schools; and many with a pretense of scholarship rise up to scoff and sneer at miracles and inspiration.

Coming as you do from Christian homes where every altar is adorned with the blessed Book, and being graduated from an institution, founded and maintained by those who have suffered and sacrificed because of its holy teachings, nothing could be more appropriate as a parting gift. Take it, then, read it, study it, love it, live it, defend it; and may you from the depths of your hearts say about it what the Psalmist said about the law and judgments of the Lord: "It is better unto me than thousands of gold and silver; sweeter also than honey and the honeycomb."

AFTER GRADUATION.

Stepping out from the halls and shaded paths, coveted diplomas in hand, with clear eyes that shine with the joy of living, and with hearts where the high purpose and confident courage feel only an occasional tremor of doubt and wavering—so comes the latest army of graduates from the many schools and colleges of the land.

The world needs them. It has a place and a welcome for them all—just as the ocean welcomes many rivers, and yet is never full. Nor is the world the cold and hostile place which many of them have pictured it. They will do well to get rid of the idea that life is a battle. Life is a problem to solve, a task to perform, a summit to scale, but it is not a warfare unless the individual prefers to make it so.

Moreover, the graduate makes a mistake if he thinks that life is something complex and complicated, a struggle in which much wisdom is essential to success—wisdom in which cunning and duplicity are leading elements. The best kind of a life is really a most simple thing, after all. A few plain rules, honestly followed, lead to the goal that is most worth reaching.

The graduate will find it desirable to forget some things he has learned, but there are many things he can not learn too well—that push is far better than "pull", that the established order has some commendable things about it, that honesty is the best policy, that most men are good fellows when you know them, that money is an unsatisfactory standard of values, that service is the highest expression of worship, that growth must not be allowed to cease, and that a clean and kindly life is the one fitting expression of gratitude to the Giver of life and all its numberless opportunities.—*Youth's Companion*.

HOW LIFE CAN BE TRANSFIGURED.

Life is strong and peaceful if whatsoever we do is done unto God. Life connected with God is sublimely beautiful and inspiring. Human applause or dissent should die away before one's feet. It is a splendid thing to detach oneself from all bondage to men, submitting himself constantly to God. The life of a Christian would be transfigured in proportion as the apostolic injunction is heeded, living not with eye-service as men-pleasers, but in singleness of heart unto Christ; this brings life into living touch with the great fountain of all life. A man-pleasing life is servitude and brings corroding care and chafing anxiety. Living in constant fellowship with God and committing one's work unto him, brings an abounding and abiding peace, and a precious assurance that the life "flows on in endless song." Such a life is transfigured, and in its influence will be a benediction to all whom it touches. Paul declared: "For me to live is Christ." That was his purpose and goal. It transfigured his life.

Human life has a Godward and a manward relation. When its deep under-current flows Godward, it lends dignity to all other relations, and it becomes sublime; even in its lowliest phases, service will not be menial or commonplace or desecrating. All phases of life are under the transfiguring power of grace and the illuminating influences of the Holy Spirit. All is on God's altar and is sacred unto the Lord, so that the whole life is sacramental. This thought and experience give to the most ordinary life divine honor and permanent rest and delight, as well as permanent value. Every service becomes royal, and every deed noble, and every influence inspirational.—*Selected*.

Presenting the case against the cigarette, *The Standard* says the evil not only reacts upon the smoker himself but draws heavily upon the life blood of the nation. It cites two recent disasters as glaring results of cigarette smoking. One was the Washington Place fire in New York City, in which 143 persons lost their lives; it was caused by the careless dropping of cigarette stubs in a pile of rubbish. The other was a conflagration in Bangor, Me., on April 30th. A spark from a cigarette, thrown on a pile of hay during a high wind, was quickly fanned into a great fire which destroyed one-third of the city before it was checked. Two lives and the destruction of \$4,000,000 or \$5,000,000 worth of property were the price paid for that "coffin-nail."—*Biblical Recorder*.

What is called "the most dangerous animal on earth" is—what do you suppose? Why, simply the common house-fly which

has followed mankind since the dawn of history and lives only where man has made his home. It is said that the people of this country spend over \$10,000,000 annually for screens to protect themselves against flies and mosquitoes. The fly causes thousands of deaths every year. The fly is a plague today as truly as it was in Egypt when "the land was corrupted by reason of the swarm of flies." Remember that, as our health officers are saying, the fly is born in, lives and thrives upon filth. Renew the war on "the most dangerous animal."—*Biblical Recorder*.

WHO CARES?

If Christ be a reality in your heart, if you really commune with him, if you have caught somewhat of the spirit that made your Master forsake the Father's house that he might come to earth to save men, then you will seek for men. You will not wait for the set seasons, when your pastor shall lead; but as you come to know men about you, you will be interested in their welfare, and will find a place for the simple, direct word for Christ. You are not hampered by the taint of professionalism, as sometimes your pastor is. Ofttimes when the preacher speaks out of the depth of his heart, men feel that this is his profession; "we expect him to say such things." Where the man is bigger than the preacher, he will not be seriously hampered by this; but it is a fact that many times the layman has a more direct approach to men than the pastor has.

Next to the fact that the Master cares, the fact that men care for your welfare is one of the most potent forces in constraining men to live as they should.

But the Master did not hide his great heart of love in heaven; he came to earth to make sacrifices for men, to win men and to tell them of the Father's love. It is not enough that you care for the welfare of the men of your community. You need to make your interest practical and real, and go after men. Then will men see the yearning face of the Christ through the kindly interest of the disciple.—*Alabama Christian Advocate*.

TO PREVENT MOULD.

To prevent mould on preserves or jellies, put a few drops of glycerine around the edge of the jar before putting on the cover.—*Home Department, National Magazine for June*.

MILK TO PUT OUT FIRE.

It has been proved that milk will effectually extinguish the flames from gasoline, or any form of petroleum, since it forms an emulsion with the oil, whereas water only spreads it.—*Home Department, National Magazine for June*.

NOTES AND PERSONALS

—Dr. Barrett in last week's *Herald of Gospel Liberty* drives his pen a telling thrust when he says

"Preachers are in demand—we mean preachers who know the Lord and are devoting time and strength to His work—no other kind can be useful in any marked degree."

—Rev. Martyn Summerbell, D. D., LL. D., Lakemont, N. Y., has been elected non-resident lecturer at Elon College, N. C., and that is a wise action, for there are few more accomplished men among us than Dr. Martyn Summerbell. We are glad to know the Elonites will have the benefit of his wisdom.—*Herald of Gospel Liberty*.

—Prof. W. P. Lawrence, Chair of English in Elon College, left on last Friday for Wooster University where he goes to teach English Literature for about eight weeks in the summer school of that institution. Prof. Lawrence is a close student of our English tongue and will not fail to interest those to whom he has been called as lecturer and teacher.

—Ex-President E. L. Moffitt left Elon for Asheboro last Monday whither he goes to engage in business. We wish him all success, and part with him with regret. In an advertisement now running in *The Sun* his elegant home at Elon is offered for sale, affording to some one desiring a handsome residence here a good opportunity for a purchase.

—Dr. W. T. Herndon, Durham, N. C., is open to engagement to assist in revival work with pastors desiring his services. As Rev. C. E. Newman writes elsewhere in this issue of *The Sun*, Dr. Herndon is one of our most faithful ministers, and one of the most successful revivalists in all our Convention. The pastor does well who has the help of this faithful and devout man of God. He throws his whole heart and soul into winning men and women to Christ.

—Rev. B. F. Black has resigned the Secretaryship of the city Y. M. C. A. of Suffolk, Va., to become General Secretary of the C. & O. Ry Y. M. C. A. at Clifton Forge, Va. The Association at Clifton Forge has 700 members and is the largest Ry Y. M. C. A. work in the State, having a daily attendance of between 1200 and 1500. Mr. Black will have three assistant secretaries in the work.

Bro. Black will finish the year's work as pastor of Damascus Church, Gates Co.

—Rev. D. A. Long, D. D., Graham, N. C., was called by wire to Merom, Indiana, last week, the trustees of Union Christian College, located at that place, having tendered to Dr. Long the presidency of that institution. President O. B. Whitaker resigned the presidency of the college at the recent commencement and the Trustees deemed Dr. Long a suitable successor. Dr. Long will be no novice at the

helm as he was for sixteen years president of Antioch College, Yellow Springs, Ohio. It is presumed he will accept the position of honor and trust now tendered him.

—This writer feels a personal loss in the going away to another locality of Ex-President E. L. Moffitt, who this week takes up his work in business affairs at Asheboro, N. C. We have been associates and neighbors a long time in public service for our church, in one capacity or another, and we shall miss sorely his good company, his wise counsels, and his generous commands. In all our knowledge there is no more thoughtful and thorough gentleman than he—a man high above an ungenerous act, and incapable of an unfair one.

—We sincerely trust many will read, and respond to, the earnest appeal of Rev. S. B. Klapp published in another column of this paper for the church at Ether, N. C. This is certainly a point of importance, merit and promise, and the brethren who have wrought and sacrificed so nobly there need now the encouragement of outside help. Turn now, reader, to "The Last Call," read it, and if within your reach, send a contribution, which will be wisely applied and very gratefully received. The contribution may be sent either to Bro. Klapp, or to deacon Hiram Freeman, Ether, N. C.

—We acknowledge with appreciation the following: "Mr. and Mrs. John Wilson Ballard invite you to be present at the marriage of their daughter Lilly to Mr. Fabius Monroe Clements on Wednesday afternoon, June 28th, 1911, at 2 o'clock, Mount Carmel Christian Church, Isle of Wight County, Virginia. At home after July 10th 209 Vine Street, Chattanooga, Tenn." Whereupon we send our congratulations and very best wishes to Fabius, who was a popular student in Elon College some time since and has made good, we are informed, as a hustling business man in Chattanooga.

—The lines fell to this writer in very pleasant places a few hours last Thursday. Our good friends, Mr. and Mrs. J. Beale Johnson were entertaining a house party at their elegant home, Suadelia, Cardenas, N. C., when fortune permitted us to stop off between trains and enjoy the goodly company, the splendid dinner and the lavish hospitality. The dinner of barbecued pig and kid and other savory edibles and delicacies was served to some score of guests under the big oaks beside the mill pond and the party were as happy and care free as regal hospitality could make it. The mother and five aunts of the hostess constituted the house party, and on Thursday in their honor the great dinner and the goodly company came. Even a self-invited guest sometimes is not regarded an intruder, and enjoys himself as well as he who sits in the seat of honor at the feast. We speak from experience, with thanks to generous souls.

—From Sunday, June 18 *Raleigh News and Observers*

"The Christian Endeavor Societies of the Hillsboro Street Christian Church will leave today at noon, in two large vans, for McCullers, to attend the organization of a Christian Endeavor Society which is expected to start out with a membership of 35. Each member of the local society is expected to attend the morning service at the Hillsboro Street Church and at the conclusion of the service they will take possession of the vans and go to McCullers. Each young lady member will take lunch enough for two."

We presume the church referred to at McCullers is Wentworth Christian Church, which has a large number of very promising young people and should have an active Christian Endeavor Society. There is no organization that helps a church more, and trains the young people better, than an active Christian Endeavor Society.

—Rev. J. P. Barrett, D. D., Editor of *Herald of Gospel Liberty*, and one of the Trustees of Elon College and one too who has known intimately for years Prof. W. A. Harper, writes thus of Elon's new president in last week's *Herald*:

"Mr. Harper combines in an unusual degree high educational qualifications and rare business gifts. He is progressive and yet conservative. Elon College is to be congratulated on its good fortune in securing such a man to be its President. Under the blessings of God President Harper will do a great work for the cause of Christ. Under his administration Elon College will continue to stand true to the Bible as the Word of God, for the new President has no sympathy with any disloyalty to the authority of the Word."

It seems but little tax on him to do many things at one time, or so nearly at one time as to make it seem so. Prof. Harper will begin his work with the Southern Christian Convention standing practically solid with him."

—In a very kindly and generous note our good Brother Baugher of Conshohocken, Pa., says, "Come this way and you will find preachers who preach that the disciples were not converted until the day of Pentecost. You will also meet here those who believe in a sinning religion, or sinning religionists. On May 20th, I heard an educated preacher, and a life long member of the Christian Church say in a sermon . . . that the disciples were sinners before Pentecost. And I could name others in the same boat." We are sending Bro. Baugher an extra number of last week's *Sun* in which his article appeared, and we are of opinion if his erring and wayward brethren will read what he says on the other side they will be convinced, if they are open to conviction.

By the way, Bro. Baugher's church by a very decided majority refuses to accept his

resignation and he is undecided yet as to what he shall do. Other inviting calls await him if he declines to remain where he is. Put this down to Bro. Baugher's credit that he is a devout man, and full of zeal.

—Mr. and Mrs. A. H. Murray of Greensboro have issued invitations to the marriage of their daughter, Pauline, to Mr. Dwight M. Davidson, Gibsonville, Wednesday A. M., July 12, Midway Presbyterian Church, Greensboro. We appreciate being remembered with an invitation and hasten our hearty congratulations to "Dwight," a splendid fellow with successful business position, experience, and ability.

NEWS ITEMS.

—Ex-President Díaz of Mexico is reputed to be worth \$20,000,000. Still the old man says Mexicans are a very ungrateful people.

—Of the eleven hundred prisoners in the United States prison at Leavenworth, Kansas, forty are bankers—or were bankers before donning the stripes.

—Danville, Va., suffered a severe wind, rain and hail storm last Sunday, inflicting property loss to possibly \$200,000, and working much inconvenience to traffic and travel in the city.

—The Crop Reporter of the U. S. Department of Agriculture estimates that the wheat crop now being harvested will yield 724,291,857 bushels, an increase of 68,848,857 bushels over last year, and the largest crop ever produced.

—It is reported that Johnson, the colored pugilist champion, is in London with his white wife, his two large automobiles and chauffeur, and "is the lion of the hour" in the coronation ceremonies. Then London is hard up indeed to lionize something.

—Fifty French aeroplanists started out on a great flight (to London) from Vincennes last Sunday, and two were killed and one fatally injured within a few hours of the start. "Remember the Sabbath day to keep it holy" is a commandment those Frenchmen will not heed.

—Dr. Jowett, the great English preacher, lately imported to the Fifth Avenue Presbyterian Church, New York, goes back to England to the coronation and as the personal guest of King George. Whereupon it may be remarked that King George will have some good company, for Dr. Jowett is one of the most consecrated and deeply spiritual preachers in all the world.

—The *Charlotte Chronicle* thus deposes: "The French aviation sports always begin on Sunday and they are generally accompanied by a tragedy or a series of tragedies. Is there any significance in that?"

When an almost invariable consequent followed a constant antecedent in the olden days, the Romans usually wrote *Post hoc*,

ergo propter hoc. Pity that the Gauls will not learn even from their erstwhile foes a fact or so.

—President and Mrs. Taft celebrated their silver wedding—the 25th anniversary of their marriage—at the White House June 19. About 12,000 invitations were sent out and about 5,000 people were present. This is the second celebration of the kind ever held at the White House and is said to have been the most brilliant social function ever held in Washington. The presents were almost numberless and many were very costly.

—From a recently published report of Trinity Parish, New York, we gather that Trinity is not only a church, the richest church in the world in fact, but a great corporation, property appraised at \$13,693,500, not including any of the church buildings, chapels, schools and burial grounds not taxed, whose property value would be immense. Trinity's receipts last year amounted to \$863,000, the expenses, however, being greater than the receipts.

THE SUMMER CAMPAIGN.

The campaign for students has already begun and is well under way. Many friends have been asked to send in lists of prospective students in their several communities and they are readily responding. Catalogues are being mailed to them and letters will be written. They will also be visited by one of our representatives, if possible. But while all this is to be done by the College authorities, the ultimate reason for their coming here next fall will be the influence brought to bear upon them in our behalf by these earnest, consecrated friends in the various localities of our brotherhood. If we shall work together for a large enrollment next year, there is no visible reason why we should not have it.

The professors will begin their work about the first of July. Prof. Lawrence has been granted relief from canvassing in order to permit him to teach English in Wooster University Summer School. Dr. Newman will need to conserve his strength to be able to do his class-room work this next year, and so he is relieved of systematic field work. He will, however, go out from time to time on special depositions, attend two Young People's Conventions, and assist in the office work in the absence of the President during the month of July. Prof. A. Ligette Lincoln is the office stenographer.

The field workers are as follows:

Dr. W. C. Wicker, Eastern North Carolina Conference South of Raleigh and Eastern Carolina.

Prof. N. F. Brannock, Eastern North Carolina Conference not covered by Dr. Wicker and portions of the North Carolina and Virginia Conference.

Prof. T. C. Amick, Western North Caro-

lina Conference and part of the North Carolina and Virginia Conference and other points in the Methodist Protestant Church.

Mr. R. A. Campbell, Valley Virginia-Central Conference, if he can arrange his business engagements satisfactorily.

W. A. Harper, Eastern Virginia Conference and Alamance and Guilford Counties.

Will the friends please extend to these workers for Elon the accommodations and courtesies and genuine sympathetic helpfulness that have been afforded them these twenty-one years? We feel sure they will and we shall hope for large and satisfactory results from the united and co-operative efforts of the College representatives and the brethren in our local churches. In this common work, of interest to every individual member of the church, we shall hope to have, as we feel we shall, the loyal support and sympathetic co-operation of every one.

W. A. Harper.

RESOLUTIONS.

"It is with profound regret that we have been called upon to consider and finally grant the resignation of Dr. E. L. Moffitt as President of the College; but it is a source of pleasure that his resignation came from no suggestion of the College authorities or constituency, but as a consequence of his own physical condition and voluntary choice in what seems to be personal interest.

His incumbency of the office of President for six years has had the loyal support of the Board, the Faculty, and the Church, and this is a source of satisfaction as he retires from this high and important position; and we wish to assure Dr. Moffitt of our sincere regard for him personally, for his work officially, and for his deep interest in the Institution during his Presidency, and his expressed and continued interest upon his retirement from office.

Our appreciation of his services, our regard for his family and our regret at separation fill us with feelings of mingled sorrow and satisfaction, and we hereby make record of our sincere and continued interest in their future well-being and welfare."

The above is a copy of the resolution adopted unanimously by the Board of Trustees of Elon College upon the retirement of Dr. E. L. Moffitt as president of said college, June 6, 1911.

P. H. Fleming,

Secretary Board of Trustees.

Burlington, N. C., June 16th, 1911.

[M. P. Herald please copy.]

An East Indian convert dying. "I am so happy!" she said: "I have Christ here," placing her hand upon her Bible; "and Christ here," pressing the Book to her heart; "and Christ there," pointing heavenward.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

ADIEU, KIND FRIENDS, ADIEU.

Notice of my resignation as editorial and corresponding secretary of the Young People's General Convention appeared in The Sun last week and was mailed to all members of the Executive Board. My resignation could be accepted at once, and so I close my work in the capacities mentioned above. I am under lasting obligation to the Executive Committee for their prompt action in this matter and I feel that this promptness is wholesome for the work at this time.

In severing my relationship officially with the Young People's General Convention, I wish to state that I have enjoyed the work that I have been enabled to do and shall be glad to be of what service I can for the furtherance of the cause the Convention represents. If we can make this work go, and we can, then the future of our church and all her enterprises is luminous with hope and promise. We must reach the young people, if we would save the world. This we all realize and that is why I have such supreme confidence in the ultimate progress of the young people's work.

I wish to thank every one who during the past two years has prayed for the success of the department committed to my care and direction, every one who sent in any word of news, every one who has contributed towards its success financially, every one who has replied to the requests for information which were from time to time sent out, every one who has said a word of appreciation of the efforts that were being put forth. I appreciate these things far more than I can say.

With best wishes for the success of the work in my successor's hands, and confidence of its continued enlargement and assurances of fidelity and loyalty to the cause in whatever way I may serve it, I must say, adieu, kind friends, adieu.

W. A. Harper.

THE DEPARTMENT'S NEW EDITOR.

It gives me great pleasure to learn that Mr. Charles A. Hines, Greensboro, N. C., has been elected as editorial and corresponding secretary of the Young People's General Convention to fill the vacancy made by my resignation. I feel that the Executive Board have been most fortunate in their choice, and that the new editor will be able to carry forward the work to great and permanent success.

Mr. Hines is eminently qualified to fill this position. He had a thorough literary training in Elon College and took his law

course at the University of North Carolina. He has had wide experience in a journalistic way, having been city editor of the Greensboro Daily News, Editor of the Lumberton Robesonian, correspondent for his city of several great dailies, and contributor of many excellent articles to The Christian Sun. Mr. Hines has won distinction as a lawyer, and is now Associate Justice of the Municipal Court of his city. As a Sunday school and Christian Endeavor worker he needs no commendation from me. He is frequently in attendance on the sessions of our various Church organizations and prominent in their councils. Mr. Hines wields a facile pen and writes straight from the shoulder. We shall expect his department to be fragrant, fresh, luminant always and instructive.

I bespeak for him the same hearty co-operation which the brethren have so kindly shown me and congratulate the Church at large in being able to secure the services of a man so peculiarly fitted for the task of carrying forward this important work. I pledge you, Brother Hines, my heartiest and most heart-felt support in all the great achievement I am free to predict for your administration of the work you have so wisely been called to perform and inspire.

W. A. Harper.

NEW EDITOR'S STATEMENT.

I know not why the lot fell upon me when the executive committee was confronted with the duty of electing another editor of this department and corresponding secretary of the Young People's Convention. Were it a new position, I would then undertake the work with misgivings; but when we have had such a pace-maker as Professor Harper, who has just been elected president of Elon College, the task is all the more difficult. His unbounded interest, energy, and enthusiasm are a combination not seen in many. Indeed, Elon's gain is this department's loss.

I am not insensible to the compliment the executive committee has paid me, but I feel even more keenly the opportunity and responsibility that have come upon me. Better than promises now will be hard work and success in the place to which I have been called. I shall do my best, and that is the only promise I owe for you. The work is not mine, but ours; the responsibility rests also upon you. If the cause prosper it will be because I have your interest, your assistance and your prayers; if it fail, you, too, must share the blame.

Charles A. Hines.

NEW SOCIETY AT McCULLER'S.

A letter from Brother Sam. M. Burritt, of Raleigh, tells of the organization of a new society of Christian Endeavor at McCullers, with the following officers: T. H.

Banks, President; Leon Stephenson, vice-President; Miss Vivian Stephenson, corresponding secretary; Mrs. Harriet McCullers, secretary and treasurer;—all of Raleigh, R. F. D. No. 3. Several enthusiastic young people have become members, and we predict a going society among these good people.

Brother Burritt is raising money to buy Bibles for those in the State prison at Raleigh, and is meeting with encouragement. He has already purchased 75, and others will be provided soon. He is doing a good work, and it is such loyal people as he that encourages others in the Master's work.

C. E. TOPIC FOR JULY 2—A FEW SUGGESTIONS.

BY CHARLES A. HINES.

Scripture: Esther 4:1-17.

This is a Patriotic Consecration Meeting. It has been truly said, "Make a man a Christian and you make him a good citizen." The good and faithful church member or the Christian Endeavorer should be always ready to serve his country.

The majority of people in the United States are moral people. While the church does not have a majority in membership, it has a majority of sympathizers. If immorality openly exists or is carried on in the open, it is because church members are not doing their duty.

Many people still live with the idea deep-rooted in their minds that if they go to church on Sunday, and live reasonably clean lives in the week they have done all that God expects. I have no sympathy with this kind of religion. I believe that negative religion is just what it purports to be—nothing represented by .000.

Church members and Christian Endeavorers must do something positive. Some of the ways of serving one's country are at the ballot box, in civic organizations, in moral movements, in local option fights, for better sanitation, more schools, cleaner public shows, vaudeville and theatre attractions.

The Southern people are moving in this direction. Saloons are gone, and the result was brought about by the church members and the good women of our Southland. Other questions must be solved—our theatrical attractions must be improved, the "blind tiger" must go, the public dance hall must be closed, the pool room must be shut up, or the game lifted from its bad surroundings.

When you compare them closely you will find that work for the country is work for church, and vice versa. The week-day work of the church member is to be a good citizen, a charitable man, one who lifts up the fallen brother, who helps to

make better his neighborhood, his town and his State.

Illuminating Illustrations.

When a foreign visitor to an ancient city remarked that the city was without walls he was answered: "But we are walled. The citizens are the walls; every man is a brick."

Are you a brick? If so, are you in your place; are you where you can be of service? If you are not where you can ward off the blow of the enemy, if you are of no service to your country, you are not a brick.

"Nobody has any right to find life uninteresting or unrewarding who sees a wrong that he can help to remedy or an evil within himself that he can hope to overcome."

In an address made at Greensboro a few years ago Mr. Bryan, the famous orator, said: "No man is great on account of any office he has held, by reason of any honor that has been conferred upon him; he is great because he has done something for humanity. A hundred years from now we shall not be remembered by what the world has done for us, but by what we have done for the world."

Do not think that being a soldier is the only way of serving your country, or war the only opportunity of service. As Carlyle says, "It is not the manner of death, but the cause for which a man dies, that makes him a martyr." There are hundreds of ways in which one can serve his country, or his neighbor (for both are the same) without going to war. This thought is very prettily expressed by Joaquin Miller in a famous poem:

"The bravest battle that ever was fought!

Shall I tell you where and when?

On the maps of the world you will find it not,

'Twas fought by the mothers of men."

And again:

"O ye with banners and battle-shot

And soldiers to shout and praise,

I tell you the kingliest victories fought

Are fought in these silent ways."

For Answer in the Meeting.

Give a Bible instance of service to the Nation.

Give an instance of service to the nation from American history.

Tell some way in which young people can serve your town or community.

How may we prepare to serve the nation?

Tell of some humble ways in which one can serve the nation.

Show the relation between serving God, the nation, the community, and single individuals.

—Governor Folk, of Missouri, according to Lincoln Steffens, gave up the use of tobacco when he became Governor for the sake of his influence upon the youth of his state.



ROYAL
Baking Powder
Absolutely Pure

**The only baking powder made
from Royal Grape Cream of Tartar
—made from grapes—**

**Royal Baking Powder conveys to food the most healthful of fruit
properties and renders it superior in flavor and wholesomeness.**

YOUNG PEOPLE'S CONVENTION.

The Young People's Convention of the Virginia Valley Central Christian Conference met here on Wednesday night, June 7th, in its twentieth annual session. President, J. C. Bradford, presiding.

The Convention organized as follows:

President, J. C. Bradford.

Vice-President, Rev. L. G. Lassiter.

Secretary, S. W. Lincoln.

Assistant Secretary, Rev. A. W. Andes.

Treasurer, L. S. Rhodes.

J. C. Bradford delivered the Welcome Address, extending a hearty welcome to all who might attend the Convention. Rev. A. W. Andes responded in a very happy manner.

Next came the Annual Address which was delivered by Rev. W. T. Walters, of Winchester. Bro. Walter's subject was, "The Child and His Environment," and his address was an admirable one.

At the close of the Annual Address the Convention adjourned to meet on Thursday morning.

Reports were read from the following Sunday schools: Antioch, Linville, Bethlehem, Concord, Palmyra, Beulah, Mt. Olivet in Rockingham, Leaksville, Timber Ridge, City of Winchester, Wood's Chapel, New Hope. The reports were interesting, and the Convention had reason to feel encouraged.

Seven Sunday schools were not represented and no reports presented. This is to be regretted, of course. We sincerely hope that every Sunday school, Christian Endeavor Society, and missionary society within the bounds of the Convention will be represented at our next session.

The Standing Committees submitted well-written reports, which were discussed and adopted.

The sessions of the Convention were well attended, visiting brethren from the United Brethren Church and the Church

of the Brethren were helpful to the Convention, and their presence and good words were very much appreciated.

The Standing Committees are as follows:

Normal and Teacher Training, Miss H.

C. O. Martz, Miss Nettie Johnston, Miss Lucy Snapp.

Organized Classes, S. W. Lincoln, Mrs. J. S. Davis, J. W. Tate.

Home Department, Mrs. W. T. Walters, L. S. Rhodes, E. L. Louderback.

Cradle Roll, Mrs. Alice A. Lincoln, Mrs. Ida E. Wampler, Mrs. Mary E. Grove.

Missions, Samuel Earman, Roy Rothgeb, C. D. Maphis.

Christian Endeavor, W. C. Wampler, Miss Ruby Martz, R. A. Larrick.

Program Committee, Rev. R. L. Williamson, J. C. Bradford, S. W. Lincoln, Rev. W. T. Walters, Rev. A. W. Andes.

The adjournment of the Convention on Friday afternoon ended one of the best sessions since the organization. The Convention meets next year at Palmyra Christian Church, Shenandoah County, Va., on Wednesday, Thursday, and Friday, 12-14th of June, 1912.

S. W. Lincoln, Sec.

Broadway, Va., Rockingham Co., R.F.D. 1.

PROGRAM OF THE EASTERN N. C. YOUNG PEOPLE'S CONVENTION.

Damascus Christian Church, Tuesday after the third Sunday in July.

FIRST DAY—Morning.

Religious Exercises by Rev. C. E. Newman.

Address of Welcome, Bro. I. W. Pritchard.

Response, Rev. L. F. Johnson.

Enrollment of Delegates.

President's Address.

Business Session.

Dinner.

Afternoon.

What am I doing to advance the Young

People's work on my charge?—Experience meeting by all ministers present.

Report of Committee on Sunday School Literature.

Address: "The Bible," Bro. J. E. Franks.
Discussion.

Report of Committee on Organization and Expansion.

Address: The Chapel Hill Church, Rev. W. G. Clements.

Discussion.

Report of Committee on Music.

Address: Music as a Spiritual Tonic, Rev. A. T. Banks.

Discussion.

Assignment of Homes.

Benediction.

SECOND DAY—Morning.

Religious Exercises by Bro. J. Milton Banks.

Roll Call, Minutes, Enrollment.

Report of Committee on Home Department.

Address: The Shut-Ins, Rev. L. F. Johnson.

Discussion.

How I Conduct my Sunday School,—Experience meeting by all Superintendents present.

Report of Committee on Primary Work.

Paper: The Little Tots, Mrs. W. W. Staley.

Discussion.

Report of Committee on Teacher Training.

Address: How to Proceed to Produce Trained Teachers, Rev. Dr. W. C. Wicker.

Business Session.

Dinner.

Afternoon.

Report of Committee on Christian Endeavor.

Address: What Christian Endeavor Does for the Church, Rev. C. E. Newman.

Address: Organized Adult Classes, Bro. S. M. Burritt.

Report of Committee on Cradle Roll.

Paper: The Possibilities in the Cradle, Mrs. L. F. Johnson.

Business Session.

Adjournment.

It is expected that the program will be interspersed with music rendered by the Damascus choir and other singers present. We most earnestly request that all whose names appear on the program be present and prepared with their particular part.

Herbert Scholz, Pres.

Sunday, the 18th, was Mission day at Holy Neck. A large congregation was present at both morning and afternoon service. The children of the Sunday school and missionary society rendered an interesting program. The collection from dues was \$11.43.

NOTICE TO SECRETARIES OF YOUNG PEOPLE'S CONVENTION.

Annual Report Blanks for your Sunday schools to use in making reports to your convention are in my hands, and will be furnished on application. They are worth two cents apiece.

A. W. Andes,

Secretary of Young People's

General Convention.

Harrisonburg, Va.

PICTURES.

In the office where I daily (except Sunday) write freight bills, search and keep records of freight received and forwarded, hangs a calendar that bears a very beautiful picture: not the fancy picture of a young maiden, or the gorgeous view of the sun-set. Not a picture of the rainbow with its colors magnificently painted by Nature's hand from the sparkles of an evening sun. Not the flutter and dazzle of November's gauzy robes, or the awakening of the spring on a May morning. Not even the view of the "old mill," or the harvest with its ripest and most delicious fruits. But a simple, plain, and neat bed room where two little girls are kneeling in prayer at the retiring hour. The mother is seen bending her head with the little ones as they seem to say the simple, "I lay me down to sleep." In this same office I have another picture bearing the fancy face of a young girl. By these two pictures I have found out some things about strangers as they would chance to be about. I make it a rule to ask people which of the two they admire the more. Do not understand me to say that the picture of a beautiful young woman is not admirable, but so many people can not see the *beauty* in a picture like the one I have tried to mention.

But there is no better place to say a word concerning the influence of pictures. The slow and stagnant stream has a tendency to make us feel sick, dull and stupid. Just the opposite—a clear swiftly gliding stream gives us new life and makes one long to bathe in its crystal current. The picture of a valiant soldier hanging upon the wall causes the youth of that home to talk and long to ride away on a fleet-footed horse to be the captain of the army. The picture of an abundant harvest portraying all the choicest fruits and provisions of the farm, makes the farmer try to imitate the scene on his own farm.

Knowing that these are facts and figures, how important it is to select only that which will have a tendency to elevate to place before the ever watchful eye of the youth. It is easier to teach than to unteach; better to conform than have to reform.

Let us again consider the picture of the

children saying their prayers. When we weigh its true worth, place upon it the price offered for such, glance for one time at its beauty and taste of its sweetness, the artist's brush has failed to paint its equal. The poet cannot sing a greater song, or frame words to tell of its glory. How tender and prayerful the child really is! No cares, trials, struggles or misfortunes. Always wearing a sunny face and knows nothing of the deep grudges of sin and Satan. The child is always open for instruction, ready, willing and glad to grasp something to lift it up or for its own downfall, hence the great importance of placing the right example before it.

The other day I was trying to think how gentle, meek and Christ-like the child is. I drew in my mind a picture of fifty children, both boys and girls, out for miles from any grown person. Then I tried to imagine one of the number very sick and the others bending over it in sympathy and toil to give it relief. But nothing that the little hands could do would stay the disease. So it died. Not a minister to comfort the broken-hearted; not a carpenter or workman to make a coffin; not a strong hand to sink a spade deep into mother earth to make the final resting place; no organ to sound the sweet notes of hope; no one to preach the funeral or guide the work in our usual form. But only weeping children with tender hearts broken and shattered to pieces, yet willing and ready to put forth the last effort to place their loved one where it would be protected, and where they could daily shed their tears over the simply made mound. Then I imagined these little ones as they wept together, comforting and giving each other consolation by their tender embrace, placing together with careful hands the boards to make the little casket to shield the little one from the cold earth, swift hands lifting the dirt that was being made wet by their tears to make room for their little casket, quietly getting ready to bury their dead with greater love and sympathy than ever was known. Every flower placed with a gentle hand while its foliage revived from the constant dropping of tears from the one who so carefully placed it. Then I imagined the night as it came, finding the stillest and quietest village under the blue canopy of heaven.

Show me that home where only pictures of worth and beauty hang, where the name of God is used only to teach of His goodness, mercy and love, but ever remembering Him as just, and I will show you in a few brief years the fruits of it. The children of such a home will be found standing at the head of the Sunday school, standing at the head of the church affairs, telling to the world the love of a dying Savior, lifting up the fallen and sin-cursed

world to plains of safety. Yes, an honor to this nation of ours.

"Backward, turn backward, oh, time, in your flight.

Make me a child again, just for tonight. Come back, mother, from that echoless shore,

Take me to thy heart as of yore."

C. B. Riddle.

ELON COLLEGE NOTES.

Things on the Hill have become very quiet and dignified since the gay and joyous commencement throng took its departure. A few visitors are yet in the village and add to the social life of the community in various ways, but in a few days they too will have gone and the college will have settled down for the warm summer months.

The president's office is very busy just at this time, getting things in line for the summer's work. It is too early yet to predict on the results in the way of attendance next year, but it looks good even now to those on the inside. Requests for catalogues and other information looking to entrance here in the fall are daily coming in, and with all the prospects seem bright.

The new catalogue for 1911 and announcements for 1912 are now ready for distribution. It contains 112 pages and gives all necessary information respecting costs, equipment, advantages, etc. It shows enrollment in all departments last year of 240.

The Executive Board of the Board of Trustees of the college will hold a meeting here on Tuesday next, to dispose of certain routine matters which the Board of Trustees were unable to attend to at their recent session. The members of this Board are Dr. R. M. Morrow and Dr. P. H. Fleming, Burlington, Mr. Kemp B. Johnson, Raleigh, Rev. J. W. Wellons and Dr. G. S. Watson of this place.

His many friends at Elon, where his father and mother, Mr. and Mrs. C. A. Boone, still live, were glad to note the honor and distinction recently conferred on Dr. W. H. Boone in his election as Health Officer of the city of Durham. Dr. Boone graduated from the college with the class of '94, and then pursued his medical course to completion and has since been practicing medicine with success.

Mr. S. C. Harrell, of the class of '09, who for the past two years has been teaching at Holland, Va., has been elected to a position as instructor in Defiance College, Defiance, Ohio, which is the leading college in the north eastern section of that state.

Mr. W. H. Fleming, of Burlington, N. C., manager of the baseball team for next year.

Very stringent regulations for inter-collegiate athletics have been adopted by the Faculty, approved by the Trustees, and accepted in good faith by the Athletic Association. Mr. Fleming will do his very best to put them in operation and see to it that the college has nothing but clean athletics, and no hired men or professionals whatever.

W. A. Harper,
Correspondent.

Little Oscar Atkinson has been very sick, but is now improving.

Mrs. J. J. Lincoln and Prof. Lincoln are still visiting at Dr. Moffit's. Mrs. Lincoln has been indisposed the past few days.

Prof. Lawrence left Saturday for Wooster, Ohio, where on the 20th he begins his work as English teacher of that institution's summer school. It is needless to say the English will be well taught. This is one of the largest summer schools of the Middle West, last year's enrollment being nearly 2,000.

The officers of the summer Sunday school are J. C. McAdams, superintendent; Miss Myrtle Cox, secretary; W. L. Noah, treasurer; Mrs. J. L. Foster, organist; Mrs. J. W. Patton, assistant organist.

The officers of the "C. B. C." Organized Bible Class for the vacation are: president, J. P. Huffman; vice-president, J. C. McAdams; secretary, Mrs. W. A. Harper; treasurer, W. T. Noah; organist, Mrs. J. P. Huffman; Committee Chairmen, Mrs. O. B. Williams, Mrs. W. L. Smith, and Uncle Wellons; teacher, Mrs. J. U. Newman; assistant teacher, O. B. Williams.

Mrs. Sue Jones was called to Middleburg on Saturday by the serious illness of her brother-in-law, Mr. Crocker. Her daughter, Mrs. R. J. Kernodle left for Durham Monday, where Mr. Kernodle is engaged in the undertaking business. We regret very much to lose these friends from our citizenship.

Mr. W. L. Tate, our most aged citizen, had the misfortune to fall and hurt himself last week and is now confined to his bed.

Mr. and Mrs. W. B. Hobby and Dr. McCullers were pleasant visitors at Dr. Atkinson's Sunday.

Prof. A. Ligette Lincoln is acting as stenographer in the office this vacation as last. His qualifications for the position are well known.

The local graded school is enlarging and improving, we understand. It has been decided, subject of course to the approbation of county school board, to add a new room and a new teacher. Mrs. W. L. Smith has been re-elected principal, in which capacity she served so successfully last year.

The students, alumni, ministers, and friends generally are rallying finely to the College in its endeavor to get students here

next fall. Nearly every mail brings several lists of prospects. Friends, keep this up and speak personally to those whose names you send in and we shall have a large enrollment next year.

Dr. Moffitt is getting his furniture ready for shipment soon. We understand that the Doctor and his family will go to Harrisonburg, Va., for a few days' much needed rest before moving to Asheboro. We certainly are sorry to lose these friends and leaders from our midst.

His Elon friends will be glad to learn that Rev. S. C. Harrell is elected as teacher in Defiance College, Ohio, for next year.

Miss Maggie Iseley represented Elon in the Y. W. C. A. meeting of ten days' duration at Asheville and returned home on Tuesday, having reported a very pleasant and profitable trip.

Mr. W. T. Noah has been elected Mayor for the time of Mayor Lawrence's absence in Ohio.

W. A. Harper.

YOUNG PEOPLE'S CONVENTION.

The Young People's Convention of the N. C. and Va. Christian Conference meets at Shallow Ford, Alamance County Co., N. C., on July 11, 12, 13.

We are planning for a great and good convention. We trust that every Sunday-school, Christian Endeavor and Mission Society, etc., will be represented by some one who will carry the spirit of the convention back to their work.

We request the hearty co-operation of all the pastors in having all the organizations under their charge represented and be there themselves.

Shallow Ford is centrally located and near the railway, in the midst of a people with large and generous hearts and hospitable homes, so we may expect royal entertainment.

W. L. Wells, Pres.,

J. S. Truitt, Sec.

NOTICE.

The Young People's Convention of the N. C. and Va. Christian Conference will convene with Shallow Ford church on July 11, 1911. All ministers, delegates, and visitors will please notify Mr. J. B. Gerlinger, of Elon College, N. C., of their coming, and, if by rail, on what train they will arrive at Elon College.

Give attention to the above, so as to aid the entertainment committee assure your own comfort.

C. C. Peel, Pastor.

Warm the soles of new shoes. While they are warm paint them with copal varnish. When it dries, paint them again. Three such coats will not only make the soles waterproof but will make them last twice as long.—Home Department, National Magazine for June.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount Brought Forward \$1244.43

Dues:

Wm. Staley Cheatham	-----	\$.10
Archie Newman	-----	.20
Wallace Newman	-----	.20
Carroll Barnes	-----	.10
Ralph Barnes	-----	.10

Monthly S. S. Offerings:

Union Ridge, N. C.	-----	.54
Antioch (Rockingham) Va.	---	1.00
Berea (Nansd.) Va.	-----	6.05
"A. F." Class, News Ferry, Va.	---	5.00
Bethel, N. C.	-----	1.00
Bethlehem, Tenth Legion, Va.	---	1.50
Beulah, N. C.	-----	2.05
Union (Southampton) Va.	---	.60

Special Offering:

F. M. Carlton	-----	6.50
Mt. Auburn Church, N. C.	---	1.68
Miss Ida Belle Wicker	-----	1.00

Amount 22nd week ----- 27.62

Total ----- \$1,272.05

Elon College, N. C., June 14, 1911.

My Dear Children and Friends:—

We are in the midst of wheat harvest and can secure only fragments of time of men to help harvest. Our wheat is cut off greatly because of the dry weather—it's simply dead. We had hoped for 350 bushels, but the reduction is so great we cannot place anything like a correct estimate.

We are still so dry that we cannot break our land to plant nearly one-half our corn. We regret this delay, but cannot help it. We have set out 4,000 potato slips this week—making about 15,000 out to date. Our entire crop is greatly held back because of the awfully dry spell.

We are glad to acknowledge the following donations:

Bro. W. H. Young, Durham, N. C., \$1.00 for treat to the children, and they greatly appreciate such kind acts.

Proximity Manufacturing Co., Greensboro, N. C., 300 yards of cloth for our "farmer-boys'" overalls; and the girls say "they are going to make them some skirts of it also." This is a liberal donation, and the goods give us the best satisfaction of any we have used. We tried to buy this goods, but the kind-hearted men who own and run the mill—the Messrs. Cone—will not accept any pay, and ship with the compliments of the company. In be-

half of our orphans we thus publicly acknowledge so liberal a gift and express our deep gratitude for the same.

The Foster Shoe Company of Burlington, N. C., also recently gave us 32 pairs of white canvass and white kid slippers, all sizes; so that our smallest and largest girls have white slippers. Mrs. Foster will select some to keep so as to be ready in dress for entertainments from time to time in which she might desire to have some special costume for the girls; others will be put into regular service. Again we publicly acknowledge the liberality of the Foster Shoe Company to us, who so often have given us shoes, hats, caps, socks, shirts, etc. We are grateful, gentlemen, at all times for your kind consideration.

Miss Annie Bagwell, Durham, N. C., one pillow.

Mrs. Sue Jones, Elon College, N. C., one pair shoes, one pair slippers.

Fleming and Ella Hilliard, Goldleaf, Va., 25 stamped envelopes and 25 stamped post cards for the children.

To each of these kind donors we express our sincere thanks for the gifts and wish for them much pleasure in the giving.

Though our finance is a little short this week, our donations are liberal and we are profoundly grateful for each expression of sympathy for the orphans and our work.

We would be so grateful if our pastors would heed the earnest request which we have so often made and give their congregations an opportunity to help us just now. We earnestly plead for your co-operation to cancel our indebtedness.

Yours for work,

Uncle Jim.

Henderson, N. C., June 13, 1911.

Dear Uncle Jim:—

Enclosed you will find our dues for May and June. Since our last writing we have had measles, and I tell you we were certainly sick. We don't want any more measles, and we are very glad we can't have it but once. After we got well we went to the country visiting relatives, and stayed a week. We had a nice time.

With love from

Archie Newman and

Wallace Newman.

P. S. I forgot to tell you that today is my birthday. I am 9 years old.

I was born on Friday (called an unlucky day) and 13 is also called an unlucky number. But I hope I will not be an unlucky boy.

Wallace.

You must make it a lucky day and number, Wallace, by being a good energetic boy and man. I am sure you will.

Boykins, Va., June 5, 1911.

Dear Uncle Jim:—

Mama isn't feeling so very well today.

but I ask her to write for little buddie and me and send our dues for this month. I hope I may some day write for myself, and then I won't have to bother mama to write for me. I am quite small yet a while, but I like to listen to mama read the little cousins' letters just the same, and we have a little cousin every week from the Orphanage to write and tell us the news. I think that is so nice. I enclose dime for each of us. Love to you and the cousins.

Your little boys,

Carroll and Ralph Barnes.

Thanks, dear boys. I am sure mama does not mind writing until you are able to write for yourselves.

Elon College, N. C., June 15, 1911.

Dear Cousins:—It falls to me to write to The Sun this week. I am a boy fifteen years old. I have a cow to milk and attend to; her name is Mam Tildy. She is a very good cow, and gives nearly two gallons of milk a day. We have been cutting wheat today, and I have been shocking it. We have three little new calves at the barn. We have eight cows giving milk, and we get a right good quantity of milk, so Mr. Foster got us a three-gallon ice-cream freezer so we have cream often now, as the ice is the only expense. My! but it's good! Well, I will close, hoping you all will enjoy my short letter.

From Herbert Womack.

Roxboro, N. C., May 20, 1911.

Dear Uncle Jim:—

Here is another dime grandma gave me. I am back in Roxboro after a lovely four weeks' visit to Oxford, Franklinton, and Suffolk. I weighed 30 lbs. in Suffolk, and cut both stomach teeth there. The last one made me sick.

My last letter stopped at Christmas, so I will now begin there. Mother and the ladies in the hotel decorated my first Christmas tree. Grandma had already sent me a chair for a Christmas present, so after breakfast Christmas morning I was placed in my chair and the tree was brought in from the hall and placed in the center of the room. The ladies and the servants were present and all received presents. I was so happy when the candles were lighted and the presents were distributed. One lady said, "You have the manners of a baby," because I was so delighted with the red automobile and little blue man. Miss Elma Featherston gave me that. It was one hour before I would notice another gift. Then there were balls, mittens, picture books, hand embroidered pillow cases, etc., and even a pretty fire engine. I tell you "Ellie" was pleased because I was so proud of the "mo."

Dec. 26, the doctor said my lungs were healed sufficiently to start to grandma's

the next morning, if the weather was fair. The morning dawned warm and bright, so we went to the station, where mother remembered I had had no breakfast. Dada sent the driver back to the hotel for my milk. The train arrived before the milk did, but the man outran the train and handed the little bucket up to Dada. Mama improvised a bottle with a nipple and the top to my thermos bottle. I had my last osteopathic treatment when we went through Durham.

In Raleigh mama went up to King Crowell's and bought me another bottle and had it sterilized. I enjoyed milk then. We reached Youngsville on the Shoo Fly. We went to Grandpa Cheatham's, and had a nice time with Claude, Susan and Winston. Winston tried to take away my bottle of milk. He seemed to think it was his. I wasn't used to children, and looked at him in amazement when he took anything away from me.

The next morning Grandpa and Grandma came up to Youngsville in the buggy, and sent the carriage for us. I arrived asleep, and Aunt came running out to get me. I believe it is always Aunt who runs out first for me. On awaking, I started to cry, but was soon pacified and had Christmas all over again—many pretty cards, tenpins, cap strings, ball attached to a cup, a cute doll in rompers, from Grandma, named Baby Bumps, music box from Boston, a red drum and a \$5 gold piece from Grandpa, and a velvet kitty from Aunt Wil, who wrote that I could pull its tail all I wanted to and it would not scratch me. Also a white climbing bear and I thoroughly enjoyed seeing him climb the tall pole, but was afraid to touch him. I can't bear cotton, feathers, or anything soft. If I see a feather or piece of cotton on the floor I point to it and call some one and say, "bop bar," for them to throw it in the slop jar.

Last summer I used to sit in my coach and beat a pan with clothes pins or field peas, and grandpa said he would give me a drum Christmas, so you see he is a man of his word.

Uncle John Cook sent me some pretty red stockings and a dear pair of little red bedroom slippers. Aunt gave me a rattle and a nickel plate, and she and Bill each gave me 50c. Bill's card was original as usual. She also gave me a laundry bag with a little boy and two ducks stenciled on it. Her card said that the bag was to inspire me with cleanliness in life as well as neatness in person and the money was to inspire me always to add to and never diminish my present bank account. Bill is a bird anyway. She pretends she doesn't care much about me, and I begin to love her and beg her to hold me. Perhaps we are both pretending. She had me Christmas and kept trying to put me

down, and Aunt and Grandpa wanted me, but I wouldn't leave Bill. Finally they showed me a picture in a magazine and won me.

Sam Winston lent me his rocking horses and I had a fine time in them.

I caught a little fresh cold before reaching Grandma's and made my cough worse. Grandpa said I was the best sick boy he ever saw. I was better before returning to Roxboro January 9.

Mother let me crawl across Grandma's room once to great-grandma to show them I could crawl. I can say many words now, and can pull up by chairs, open bureau drawers, climb upon beds and people.

Love to all.

William Staley Cheatham.

You are a fortunate little fellow, Wm. Staley, to be a boy among so many girls. Be sure they do not spoil you.

DIED.

Watson.

One of the saddest deaths in this community in many years occurred on Wednesday morning of the gala commencement season, when Miss Ellen Watson, second daughter of Dr. and Mrs. G. S. Watson, passed from her suffering tenement of clay to the life beyond. Miss Watson was in the prime of youth and joyous young womanhood. She had been sick for nearly two years and everything possible had been done by loving hearts and skilled hands to relieve her sufferings and restore her health. About three months ago it became evident that she could not recover and she has been desperately ill from that time until the day of her death. Her leave-taking was most beautiful and impressive, for having assured her fond relatives and friends who frequented her bedside that she was ready and anxious to go, she fell on sleep.

Miss Watson was a student in Elon College and completed the Junior year in the literary department and did exceptionally fine work also in the commercial department. Before her sickness she was the able private secretary to the editor of the Christian Sun, Rev. J. O. Atkinson, D. D.

The funeral exercises were conducted from her late residence by Dr. J. O. Atkinson, her pastor, and Rev. J. W. Weltons, her co-pastor. The exercises connected with the funeral were grand in their simplicity and most impressive. Miss Watson leaves father and mother, two sisters, and a brother, besides a host of more distant relatives and friends to sorrow over her departure, but to rejoice at the same time over her gain.

The pall bearers were: Mr. Liggett Lincoln and Mr. R. H. Barnes of the city, Prof. Lucius Lincoln of Charlotte Court House, Va., Rev. A. T. Banks, McCullers, N. C., Mr. R. A. Campbell, Hagerstown, Md., Mr. E. T. Hines, McCleansville, N. C., Mr. C. C. Howell, Branford, Fla., and Prof. S. M. Atkinson, Meridian, Miss., all of whom were intimate friends and associates of the deceased. The remains were laid to rest in the Elon College Cemetery. W. A. Harper.

Walker.

Irma Grey Walker, nee Miss Dameron, wife of Chas. H. Walker, died June, 2nd, 1911, at her home in Burlington, N. C., aged 25 years, 2 months and 4 days. They were united in marriage Oct. 24th, 1906, and to them were born two children. One child, an infant, preceded mother to the grave. She leaves a devoted husband and one child who mourn very deeply for wife and mother.

In early life she confessed Christ, and in the language of her mother, "She has been a bright and shining light ever since." She was a consistent and devoted member of the Christian Church, Burlington, N. C. She was fond of the church services and true to her duties in all the walks of life.

The funeral services were conducted from the home, June 4, 1911, by the writer, her pastor, assisted by Rev. Mr. Hornaday; and the interment was made in Pine Hill Cemetery. The attendance was very large, and the floral tributes were many and beautiful.

May God bless and comfort the bereaved ones. P. H. Fleming.

Golladay.

Brother Perry Golladay was born June 4th, 1836, died June 7th, 1911. He leaves waiting on the shores of time eight children: Wm. Homer, Jacob Perry, Charles, Robert, John Edward, Derrick Casper, and Russell Golladay, and Mrs. Gertie Meyers. His wife and three daughters had crossed the river before. For more than twenty years he had been a consistent member of Concord Christian Church, from which church funeral services were conducted, and his body laid to rest, to await the call to immortal life. May the Comforter be with the bereaved ones in this time of sadness. R. L. Williamson.

Wood.

Albron Alfred Wood died at the Rex Hospital, Raleigh, May 20, 1911, aged 45. He was a member of the Christian Church and Odd Fellows' Order. Funeral services were conducted from the Hillsboro Street Christian Church, Sunday, May 20, by the pastor of the church, assisted by

the Order of Odd Fellows. He leaves a wife and five children who have the sympathy of the church and a large circle of friends.

L. F. Johnson,
Pastor.

AMONG THE CHURCHES.

Henderson Letter.

Since the Annual Conference in November the indebtedness on our church property has been reduced something over \$200. Recently our church roof has been painted by the Sunday-school and the town council has voted to lay a brick walk in front of the church. The bricks are already hauled. Last winter the congregation at preaching service ran some higher than ever before. The Sunday-school under the leadership of Bro. O. W. Mayo, is doing good work. A home department of 20 members and a cradle roll of 16 have been added. The C. E. Society had a larger attendance than usual at their last meeting. We have had no series of meetings this spring, but hope to hold some in fall. I rejoice with Bros. Bryant, Johnson, Cox and Smith in their good meetings.

Mrs. Newman has recently been kindly remembered by the ladies of the church in the way of a handsome suit, for which she feels very grateful. The children have also been remembered in a similar way.

Liberty (Vance).

The Sunday-schools, under the management of Brother E. M. Newman, both at the church and school-house have been doing grand work; but greatly hindered of late by small-pox in the community. Last third Sunday we had no service at the church. Rev. W. G. Clements was in the community in the interest of Chapel Hill work. He preached at Henderson at night. His sermon was clear, logical, and full of spiritual food. It was indeed a spiritual uplift to have for two days in my home and field a man so deeply spiritually minded and so thoroughly consecrated to the cause. Recently the Liberty brethren have purchased nine-tenths of an acre of land at a cost of \$125.00. This makes four acres now owned for church and cemetery purposes.

Fullers.

Here we have been somewhat disappointed in not beginning the work of rebuilding as the present church is wholly inadequate for average congregations. The annual protracted meeting will begin second Sunday in July. Dr. W. T. Herndon is expected to be with us. We are expecting a good meeting as Dr. Herndon is held in high regard by the people and is one of the best revivalists in the Southern Christian Convention.

Virgilina.

The past year has been the best of a six years' pastorate. At four different meet-

ings since last revival season members have been received. The first Sunday in June was our annual memorial day. Rev. T. E. Hill of the Baptist Church delivered the address and it was a very able one. Through the kindness of Miss Anna Apt a nice program was rendered in the afternoon. These annual memorial services, I believe, are beneficial to the church and community. The occasion itself is fruitful of good impressions, especially on the minds of the young. Then, too, there is created a pride in the cemetery which results in neater kept grounds.

Liberty (Halifax).

This church was organized last Nov. with 16 members. One has been added since. I preach here on fifth Sundays and Saturdays before in a school-house. A Sunday-school has been organized with fifty members. Brother Johnnie Bray is Supt. Two acres of land have been deeded to the church as a gift from two ladies of the church. Preparations are going on for building a neat frame structure to seat about two hundred people. We hope to have the building ready for holding services by the annual Conference. This church is in a thickly settled community of prosperous people and three miles distant from the nearest church. There is need for a church and it seems more fitting that the church should be of the Christian denomination.

C. E. Newman.

June 16, 1911.

The Last Ball—Ether Christian Church.

On the 4th day of last August I organized a Christian Church in the town of Ether, N. C. Prof. W. P. Lawrence of Elon College assisted this church and wrote an interesting description of it for the *Sun*, its needs and hopeful future, and asked for donations, but not a penny was received. I have written four appeals for help for this worthy little church of some 36 or 38 members. I received answers from Sister George Dunn, Sister Nannie Hawkins, Bro. L. M. Clymer and Bro. K. B. Johnson, which were turned over to Bro. H. Freeman on the day of the organization. Our next session of the Western North Carolina Conference is to convene with this church next Nov. We have a debt of about \$350.00 to meet, and the vaulted ceiling to put in, paint, bell, some chairs and some other work. We want to dedicate this house to the service of God, and we cannot do this with this debt on it and the house not finished up. Dear friends and lovers of the Christian Church, *you, one and all* who can, will you please be so kind and help us in this hour of need and embarrassment? I wish you really understood the situation and sacrifices made by this good people. I ask friends in all Christian conferences to respond to this. Our good people of N. C. have responded liberally to the wor-

thy calls of Smithfield and Portsmouth, Va. and there are many good people in Va. who are able and would help liberally if they truly understood the situation. There are many in North Carolina who would and should help this deserving people. You want to come to next conference. I want you to feel glad when you get there because *you* helped to build this house. If you have \$10, you are planning to give to help in church building, send a part to this church. There are many who could send \$5, a few who could send \$10, and a great many who could send \$1 each. Please send donations to Bro. H. Freeman, Ether, N. C., treasurer of building committee. S. B. Klapp.

Greensboro, N. C., June 14, 1911.

Columbus, Ga., Letter.

Rev. B. F. Young and his North Highland people recently held a three weeks' tent meeting in conjunction with the North Highland Congregational Church. The meetings were well attended throughout. Bro. Young did most of the preaching, delivering some very strong sermons. Several members were received.

Last Sunday was a red-letter day with the Girard Church. The pastor, Rev. J. H. Milam, preached a special sermon to the Red Men at eleven o'clock. The discourse was greatly enjoyed. The congregation was unusually large, too large for the house. Bro. Milam reports a very fine service Sunday night.

The work on Rose Hill moves on at a normal gait, with increased interest along some lines. We have recently inaugurated the Home Department and Cradle Roll movements in our school. We expect great good to come to us as a result.

Our Sunday school spent last Thursday afternoon and evening at Wildwood Park in the eastern part of the city. All seemed to enjoy themselves.

A thing of unusual interest to many of the people here was an address last Saturday night by Hon. R. P. Hobson, on "Alcohol the Great Destroyer." Hobson may be a little visionary when it comes to the question of war, but he has some things to say about alcohol and the temperance question that every American citizen ought to hear. If you have an opportunity to hear him discuss the above subject, don't miss it. G. O. Lankford.

Salem Chapel.

Our second quarterly meeting has been held. There seemed to be more general interest in this church than since I became pastor. The last first Sunday was our memorial services. There was an unusually large congregation here. The attention was good, the music was splendid, and the basket dinner abundant. In the afternoon, the roll of the buried, two hundred and forty-two, was called by Bro. J. M. Marshall, and friends of the deceased tender-

ly responded when the names of some of their loved ones were called. This was a very interesting feature of the day. The roll of the dead would number nearly three hundred if all names could be known.

We have the best Sunday school that has been here for many years, with F. M. Samuel, Supt., and Miss Pattie Haizlip, Asst. Supt., with good teachers. The condition in some respects seems to be more hopeful than it has been in years in this church, so say some of its leading members. The pulpit and aisles are all nicely carpeted, the pews changed, and a nice Bible-stand ready to be put in, and much work done in the cemetery. There are great possibilities in this church. It is full of hopeful young people, upon whom we must depend for the church of the future.

Ingram, Va.

We have held our second quarterly meeting with this splendid church. The work here is always pleasant and satisfactory. The pastor has the full co-operation of the church. It is like unto deep water, it runs smoothly, and carries an unconscious influence for good. This is a devoted people to the church and its enterprises. The church in quarterly session decided to meet the Sunday school finances and let the Sunday school give its weekly offerings to the Orphanage. This church does its work as all ought to do. It meets its financial responsibilities monthly, thereby helping their pastor to live also, and by the end of the year the work is done. Some churches do not pay monthly, nor quarterly, and some are not very particular about paying annually. But this faithful church always pays in full and more too. What a noble people—and others can do as well if they will work like these good people.

Happy Home.

At our second quarterly meeting in May we had the largest congregation on Saturday I have ever seen at his church. The business of the church was done in love and harmony. On Sunday morning an immensely large congregation assembled for the memorial services. The music was most excellent, led by W. H. Davis with Miss Julia Hopper at the organ. Our congregations are always large in good weather. We have here one of the most interesting Sunday schools, with W. D. Wall Supt. and Bro. M. E. Lillard Asst. Supt. This is a large church and capable of doing great things, but like many other churches, but few have the burdens to bear. Yet we have some of the very best here.

New Center.

This is a most interesting little church. This is the home church of Prof. W. P. Lawrence, and it has more of the same kind of high toned Christian character. Here we have a good Sunday school with Bros. O. D. and T. W. Lawrence as leaders. We have good church music with a

good choir of young people interested in the church and Sunday school. This is another little church that does its work as the time goes by. It has that spirit to "put not off until tomorrow the duties of today." This is a worthy example to any strong church.

Christian Union.

This is the smallest church I serve, and yet it has some of the very best of Christian people. This church for three years has gone through great reverses and much discouragement, while the faithful few are still going on with the work. They have their new house about finished up, all but painting. They now have a very nice little house of worship. I wish some big-hearted able person would feel it his duty to give us an organ for this worthy church. The memorial services were held here the fourth Sunday in May. The congregation was very large and we had to go into the large Baptist Church to preach the sermon. Here we had a union Sunday school in a good condition. This little church deserves much credit for what it has gone through with, and the sympathy of those who know the surroundings.

Keyser.

This is another good little church. I mean in membership, but a big-hearted people. I have been serving this church for five years, traveling 105 miles by railway to it, which makes it too expensive. This church gradually grows in interest. So far we have the sympathy and help of the Presbyterians and Baptists, who have been paying a good portion of my salary. The Sunday school is good, the young people are fully interested in the work. But it is hard to get the older people to see and believe that the Sunday school is good for them.

Rev. Ben J. Earp is my pulpit supply this year. He supplies in Keyser, New Center, and Christian Union. In all these churches he is spoken very highly of as a young preacher. My brother, P. T. Klapp, also supplied for me in Keyser. He was pastor here many years ago.

Ether.

I went to Esther the fourth Sunday evening in May to preach, administer the sacrament, and ordain Bro. Willie Freeman to the office of Deacon in this church. Bro. Freeman is a most exemplary Christian gentleman, and has the confidence of the people of that church. The Sunday school here is in a fine condition, with Bro. Hiram Freeman Supt. This is a good church, a worthy people, and leaders in good work. I feel a personal interest in this church, as I preached here while it was a mission point for quite awhile, and then organized this church. Rev. J. F. Morgan, the young pastor, is very popular there.

Smithwood.

I was at this church the second Sun-

day in June to administer the sacrament and to conduct the memorial services. They said the congregation was larger than usual. The services were solemn. The evening before a new grave had been made there. The ferns were abundant, and the music was the best I hear in any country church, and but few town churches can equal this. Prof. Fentriss has been teaching here for several years, and his work has not been in vain, for you will be charmed with the music. I love to visit this church. This is a good people, with open doors, big hearts and a warm welcome into their hospitable homes.

Rev. H. E. Truitt, the young pastor, is very popular. He is a great lover of good music—and musicians. Bro. Truitt supplied for me in Ingram, Va., the last second Sunday. My good people up there speak very kindly of him and very highly of his sermons.

S. B. Klapp.

Greensboro, N. C.

MARRIED.

Shaw-Pruitt.

Married at the home of the bride's father on June 15, at Morrisville, N. C., Miss Ruth G. Pruitt to Mr. Clem C. Shaw, of Holly Springs, N. C., by Rev. W. G. Clement.

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" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
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" Slocomb	10:39	3:30	9:04
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Lv. Fayetteville	8:00	1:00	5:10
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" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
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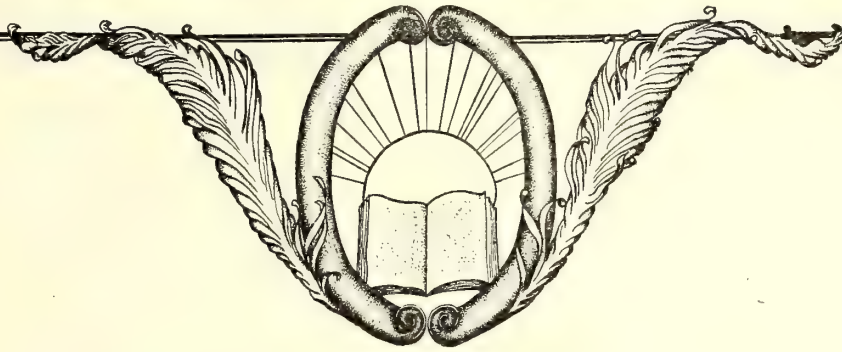
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It is not generally known that if window
screens are painted with a thin white
paint instead of with black as they often
are, those inside the house may look
through the screen the same way as be-
fore, while outsiders cannot see inside.—
Home Department, National Magazine for
June.

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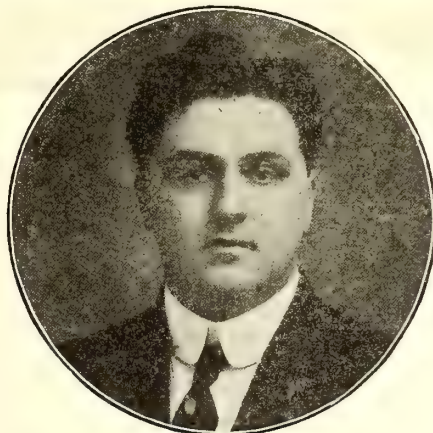
The Christian Sun



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CHARLES A. HINES,

Attorney-at-Law, Greensboro, N. C.

Recently elected successor to Prof. W. A. Harper, as Editor and Field Secretary of the Young People's Convention; Whose motto is: A Christian Endeavor Society in Every Church, and Organized Classes in Every Sunday School. See Department, page 8.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

OUR REFUGE AND OUR STRENGTH.

God is our refuge and strength, a very present help in trouble.—Ps. 46:6. Golden Text for Sunday, July 2.

The lessons of the past quarter have traced one nation to its ruin. For two hundred and fifty years the ten tribes called Israel went from bad to worse in their course and career of sin and idolatry. Time and again were they warned, threatened and persuaded. All to none affect. Israel's kings were wicked and finally led their people to utter ruin and annihilation as a nation.

We turn now to observe the checkered career of a people who now feared and served God, and now disobeyed and rebelled against Him. Some of Judah's kings were good kings, and did what they could to teach, practice, and establish the religion of Jehovah worship. Great prophets sprang up amongst them and mighty men of God rise like mountains from the hills and valleys of Judah's uneven career. This series of lessons will trace this nation, the two tribes of Judah, to ultimate captivity and their carrying off into Babylon. But today a prophet is speaking. It was indeed a dark and gloomy time for the household of Judah. Assyria's king was strong and mighty, and he had already boasted of destroying Judah's strongholds and entering Jerusalem the sacred city and the capital of the nation. Hezekiah the king was doing all he could to defend himself and his people; but the day seemed dark and doubtful indeed.

Then came the good prophet Isaiah, and with patriotic zeal and a godly faith inspired the people to prayer, to praise, and to confidence.

It is our privilege to call on God and rejoice in Him in the day of our prosperity, health and happiness; but how very often in life does it occur that misfortune, fear, sickness, dread, threatened calamity must needs come to drive us to seek God and call upon Him.

And no one ever goes to God, it matters not how severe the calamity, how great the trouble, how terrible the distress that God does not hear and help. He indeed is our refuge and our strength.

There may seem to be strength in other sources; but it is only seeming. Riches, honor, fame, culture, prestige, place, may seem to give strength and afford refuge; but they do not. Those who would have real strength, and would find a sure and safe refuge, must seek and find both in God. He is the only real strength, the only sure

and safe refuge. Every troubled soul can always find comfort, security, safety in Him. What a source of strength, what a safe refuge indeed He is.

BAPTISTS AND THE BIBLE.

The Baptists had a great meeting in Philadelphia last week, the Baptist World Alliance, in which many men of that faith and order foregathered from many quarters. It must have been a great, a very inspiring gathering, and we should like to have been there to have shared the inspiration and the enthusiasm of it.

But of the great speeches as reported in the daily despatches, there were certainly some very wild and erratic utterances. We suppose these were produced by the fervid heat and fire of numbers. For instance, Dr. Robertson, we presume of the faculty of the Baptist theological seminary of Louisville, is reported to have declared that it was no accident that the 300th anniversary of the King James Version and the 300th anniversary of the modern Baptist movement came at the same time, "because as soon as you give the Bible to the people they become Baptists."

Now the greatest difficulty we see with that statement is that it is purely selfish; and the second difficulty is that it is grossly and absolutely false and misleading. It assumes, and in fact, asserts, that Baptists only have an open Bible, and the liberty of private and personal interpretation. That would say that Christians, Presbyterians, Methodists, and others have not the open Bible nor the right to read and interpret for themselves.

Listen further at our Dr. Robertson: "Get an open Bible, an open mind, and their consciences in order, and people must become Baptists. If they don't there is something wrong with their consciences." We have not lived yet very long, but we do solemnly vow and aver that we have seen people with the open Bible, and they seemed to all appearances to have an open mind, and all who knew them would testify that their consciences were in order, and yet they were not Baptists. I do know that I have seen in my day some as loyal, faithful, devout, saintly men and women in other churches as in the Baptist; yet Dr. Robertson would rule them all out and declare before a great gathering of his peers that because they were not Baptists there was something wrong with their consciences.

No, Doctor, the world has gone too far for that. No one denomination has a corner or a monopoly on the virtue, the piety, the faith that is abroad in the land. And to claim that one denomination has this monopoly sounds like a voice, not from modern liberty of interpretation, but from mediaeval tyranny and oppression.

And this one word farther. We happen

to know a people, a religious denomination in fact, who for more than a century has had the open Bible as its only rule of faith and practice, and in all these years has held and taught that each one may interpret this Book for oneself, and that this right of private judgment is a privilege that belongs to each and to all. Now, the peoples of this denomination may have something wrong with their consciences, if Dr. Robertson is to be their judge; and yet with this open Bible as their only and their sufficient creed, strange as it may seem to Dr. Robertson, they do not call themselves Baptists, nor does the world so call them.

KICKERS AND PULLERS.

R. S. Satterfield relates in a recent Homiletic the fact that, being reared on a farm, he had had all sorts of experiences with horses, some laughable, some painful; but one thing he always found true, namely, that no horse kicks and pulls at the same time. The horse first balks, and then goes to kicking. And as a pastor, Mr. Satterfield finds men and women very much like horses. Church members, he says, never kick and pull at the same time. They stop, refuse to pull—and then they kick.

We presume a similar experience has been the part of every pastor and church worker. There are kickers in the church, grumblers, growlers, fault finders. Nine times out of ten they have become indifferent, are doing nothing themselves, have balked, in fact; and now they are kicking. Keep your eye on the kickers, and see how much of the load they carry, how much of the burden they bear, how much of the real pulling they do.

Strange indeed it is that those who will not help will pull back, will kick, will themselves add to the load that the pullers are trying to carry.

Reader, if you won't pull and can't pull, be gracious and generous enough not to sulk, pull back, kick. Don't be a kicker. We have never yet seen anybody who loved for long and esteemed of much worth a kicking horse. Ditto of the kicking church member.

A CHRISTIAN KING.

We are glad to note from a pastoral letter issued by the Bishop of Durham, who attended King George V. on the right during the recent coronation, that the newly-crowned monarch is not only a Christian in name and by right of position, but in fact and reality, to all appearance and belief. We trust that the Bishop of Durham, who speaks from personal knowledge and acquaintance is correct, and that the destinies of England are to be in the

hands of a man who loves, fears and serves Jehovah. The Bishop concludes his letter thus: "We humbly thank the Giver of all good that in our gracious King we have at the head of the State a Christian man, who sincerely and with conviction desires to live out that consecration," which his solemn coronation symbolized and emphasized.

LIFE AND LIVING.

We may get so busy earning a living that we will forget that we are living a life. It is not making a living that should concern us most. Living a life is the essential thing.

It is very easy to fill the hands so full that we leave the heart to become empty. An over-flowing hand from a shrunken and shriveled heart is a pitiable plight. Out of the abundance of the heart the mouth speaketh and the hand worketh—or should do so. We may become so absorbed in our work that we forget our Creator, and quit His worship.

EDITORIAL COMMENT.

The Quest of Happiness.

That neither money nor position can bring happiness is again emphasized in the announcement that the Duchess of Marlborough, formerly Miss Consuelo Vanderbilt, in mad fret is shortly to quit England and return to this country to make her permanent home. Miss Vanderbilt's marriage to the Duke of Marlborough a few years ago was a widely-heralded event and was declared to be a real love match to a sure enough "Juke," with means and standing. And, forsooth, English royalty did receive the Duchess in good grace, the papers said, to such an extent in fact, that when King Edward and Queen Alexandra were crowned, the Duchess of Marlborough occupied the enviable social position of canopy bearer.

Since then domestic troubles have sprung up in the home of the former American heiress. She and her husband are not happy together. As a result the Duchess received only an indifferent invitation to the coronation of King George, and one which she refuses to accept. Here then was a woman with millions of money, of highest social rank, of personal charm and attainments. Yet her life is a bitter disappointment. Happiness is not without, but within, and he who would find it must look within.

Two of a Kind?

The eagle-eyed *Charlotte Chronicle* deposeth:

"Had you noticed it? In that official portrait framed in heavy gilt—it was printed in Tuesday's *Chronicle*—His Majesty,

King George V., is holding a cigarette between his fingers. The only wonder is that he didn't have his hair parted in the middle."

Yes, we had noticed it, and with somewhat of chagrin. If the king of England wants to smoke cigarettes, let him puff away, so far as we are concerned. But what his, or his press agents' object could have been in sending out that picture, to be seen and read by millions, with a cigarette between his fingers is a mystery we cannot solve. If King George V. has any sense he well knows that the cigarette has been the death and the undoing of millions of otherwise strong and useful boys and men. And this is certain. In this world of weakness, sin, and temptation you do not need to advertise, nor place in conspicuous places, the evils and temptations that work for ruin. Sin is ever obtrusive and temptation will advertise itself. And for the sovereign of a great people to send out his picture with the symbol and instrument of sin and wrong and ruin in his hand is a nauseating and a humiliating spectacle.

A Campaign in Advance.

The *Charlotte Chronicle* has announced its platform with regard to the next Legislature in North Carolina, and its campaign, more than a year in advance, is mapped out. Hear it: "It (*The Chronicle*) is going to look for legislative candidates who will swear, affirm, or give bond for two things—to vote for the Torrens land title bill, and to vote for a State dog law." The *Chronicle* thinks that the average land-owner is entitled to a system of land transfers so plain and simple that he can tell about the validity of the title without having to employ a lawyer "to look up the title" every time an acre of land is sold, and a deed is made; and further that the farmers of the State who would like to increase their assets by profitable sheep-husbandry are entitled to as much protection to their sheep as the careless and indifferent are who own common curs and mixed breeds, sorry dogs, whose chief occupation is to prowl around the country and kill everything in sight. Col. Harris, somehow, has the idea that a good flock of sheep on a farm is worth as much as a pack of prowling, worthless curs and mixed breed hungry dogs. Come to think of it, *The Chronicle* does have some show of reason on its side, and *The Sun* is hoping the Colonel all success in his campaign.

A Deserved Monument.

After Scotland's immortal bard had passed from the scene of activity, had died and been buried, in fact, the Scotch began to learn, little by little, but surely and safely, that a truly great soul had been amongst them. So, they got together, repented of their short-sightedness, and, to make amends, gave money to build a monu-

ment to the memory of their neglected, but now departed and revered Bob Burns. The monument was built, as it should have been; but when Bob's mother beheld it she is reputed to have said, and very, very truly, "Ah, Bobbie! ye asked them for bread, they ha' gien ye a stone."

Poor Robert Burns, dying without bread and without honor, has a historical counterpart in other characters and other careers. It often takes the world a long time to read correctly, to estimate properly, the truly good and great characters that have come and played their noble part and passed out. Virtue, goodness, greatness finally win out, and ultimately receive their laurel wreath. But often it requires length of days, patience, endurance, heroism.

These words hardly apply; but still they come to mind as we read in the paper Monday that the money had been contributed, was now in hand, and that the people were building a suitable monument to the name and memory of ex-President Grover Cleveland. His is a deserved monument, too, but there was a time not many years ago when the people would not have believed it. Grover Cleveland was one of our very greatest statesmen and presidents.

HE FAILED IN BUSINESS.

It was not reported in the list of bankruptcies. If you had said so on the street, men would have called you stark mad. The firm was rated at the top-notch; their paper was the best; the head of the firm was one of the most prosperous men in the city.

He had failed in business just the same. The trouble was, he had not made anything else except money out of it. Inevitably there had been certain by-products that were socially helpful; but these were in spite of the head of the firm, not because of any policy or desire of his. He had not sought to do anything more than to make money. He had done that. His conception of the business was that it was an intake of individual profit, and not an output of social benefit. He had proceeded on that line with all the skill and patience of which he was a master. So he got what he went after, and failed in gaining the great result of all life in this round world. He made the least of all the good that a man can gain; he lost the greatest good that any man can gain.

Alas for him who makes nothing more than money out of his business! He is poorer than the man who asked him for the price of a cup of coffee on the way down to the office. Business yields great returns. The least of them is money. Social benefit is the great return from all business, whether it is done by the manufacturing corporation or by the Church of Christ.—*Zion's Herald*.

FROM ELON TO WOOSTER.

It was to join the corps of eighty professors at Wooster that I left Elon College on the 11:28 morning train June 17. The summer session, June 20 to August 10, was to open the following Tuesday morning. The 17th was a hot, dry day and the journey was long. At Greensboro no rate could be had over the Pennsylvania from Washington to Wooster; so a ticket and baggage checked to Washington. Our train, number 36, was an hour late and it was eleven o'clock at night when we rolled into the magnificent union station at the nation's capital. The trains over the Pennsylvania railway for Pittsburg and Chicago were all gone for the night. Finally a comfortable berth was secured on a Baltimore and Ohio train for Pittsburg. It was raining in Washington and the oppressive heat that almost suffocated passengers, especially when the train stopped at stations on the way to Washington, had now given place to a rapidly falling temperature. Heavy rains through the night as our train thundered through the mountains with its cargo of sleeping passengers presented a scene of flooded valleys and raging streams in the morning. By ten o'clock we had arrived in the great city of iron and steel manufacture, situated at the head of the Ohio River. The story of history comes fresh to one's memory as one comes into this smoky city with myriads of great iron and steel furnaces and factories stretching for miles and miles up the great Kanawa, and in like manner down the Ohio. Here the French built a fort and called it Fort Du Quesne. It was against them that the English general, Braddock, marched in great style with the brave young George Washington as a minor officer, and was disastrously repulsed and mortally wounded. Finally, the French being driven out from all these parts, the place fell into the hands of the English and the name was changed to Pittsburg in honor of the Prime Minister, Sir William Pitt. The story of its growth to its present distinction,—the greatest steel city in the world,—is full of hope, despair, tragedy, and change, but too long to be told here.

Again I change cars. A transfer of nine blocks brings me to the famous union station. Here I get a Detroit express train over the Pennsylvania lines which puts me into the town of Wooster, 135 miles west, in a little over three hours. Professor Waldo H. Dunn, of the University faculty, and a friend since our Yale days, took me in charge and I am in good hands.

Wooster is fifty-nine miles south of Cleveland by trolley, and is a beautiful town of eight thousand, situated among the hills eleven hundred feet above sea-level. The University of Wooster is owned by the Presbyterian Synod of Ohio. It is a large institution, beautiful grounds of green lawns,

abundant oak and elm shade, costly buildings and equipment. The faculty is made up of men and women of various denominations. I am here to teach Rhetoric and the writing of the short story.

W. P. Lawrence.

TOLSTOI.

Some Scattering Remarks.

REV. J. J. SUMMERBELL, D.D.

The *Christian Register* of November 24, 1910, with its frequent disposition to eulogize anything or anybody tending to annul the reign or dominence of New Testament Christianity, used the following words about Tolstoi:—

"There is but one thing to say of him: he was the greatest man of his time in genius, in courage, and sincerity."

Indeed!

Possibly the *Register* considers the following words of Tolstoi as indicating his sincerity:—

"I lost at cards; wasted my substance, wrung from the sweat of peasants; rioted with loose women and deceived men. Lying, robbery, adultery, drunkenness, violence and murder, all committed by me, and yet I was not less considered by my equals a comparatively moral man."

Observe, this was the society, out of which emerging to assume the role of teacher of morality and spirituality to the civil government, to the popular church, and to the followers of Jesus Christ, this leader in a debauched society became one of the best advertised men in Christendom. And that capacity to advertise himself, his sins and his virtues, may be considered the "genius" that the *Register* admires. For what else is there? Would Tolstoi have been so notorious, if he had been born a peasant?

The "courage" of Tolstoi has been lauded. But Tolstoi was ever a moral or spiritual fugitive; ever flying from some condition loathsome to himself. His sins became a nuisance to himself, and he abandoned them. His social position became odious to himself and he sought to make himself a peasant, flying from social prestige and glitter; but the reality of the peasant's life, with its obscurity, its grinding poverty, its wearing uncertainty and slavish servitude, he shrunk from and feared, and his "favorite exercise" was the horse-back ride. The handling of his estate was repulsive to him in its appearance, and he fled from his home, deserting his faithful wife as the last flight of his life. Courage? . . . Tolstoi was ever running from himself; and why should we follow him?

And the pusillanimity of this last flight (possibly to be condoned because of his failing intellect) becomes morally more odious, when we read the following words of Kellogg Durand, a guest at Tolstoi's home, published in a late *Independent*:—

"Yasnaya Poliana is a big house without

being grand or imposing, and its appointments are of comfort rather than luxury. The self-imposed asceticism of the Count and the elegant indulgence of the rest of the family have both been exaggerated. Tolstoi in his later life undoubtedly reduced his life to complete simplicity, but there could scarcely be real hardship when, ever by his side, was the one who, as has been so beautifully and truthfully expressed, 'always managed to slip a piece of velvet under his crown of thorns at just the place where he wanted it to press hardest.' His regimen was plain, but it could not smack of the pain of poverty. There were always loving ones near to tenderly forestall monastic flagellation", etc.

"There in his shadow lurked another, one who through near a half century had hovered by him, about him ever watchful, always discerning, never wanting, until his second had become so much a welded part of the first that few of us remembered until afterward that there were two, and that the first without the second would not and could not have been what he was. At the long table in the great dining hall Tolstoi's place was at one end and at the other sat the Countess. The line of her guidance has not been set down on any chart or written down in any book. Even Tolstoi himself forgot, so part and parcel of his life had she become. In the home this was clear to even the guest of an hour."

The closing drama of his life certainly did require "courage", whether it was to escape from a loving wife, or to express his displeasure with the management of the estate, or to reach some monastery where the religious trivialities of the cloister might fill the vacuum left by his nebulous philosophy, or to advertise himself still more startlingly before an idolatrous humanity.

But then his literary "genius"! Yes; he must have had it. But I remember well how, as a matter of duty to myself (as I imagined), I read his great novel, "War and Peace"; or rather, how I did not read it; for, though I read into the sixth volume (which was the last), I never finished it; I did not become sufficiently interested in the story. It was labor, all through. And I never finished the book. There it stands; and I have not been curious enough all these years, to take down the last volume and read the end. I do not think that this was wholly my fault: for I usually get interested in a story. When I read Hugo, I did not want to lay the books down. When I read Dickens I was delighted with the humor and the tenderness. When I read Charles Reade I enjoyed the epigrammatic wit, and was eager to know how it all turned out. I always wished to finish the books of ordinary novelists. But with Tolstoi, I only read to know what other people might talk about. But I admit that he had the genius to make the world talk.

In another *Independent* was an article by

Tolstoi, entitled, "There is no Death"; which seems to be a potpourri of the ideas of Jesus, "He shall never see death", special providence, no providence, and inverted Buddhism, or pantheism. It is trash.

Dayton, Ohio.

THE GREAT CONVENTION OF LAYMEN AT BURLINGTON.

Burlington and Alamance County are to be congratulated upon the Laymen's Convention to be held in Burlington June 30th to July 2nd, 1911.

The purpose of this Convention is to stimulate and arouse within the membership of the several churches of the County, greater interest and enthusiasm in the general work of the Church, and particularly Home and Foreign Missions, and to emphasize particularly the necessity for greater activity on the part of the Laymen.

It is expected that each Church of the County will send to this Convention at least two representative laymen, who will be careful to conserve the results of the Convention to their several Churches and carry back with them the plans and methods of this movement and spirit of enthusiasm of this great work.

Speakers of national reputation, who are experts in the promotion of this movement, will be present and deliver inspirational addresses, and to hear them will be a rare opportunity. Among them will be C. H. Pratt of Richmond, Va., Inter-denominational Secretary of Laymen's Missionary Movement for United States and Canada; Dr. Lewis Lankford, head of the Protestant Hospital of Norfolk, Va.; G. H. Miles of Greensboro, of the Miles-Wysong Machine Company; Senator F. P. Hobgood of Greensboro. Rev. Dr. Willingham of Richmond, Va., Secretary of Foreign Missions for the Southern Baptist Church and Rev. Mr. Conk of Columbia, S. C., are expected to be present, and others.

The Convention will be conducted by a local Executive Committee, and the first session will be on Friday evening, June 30th, at 7:30 o'clock, and one feature of this session will be a supper provided by the ladies of the City, and it is earnestly hoped that all delegates will be present at this first session. A nominal fee of 35c will be charged for each plate. At this session short addresses will be made by these visiting speakers and others.

The Convention will be held in the new Presbyterian Church on the corner of Front and Church Streets, which is large enough to accommodate all who will come.

During this Convention there will be no collections nor soliciting of funds for the Convention expenses or other purposes. The Finance Committee has already provided the necessary funds to defray the expenses of the Convention.

It is sincerely hoped that every Church in the County will avail itself of this oppor-

tunity and send at least two delegates whose entertainment will be provided for without charge by the Executive Committee. Every delegate is urged to forward his name to Mr. Vitus Holt, Burlington, N. C., Chairman of the Entertainment Committee, so that this Committee may make the necessary arrangements for his entertainment in advance.

It would be impossible to estimate the importance of this occasion to our County. It represents a great advance movement in the modern Christian Church. It will bring a great awakening to our Churches and show them their opportunities, not only in the Missionary enterprise, Home and Foreign, but in every other phase of Church work. It is thought that this Convention will unite the Christian forces of our County as they should be united and inform them as to the great opportunities before them.

Reader, what do you know about your Church and its opportunities? Ask yourself the following questions:

How many Churches are there in Alamance County?

How many Churches of your own denomination in Alamance County?

How many Church members are there in Alamance County?

How many Church members of your own denomination in Alamance County?

How many ministers in this County?

How much does Alamance County give to Missions, Home and Foreign?

How much does your own denomination give?

What ought it to give?

What are others giving?

CRADLE ROLL.

One Dollar a Baby—Let the Babies Help.

The Woman's Board for Foreign Missions have asked for a love offering this year of \$2,500 to erect a building for the Japanese Girl's School, in memory of our first President, Mrs. Achsah E. Weston, and, of course, we all want to do something to help this work.

There are about five hundred babies enrolled upon the Cradle-Roll, and by the payment of fifteen cents a year, up to six years of age, they are helping to carry on the general work, or the work which has been under way for a time.

But the Girls' School building is a *special work* for this year, and there are so many babies in all our churches whose names are not on our Missionary Cradle Roll list.

Now I have just wondered if all these babies who are not helping in the general work would not be delighted to help in this *special work* by paying the sum of \$1.00 into the treasury of the Cradle Roll Department.

We would just like to know what the babies of our great church can do.

As a little child is the most precious ob-

ject of love in any home, let the parents make manifest this love to the great Lover of children by sending in a dollar to help erect this building for the girls of Japan and to assist our dear Mrs. Fry in her great labor of love for which she is giving so much time, money and strength.

Send your \$1.00 offering to

Mrs. Olive M. Clemm,

General Cradle Roll Supt.

331 S. Plum St., Troy, Ohio.

NATURE'S ADJUSTMENT.

The law of the eternal fitness of things as a self-acting principle of natural and universal adjustment is perpetually operative. It eventually shuffles every man into his own sphere and gives him the environment which he deserves. This principle abhors the idea of an unworthy man being kept in a worthy position. Its natural tendency is to dethrone the non-competents and coronate the competents in every walk of life. It may be thwarted in appearance for a time by artificial appliances, but when they give way, as they do sooner or later, the gravitation to the true level is like the rush of a mountain-torrent to the plain, or the mighty ascension of an inflated balloon to its true level. Our business, then, is not to seek worthy or exalted positions, but rather to seek fitness for them. Here, as well as hereafter, the character and competence of the actor demands a field in which to act. This principle of self-judgment, which makes the soul shape its own destiny and environment, is seen on every hand.—*Ram's Horn*.

SIN AND SALVATION.

There are men whose faces grow old when they hear a story of sin, just as they grow young again when they hear a story of redemption. Have we this sensitiveness to the sin of the world? "And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Would the man with the inkhorn put his mark upon you and me? Upon all "that sigh"?

Does sin touch us only academically, as a dark and fascinating problem, or does it pierce us to the quick and make us "sigh and cry"? My brethren, if we are benumbed, if we are "past feeling," if we do not poignantly discern the sin of the world, how can we be the ministers of its salvation? Rest assured it is the church that is most keenly sensitive to the world's sins that will be the most gloriously influential in the world's salvation. It is the church that most deeply "sighs and cries" that will most exult in the triumphant "song of Moses and the Lamb."—J. H. Jowett.

NOTES AND PERSONALS

—Asheville, N. C., joins the rapidly increasing list of cities that will close their post offices on Sunday and give the carriers and others a day of rest.

—Rev. Daniel A. Keys was to preach a special sermon last Sunday to the South Norfolk Odd Fellows, at the South Norfolk Christian Church. A special program was arranged for the occasion.

—Rev. M. L. Bryant, pastor of Main St. Christian Church, Berkley, Va., used these themes last Sunday: morning, "The Covenant Renewed;" evening, "The Gospel of Loss and Gain."

—We are pleased to learn that members of Dr. W. W. Staley's family, whose illness we noted in last week's *Sun*, were sufficiently recovered to enable the Doctor to occupy his pulpit at Suffolk last Sunday. All the sick ones are reported much improved.

—Mrs. Carrie Nation, the noted saloon-smasher, died recently in a Kansas insane asylum and was reputed to be worth \$150,000. We never took to Mrs. Nation's notions, but presume she served some good purpose in the world.

—Rev. D. A. Long, D. D., LL. D., of whose election to the presidency of Union Christian College, Merom, Ind., we spoke last week, has, we are informed, accepted the position and will take up the duties of his office at once.

—Rev. Dr. W. T. Herndon, Durham, N. C., will be able to assist this summer in revivals, should any of the pastors desire his services. Dr. Herndon is a successful revivalist, a consecrated man, a good preacher, and those desiring assistance in revivals would do well to correspond with him.

—Rev. J. H. Barney, Clearville, Pa., our good loyal brother in Christian service, promises a sketch soon of the life of his brother, the late lamented Rev. Joseph Barney, of saintly name and memory, the latter having passed several days since to the happy land of rich rewards and glorious triumphs.

—A dear good sister in Norfolk, Va., renewing for *The Sun* says: "No danger of my asking you to discontinue *The Sun*. Have been reading it since I was seven years old and I enjoy and appreciate it more today than ever before." For which loyalty and generosity we are profoundly grateful.

—In the death of Rev. Dr. A.-T. Pier-son in Brooklyn, N. Y., June 3, the religious world sustains a loss. A great student of the Bible, an eloquent preacher, a fluent and convincing writer, his sermons and the many books that have come from his pen will live to make larger yet the usefulness of his long and busy career. As editor of *The Missionary Review of the World*, we shall miss him most.

—President W. A. Harper, of Elon, left

last week for a month's work and solicitation for students among the friends and churches of Eastern Virginia. President Harper is a tireless and effectual worker in field as well as in office and lecture room, and if the College does not grow in usefulness, numbers and influence it will not be due to lack of strenuous effort and faithful service on his part. Prof. Ligette Lincoln is in charge of the office in the President's absence, we understand.

—The season of Young People's Conventions is upon us and with the programs for these meetings now appearing in *The Sun* great growth and development in Sunday-school, Christian Endeavor and Prayer meeting should be realized. We sincerely trust all the conventions will be well attended, and that speakers will go fully prepared to enlighten and edify the people on the topics assigned.

—Those Wooster University, Ohio, people are quite courteous and flattering to our Prof. Lawrence and want him to live amongst them; but we haven't any of him or his kind to spare. Elon needs Prof. Lawrence in its business, where he is wielding a mighty influence for character and culture. And we are trusting he will put aside Wooster's inviting offerings of position and salary with even a steadier and quicker hand than Julius Caesar put away Rome's proffered crown.

—"Miss Mary L. Foster, the accomplished daughter of Mr. John R. Foster of this city, who was a member of the graduating class of Elon College, won the R. M. Morrow Thesis Medal, given by Dr. R. M. Morrow of this city to the student writing the best thesis each year.

This is the first time this medal has been won by a young lady, and out of a class of nineteen, Miss Foster won the medal and this is a very great honor. She is a bright young woman."—*Burlington News*, May 31.

Miss Foster, a niece of our Orphanage Superintendent, has made an enviable record at Elon both as an apt pupil, a close student, and a bright young woman.

—*The Charlotte Observer* opined editorially: "We rejoice that it is not us who is to be crowned today (June 22) while sweltering in a heavy coronation robe." Don't be alarmed, beloved, there is hardly a chance while you get off such English as that. How came "us" in that sentence, and when did "us" come to be singular? Two grave grammatical errors in one breath are hard to swallow, especially when blown at us by the staid, stately and scholarly *Observer*.

—Rev. G. O. Lankford of the Rose Hill Church, Columbus, Ga., writes June 19th:

"Sunday was the best day in point of attendance at Sunday school and at church since I assumed this pastorate. The attendance at church service was 50 per cent. over any previous service."

—*The Burlington News*, May 31 thus speaks of one of Elon's honor graduates of last June:

"Mr. A. C. Hall, son of Mr. R. J. Hall, of this city, returned last week from Calhoun, Ga., where he has been teaching languages in the public school at that place. Mr. Hall was not only re-elected by this school but was offered considerably more money as an inducement to get him to remain with the school, in fact several private individuals offered to still further supplement the increase if he would consent to be with the school another year, but he had another and better offer in Viena, Ga., and has accepted a position in the school at that place for the next year.

Mr. Hall is a bright young man that you want to keep your eye on for there is a future for him.

ELON COLLEGE NOTES.

The College is now under going that period of undisturbed rest that comes to it every summer, and the few remaining here are living in ease and comfort. On yesterday morning Dr. Atkinson preached an excellent sermon, taking as his text Proverbs 4: 23: "Keep thy heart with all diligence; for out of it are the issues of life." Dr. Atkinson argued for a pure heart, and showed that above all other things this was the most necessary. After the sermon Uncle Wellons administered the Sacrament. The congregation was not large, but the service was very much enjoyed by all.

The Masonic Lodge of this place elected officers on the 21st inst. They chose as Worshipful Master, W. A. Harper, Senior Warden W. C. Wicker, Junior Warden, J. C. McAdams. Rev. J. W. Patton is Past Master and he and Dr. W. C. Wicker attended the Custodian's meeting of the Grand Lodge at Oxford.

Mr. W. T. Noah has been elected Mayor of Elon College for the ensuing three months, during which time, Prof. W. P. Lawrence, the Mayor, has leave of absence. Prof. Lawrence is teaching English in Wooster University, Ohio.

We are glad to note that Mrs. J. J. Lincoln, who has been ill at the home of Dr. E. L. Moffitt, is somewhat improved, tho as yet by no means well. Little Oscar Atkinson has also been ill, and is now improved somewhat. He has been sick for several weeks.

Mrs. Alma Wilson and Miss Wilson, director of music, leave today for Blowing Rock, N. C., where they will spend a month.

The outlook for the next year for the College was never brighter. Applications are coming in and an unusual number of requests. It looks as though the next year would certainly be the best in the history of the institution. To this end we invite and beseech all friends of the cause and the College to help us.

Mr. and Mrs. Coble and children of Greensboro came yesterday in their car to visit Mr. and Mrs. McNally. Also Mr. and Mrs. Loy of Greensboro spent Sunday with Mr. Sam. McCauley's family.

We notice that Miss Jennie Herndon, who has been teaching for two years at Greenville, N. C., has been elected to teach in the Durham city schools.

Mr. Sam Tate, our oldest resident, has been ill for a few days, and at this writing is not much improved. Mrs. Bob Tate and children of Norfolk are visiting at Mr. Tate's.

The College community is very unfortunate in losing as fellow townsmen Mr. and Mrs. R. J. Kernodle and Mrs. Sue Jones. Mrs. Jones has gone to Middleburg, N. C., to the bedside of a sick brother-in-law, while Mr. Kernodle has gone into business at Durham.

A. L. L.

Norfolk Letter.

The Tidewater Christian Sunday School Association met yesterday afternoon with the church at South Norfolk. There was a very good attendance and good reports were made. The subjects discussed were "The Summer Vacation Period," "Special Days," and "Rewards." The next meeting will be with Rosemons Church.

At a recent meeting of the Main Street church, Berkley, it was decided as that is the oldest Christian church in the city, and as we already had the Third Church and the Fourth Church, to change the name of this to the First Church; so henceforth it will be known as the First Christian Church of Norfolk.

Bro. Kagey, from Harrisonburg, Va., has recently located in the Berkley ward to engage in the jewelry repair business. He is an active man in the Christian Church, and it is expected that he will be of help to the First Church.

One week ago, at the Third Church, we had a record breaking attendance at the evening service. We had present 93 of the "Sailor Boys." A great many people who came could not get in the house.

Mr. Hanson's mother and sister from Tama, Iowa, arrived last Tuesday to spend some weeks with his family. We are glad to have them in our midst and extend to them a cordial welcome.

A pretty home wedding occurred last Wednesday at the home of Deacon T. A. Twiddy, when his daughter Ida became the bride of Mr. James A. Moore of Texas. They left immediately for a trip to New York and points north. After they return they will spend some time at his old home in N. C. and then make their home in Texas, where he is the traveling representative of a typewriter Company. In losing Miss Ida the Temple sustains another distinct loss.

J. W. Manning.

Columbus, Ga., Letter.

Our revival with the Rose Hill church began last Sunday with the largest attendance we have had since the writer assumed this work eight months ago. A deep interest was manifest in the first service. On Tuesday, Rev. L. E. Smith, of Greensboro, N. C., arrived to assist in the meeting. His sermons are logical, forceful, convincing and telling. Mr. W. W. Elder is in charge of the music. This means good singing, which always adds greatly to the effectiveness of preaching. From night to night the attendance is increasing and the interest grows deeper with each service. The writer's heart rejoices because we are in the midst of a gracious meeting. More later.

G. O. Lankford.

June 23, 1911.

Newport News Letter.

Breaking a long silence, we give you here-with a news item from this field. Writing for a church paper, like other service, is very largely a matter of habit; yet not altogether, for opportunity, fondness for writing, and other conditions figure their part. Newspaper reports, more often than otherwise, express, unintentionally, human weakness and selfishness. I know that will be disputed by some, and yet much of the service in this life, when analyzed, contains a very large element of selfishness. Not many pastors rush into their church paper to tell about the disadvantages, and discouragements in their field, and wisely so. But I am trying in vain to think of the report from any pastorate that was not most flattering. The normal and usual are usually kept in the background, and the occasional, and exceptional are reported which mislead. Whether writing a book, an article for publication, or even a sermon, it is difficult to rule out self altogether. I am no better than my brethren, but in this letter I shall try "mighty hard" to rule out the principle mentioned.

To say that our work here is satisfactory would be wrong. To me it is not satisfactory, yet everything considered I suppose it is doing about as well as we could expect, for there are many things to be "considered."

Our Sunday school made an average during the past quarter of over 94 and we had 109 present yesterday. Children's Day Exercises were held Sunday evening of the 11th inst. The house was full, and the program excellent, so say the folks. Mrs. W. B. Baker and Mrs. Butler had charge of the training of the children, and they did it well. Brother J. S. Thompson, chairman of the committee, rendered excellent assistance to the ladies in many ways. The exercises were in charge of Supt. J. J. Baker. We go on our annual picnic to Buckroe Beach tomorrow.

With a church membership of about 120

we have a prayer meeting attendance which averaged last quarter twenty. There has been improvement in this line of work. For the next four weeks, these meetings will be conducted by the brethren, the pastor participating.

Attendance at church services is small, and has always been. We had present yesterday at morning service about 62 by count, and 84 last evening at regular services, but that indicates more than our average. There are, in our membership, some as loyal and true, as faithful, as you will find anywhere. But only a very few of our people, comparatively, settle here, none of our people pass this way in attending general meetings of our church, and on this side of Hampton Roads we have no other church until we reach the Valley of Va., 250 miles away. On the other hand the Baptist, Methodist, and others are so numerous in the state in surrounding country that about ninety-nine hundredths of the incoming population belong to some other church faith. There are three strong Methodist churches, two strong Presbyterian churches, three strong Baptist churches, two good Episcopal churches, besides Roman Catholics, Seventh Day Adventists, Holiness, etc. in the city. We shall have to work hard, be patient and faithful, and be satisfied with a steady growth which at times may not be very perceptible. But we have no cause for discouragement, if we are sure that we have put God before us in the work. We are working now on the problem of church attendance, and we think that yesterday's result was very encouraging.

M. W. Butler.

—After being in office three months, the French cabinet has resigned.

—A United States court has declared the great Du Pont powder trust a combination in restraint of trade, and has ordered the same to be dissolved at once. Look out for an explosion.

—According to the despatches King George V. and Queen Mary had a most brilliant coronation function June 22, millions of Britishers showing obeisance and loyalty to this greatest of their social functions. Here is wishing that the King may be good and the queen gracious and worthy, and that both may live long and be happy.

—The Senate is again investigating Senator Lorimer's election to the Senate by the Illinois legislature, and again Senator Lorimer is fighting and contesting every inch of ground. Before it was proven that there was bribery, but "not enough bribery to elect him." It seems now that all the bribery they are looking for will be unearthed.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

TEMPTATION.

(A paper read by Miss Winnie Floyd before the recent session of the Alabama Sunday school convention and printed at the request of the convention).

"Blessed is the man that endureth temptation." James 1:13.

I have chosen the subject of temptation because of its great importance. Temptation and sin have been in the world since the beginning with Adam and Eve in Eden. Some writer has said that the tree that represents temptation stood in the center of the garden of Eden, where all roads converged, where Adam and Eve passed each day. So it is in man's life. Temptation stands in the center of our lives where we have to pass very day, and every man's weal or woe depends upon the attitude he takes toward it. There are many attitudes we can take. We are all tempted, and will be as long as time lasts. We find there is a difference in temptations. Some stand where others fall; some fall before drink, some are tempted to steal, others to lie and others to swear and profane the name of the Lord. The Bible says: "Resist the devil and he will flee from you." James 4:7; and again, "For I will never suffer you to be tempted beyond that you are able to bear, but with each temptation will make a way for you to escape."

Temptation is not sin. We have the promise that we have a way to escape the sin; but temptation becomes sin when we willingly and wilfully yield to it. Temptations come often as surprises. We are sometimes met by the tempter when we leave our closets of prayer. God has a purpose in allowing us to be tempted. Just as a man becomes physically stronger by exercising the body; so we become spiritually stronger by each temptation we meet and overcome. We all belong to the class who have been tempted, for at some time in each life the tempter has come. Christ was tempted, but he did not sin; hear his words: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." To us comes this message of hope; no matter how far from God we have wandered, or how great our temptations, God can save us and give us grace to resist every evil suggestion. Sin is the thing in man that must be forgiven, and he, alone,

cannot eradicate it from his nature. It is a state of poverty, a state of blindness, a state of universal disease, a state of total wretchedness, a state of imminent peril, and it is a state of insanity. It says to the carnal man, "Don't resist that temptation, but yield to it," and each time we yield, we harden our hearts to that grace that gives us strength to overcome.

If we do not resist temptation and if we fall into sin, then our influence is felt for the evil one and we become a tempter. This is especially true in regard to the young convert. He sees older church members indulge in things that are not just right; and there the devil gains a victory if he can just get the young Christian to yield to the same temptation. Men and brethren, arouse yourselves to the importance of the situation. Take away the saloon, the gambling dens, and places of like temptation from your sons and your neighbors sons. Use your influence in electing wise law makers and in preserving the morality of the country at large. We all have our tempter or temptress, for there are so many people who are tempters to other people.

"There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. We can overcome temptation by the study of God's Word. The surest way—as our frail barks go floating down the stream of time; against the rocks of unbelief, through the storms of trial, and when dark waves of temptation roll over us—is to take Christ on board for our Companion and Pilot, and let him guide our craft clear of the breakers; out into the clear light of his strength and glory.

Now, instead of being tempters, we can help others to overcome temptation, by letting the man or woman who has fallen deep into sin know that we are interested in them and their souls by going into their homes and talking and praying with them, thus causing them to feel that there is something in the Christian religion that the world has not and knoweth not of, until Christ is found in them. It is the place of the church to help the men and women, and on the other hand the church is responsible for placing before men and women temptations.

Some good, moral people say the church has become worldly and has departed from the way of true holiness and right-living so that they feel satisfied to stay out of the church until the church reforms and gets back to God and the Bible. To counter-act this trend of feeling the church members must watch themselves closely, purge themselves with the fire of the Holy Ghost, and if we would be soul winners and remove temptation from our fallen brethren, we must keep filled with the Holy Spirit. "Blessed is the man that endureth temptation."

So let us be valiant soldiers for the cross, stand firmly for the right, and by putting on the whole armor of Christ, go forth to do battle against the sins and temptations of the world, for: "Thou art Peter, and upon this rock I build my church; and the gates of hell shall not prevail against it."

SUGGESTIONS FOR C. E. LESSON, JULY 9.

Topic: "Lessons from Great Lives; VII.
David. I Sam. 17: 32-51.

Suggested Program.

1. President announces the topic and gives a few words of comment, followed by sentence prayers for the leader and the meeting.

2. Leader announces a song, and this is followed by reading of lesson, leader's talk and short prayer.

3. Have six members tell briefly in their own words the daily readings. Let this be followed by another song and talks by members.

4. Pastor's talk, closing exercises.

By all means read a great deal of Scripture on the life of David. The daily readings should be studied, but the member's reading should not stop with this. Read enough to become familiar with this man of God from the time he watched the flocks until he came to the closing scenes of his life. If a Christian Endeavorer does not look up the daily readings and the Scripture upon the life of the man studied in any lesson of these series, he should not be disappointed if he fails to get a great deal out of it.

Study the life of David and note its epochs:

1. The shepherd boy.
2. The giant killer.
3. The soldier.
4. The king.
5. The psalmist.
6. The man of God.

Hints on the Lesson.

The experience of one brave man teaches that all men can be brave, though perhaps not so great.

David was chosen as king, though he was

the youngest. Other things being equal, youth always has the advantage.

Wherever one man is found who says "I can," another says "you cannot." By whose opinion will you be guided?

It is not upon your own strength you rely in a fight; you depend upon the belief you have in the cause for which you fight.

David was faithful over a few things, as a keeper of sheep; he was made the ruler over many cities.

David would not wear Saul's armor. The first essential of a manly man is that he is himself and not a copy of some one else.

David's greatest sorrow was in Absalom. Many a man can rule in the outer kingdom, but fails in the inner kingdom, the home.

Daily Readings.

July 3. God's choice. I Sam. 16:1-13.
July 4. David the Friend. I Sam. 18:164.
July 5. God's Warrior. I Sam. 24:1-17.
July 7. "Thou art the man." 2 Sam. 24:1-17.
July 8. A father's heart. 2 Sam. 18:24-33.

ON THE FIRING LINE.

We are very anxious to have young people send us any news that will be of interest to readers of this page. When you organize a new C. E. Society, a teacher training class or organized class, let us know about it. Send names of officers, leaders, and teachers. This page should tell of progress every week. Bear this request in mind, especially if you are secretary of a class or society.

Treasurer Cox is writing letters to a good many of our people asking for contributions to the young people's work. Do not lay these letters aside until you have sent in your pledge or contribution. Your procrastination will impair the usefulness of the convention.

The 25th International Christian Endeavor Convention will be held at Atlantic City, New Jersey, July 6-12. This is the thirtieth anniversary of the organization. Some of the most conspicuous figures in the world will be present on that occasion. This will be an ideal vacation and a splendid summer trip. Any one contemplating going from North Carolina should write Prof. W. A. Harper, Elon College, N. C., or, if from Virginia, write Mr. R. C. Woolfolk, Roanoke, Va., and either will give you any information desired.

Mr. G. V. Massey, Durham, R. F. D. 3, writes us that a Christian Endeavor Society with 40 members has been organized at O'Kelly's Chapel. This is a splendid membership for a beginning and we feel sure that much good will result from the organization.

Interesting Children's Day exercises were

held at Pleasant Ridge Christian Church, Guilford County, the first Sunday in this month. The program was well executed and reflected credit upon the children and upon their trainer, Miss Huffines. During the day an address was made by Mr. C. A. Hines, of Greensboro.

SECOND SESSION OF THE YOUNG PEOPLE'S CONVENTION OF THE WESTERN N. C. CHRISTIAN CONFERENCE.

Liberty Christian Church, July 28-30, 1911.

Friday afternoon, four o'clock.

Convention called to order by J. F. Morgan, Pres.

Devotional exercises—Rev. H. E. Truitt.
Enrollment of delegates.

Address of welcome—Rev. H. F. Wolfe.

Response—S. D. Scott.

Announcements.

Adjournment.

Friday evening, eight o'clock.

Song service—Prayer—Rev. R. A. Truitt.

Annual Address—R. A. Truitt.

Report of Com. on Sunday Schools—Rev. P. H. Fleming, Chairman.

An Address—"The Sunday School at Work"—Rev. L. E. Smith.

General discussion—adoption of the report.

Appointment of special committees—filling vacancies on standing committees.

Adjournment.

Saturday morning, nine o'clock.

Devotional exercises—Rev. W. W. Lawrence.

Report of the Committee on Teacher Training—Miss Affie Griffin, Chairman.

An Address—"How to Succeed with Teacher Training"—Prof. T. C. Amick.

A Paper—"Teacher Training—Its Value to Young People"—Miss Affie Griffin.

General discussion—adoption of the report.

Report of Committee on Organized Classes—Rev. J. W. Patton, Chairman.

An Address—"The Value of the Organized Class"—W. A. Harper, Pres. Elon College.

General discussion and vote on the report.

Preaching by Rev. L. E. Smith, Pastor Greensboro Christian Church.

Saturday afternoon, 2:30.

Business session.

An Address—"Is This Young People's Convention Worth While?" Rev. L. I. Cox.

Report of Coms. as follows: Executive, Tabulating, Special.

Election of officers.

Selection of place for holding next session.
Adjournment.

Saturday evening, eight o'clock.

Song service—Prayer—Rev. W. C. Kenett.
Report of Com. on Christian Endeavor—Rev. L. I. Cox, Chairman.

An Address—"The Value of the Christian Endeavor Society to the Local Church"—Rev. T. E. White.

Adoption of report.

Adjournment.

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Absolutely Pure
HAS NO SUBSTITUTE
A Cream of Tartar Powder,
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Sunday morning, nine o'clock.

Devotional exercises—Rev. T. B. Dawson.
Report of Com. on Home Missions—S. D. Scott, Chairman.

General discussion, led by Thomas Carter.
Report of Com. on Music—Rev. R. L. Williamson, Chairman.

An Essay—"How the Music in Our S. S. May be Improved"—Miss Blanche Teague.
General discussion led by L. E. Brady.

Adoption of the report.

Adjournment for preaching at 11:30 by Dr. J. O. Atkinson, Editor of *The Christian Sun*.

J. F. Morgan, Pres.
R. C. Cox, Sec.

NOTICE! NOTICE!

The Eastern Virginia Sunday School Convention, Liberty Spring Christian Church, July 19-21, 1911.
Come One! Come All!

Rev. I. W. Johnson, pastor of the church, will tell you how to get there. If he does not, write him at Suffolk and ask him.

The following is a program which has been arranged for the Convention. It is only tentative. The Committee has not yet passed upon it. It is before them now. Not every speaker has yet consented to work assigned. Hence it is subject to revision.

Yours very truly,

H. E. Rountree, Gen. Secy.

Program.

Our Motto: A Christian Endeavor Society in every church,—a Teacher Training class, and organized classes in every Sunday School.

OPENING SESSION.

Wednesday Morning, July 19th, 11 O'clock.

Rev. C. H. Rowland, President, Presiding.

11:00 Song Service, led by Rev. I. W. Johnson

11:15 Devotional, led by Rev. N. G. Newman

11:30 Roll Call and Enrollment

11:55 Words of Welcome, Rev. Stanley C. Harrell

Response, Rev. J. W. Harrell

12:15 Report of the Ex. Com., Rev. C. W. Rowland, Chr.

12:20 "The Sunday School on a Hunt", Rev. M. W. Butler

12:40 Business Session

Appointment of committees

(a) Nominating.

(b) Resolutions.

(c) Other committees.

Announcements.

Adjournment for Luncheon, Benediction.

SECOND SESSION,

Wednesday Afternoon, July 19th.

2:30 Song Service, led by Rev. I. W. Johnson

2:40 The Prayer Hour, led by Rev. McD. Howsare

2:55 Reports of Departments

Cradle Roll, Mrs. J. W. Harrell

Primary Union, Mrs. J. J. Lincoln

Teacher Training, Rev. I. W. Johnson

Home Department, Rev. R. H. Peel

Decision Secretary, Rev. C. C. Jones

Organized Bible Classes, Rev. M. L. Bryant

Missionary, Rev. J. W. Harrell

3:30 "The Greatest Work in the World,—Our Needs", Mr. T. C. Diggs, Gen. Sec. Va. State Association

3:55 "The Need and Importance of Developed Departments in Our Sunday Schools," W. A. Harper, Pres. Elon College

4:00 Round Table on Above,—Discussions led by Prof. S. M. Smith

4:25 "Temperance in the Sunday School", Rev. C. C. Jones

Report of the Nominating Committee

Business Session

Announcements

Reading of Minutes

Adjournment, Benediction

Announcement: The session tomorrow morning has been specially arranged for teachers and Teacher Training. Everybody is specially requested and urged to be here on time for this session. We especially ask all teachers to be here.

THIRD SESSION.

Thursday Morning, July 20th.

Themes Teachers, and Teaching, and Teacher Training.

10:00 Song Service, led by Rev. I. W. Johnson

10:10 The Quiet Hour, led by Rev. A. M. Hanson

Enrollment

10:30 "The Sunday School Teacher the

Most important Asset to a Sunday

School," Rev. McD. Howsare

10:50 "The Preparation of the Teacher," Prof. S. M. Smith

11:10 "Our Teacher Training, What? Who? How?" Prof. W. A. Harper

11:30 Round Table and Open Discussions, led by Prof. S. M. Smith

11:50 Adult Classes

11:50 Address, "The Need of Organized Classes and What They Ought to Accomplish," Rev. M. L. Bryant

12:10 Fifteen Minutes Open Discussion, led by Prof. Harper

12:25 Annual Address, "—————", Prof. A. Lucius Lincoln

12:55 Adjournment for Luncheon

Announcement: Be sure to see the exhibit to-day. Order what you want. Look over the books. Something for you there.

FOURTH SESSION.

Thursday Afternoon, July 20th.

Theme: Missions.

2:30 Opening Service, by the President

2:35 Business Moment

2:45 "The Present Need of Missions in Our Sunday Schools,—How it May be Done," Dr. W. B. Beauchamp. Mission Secretary Virginia Conference M. E. Church

3:05 "The Missionary Spirit Essential to Spiritual Life," Rev. J. W. Harrell, Sec.

3:15 Missionary Conference, led by Mr. Harrell

3:20 O'clock, *Christian Endeavor and Young People*

3:20 "The Magnet," Mr. T. C. Diggs, Gen. Sec. Va. Asso.

3:50 O'clock, *Primary Union Department*

3:50 "Co-operation in Primary Work," Mrs. J. J. Lincoln, Supt.

4:00 "Why Continue Our Efforts to Promote Primary Union?" Mr. J. H. Blanshard, Dist. Supt.

4:15 Song, by Liberty Primary Children

4:20 Address, "The Open Windows of the Primary Teacher," Rev. J. M. Hanson

4:40 Address, "The Young People, the Sunday School and the Christian Endeavor,—How Make Them Go," Prof. Harper

Followed by a Round Table and Open Discussions

5:00 Business Session

Announcements

Reading of Minutes

Benediction

FIFTH SESSION.

Friday Morning, July 21st, 10:00 o'clock.

10:00 Song Service, led by Rev. I. W. Johnson

10:15 The Quiet Hour, led by Rev. H. H. Butler.

10:25 Business Session: The Next Convention,—Where?

(All business of the Convention should be attended to now).

11:00 o'clock, *The Beginner's Department*

10:50 "The Secret of Success in the Beginners' Classes," Miss Margaret Brickhouse

11:05 "The Standard of Excellency in the Beginners' and Elementary Grades," Mrs. J. J. Lincoln

11:15 Open Discussions, led by Mrs. Lincoln

11:20 Address, "Us Four and No More," Mr. T. C. Diggs

11:45 *Superintendents' Conference*

11:45 "What Our Superintendents Are and What They May Be," Dr. J. W. Manning

11:15 "The Real Dynamo of the Sunday School," Prof. Harper

12:10 Open Discussions, led by Prof. Smith

12:10 Address, "The Home Department," Rev. R. H. Peel

12:35 Address, "How to have a Home Department in Every School," Mr. T. C. Diggs

12:50 Address, "The Boy Problem," Prof. S. M. Smith

1:00 Adjournment for Luncheon

SIXTH SESSION.

Friday Afternoon, July 21st

2:30 Opening Service, led by Rev. R. H. Peel

2:40 Miscellaneous Business

2:50 "The Country Sunday School, Rev. N. G. Newman

3:20 Open Parliament, by Mr. Newman

3:30 "Special Days in the Sunday School," Prof. Harper

3:40 Reading of Minutes and Adjournment

ELON'S EXECUTIVE BOARD MEETS.

There are so many larger matters claiming the attention of the Board of Trustees in their annual meeting during the commencement that many items of detail have to be referred to the Executive Board. This board for the ensuing year consists of Drs. R. M. Morrow and G. S. Watson, Rev. J. W. Wellons, Kemp B. Johnson, and the President of the College as presiding officer.

Persuant to call, these brethren met at 7:30 p. m. June 20 at the College and gave their business judgment and devoted energies of mind and heart to many items of a routine character, the majority of which do not interest the brotherhood as a whole, but one or two of which do.

The Trustees in electing the new President specified that he should teach the College Latin entirely, manage the College Boarding Department, perform the duties of College Bursar, have general oversight of the Field Agent who is to be provided to raise the Special Fund, balance not yet subscribed, making special trips from time to time also in the interest of this fund, and perform the other duties incumbent upon the office of College President. A steno-

grapher was to be provided to assist in the clerical work growing out of these duties, who should at the same time be able to teach the Business Department branches and some classes in the College Department. Prof. A. Ligette Lincoln, M. A., had performed these duties to great acceptance during the previous year, but had resigned to enter the Medical School of the University of Virginia. It gives me pleasure, however, to announce that Prof. Lincoln has reconsidered the matter and accepted his last year's position with the College, postponing his medical study one year at least.

An assistant in Latin, to teach the preparatory classes, and some other classes, was needed, and also a Band Master. The Board was able to combine these two functions in the person of Mr. Russell A. Campbell, A. B., who last year taught with great success one of the preparatory Latin classes and who has so excellently conducted the College Band for the past four years. Mr. Campbell will study for the M. A. degree next year.

The third item of public concern was the provision for a Physical Director for the young men. In this regard the young ladies are well provided for through the efficient services of the teacher of expression, Miss Ethel Clements. But no provision of a satisfactory kind had as yet been made along this necessary line for young men. Upon the recommendation of two most loyal members of the Board of Trustees, one of them also a member of the Executive Board, a young man eminently suited for this position, a man of experience and studious habits and strictest moral integrity, was elected. His acceptance is not in hand at this writing and so his name cannot be given. It is expected, however, that he will accept, and, if he should not, the President is empowered to fill this position suitably. In taking this action the Executive Board has acted wisely and counselled well, as time and the appreciation of students and constituency will no doubt prove.

Speak a good word for our Elon, friends.
W. A. Harper, President.

A WORD OF APPRECIATION AND A REQUEST.

To the Friends of Elon College:

As stated in last week's Sun, according to previous notice given the Board of Trustees of Elon College, I retired from the presidency of the College at the recent Commencement. In doing so I have acted from a sense of duty to myself and family, and not because of any desire to lay aside the work of the college and the church to which I have given nearly all the years of my life, since leaving College. I shall continue to be deeply interested in all that concerns the welfare of the College and of every other enterprise of the

church, and shall always be ready in any way possible to contribute to their success.

In retiring from the presidency, I feel that I can do so with the consciousness of having devoted all my energies unreservedly to its upbuilding; and while I have not accomplished all that I would like to have accomplished, I am glad to be able to turn it over to my successor in a condition of hopefulness that presages great things for the future, if its friends will continue their loyal support as they have done in the past. I wish to express to all my grateful appreciation of the cordial co-operation which they have given me during my administration, and to bespeak for my successor the same, and if possible, even greater helpfulness in the great work that he has been called upon to perform.

As a member of the faculty, Prof. Harper has always been loyal to the President and to every interest of the College. As Dean of the College he has had already a good deal of experience that will be very helpful to him in starting out upon his new work. He comes to his position with the confidence of the faculty, the student-body, and the real friends of the College, and with the loyal support of the church, he will be able to do a great work here. Without this, no man can hope to succeed. I bespeak for President Harper the good word, the helpful word always; for in helping him, we are not helping him alone, but the College, and every other enterprise of the church.

With only pleasant recollections of my work at Elon, and of my associations with kind friends here and throughout the Church, and with the hope that, under the blessings of God, even greater things may be accomplished as each year shall go by,

I am

Cordially yours,

E. L. Moffitt.

June 19, 1911.

ARE YOU EARNING \$100 A MONTH?

If not, we offer you a chance to do it. We now have over 2000 salesmen on the road, who are averaging more than one hundred dollars a month apiece for themselves, selling Watkins' Remedies, Flavoring Extracts, Spices, Toilet articles, Soaps, and Perfumes to more than 2,000,000 farmers throughout the United States and Canada. Can you do as well as the average? If so, we want you to handle our business in Alamance County—Address The J. R. Watkins Company, 113 South Gay Street, Baltimore, Maryland. Established in 1868. Capital over 2,000,000. Plant contains 10 acres floor space.

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North, South, East, West.

Very low round trip rates to all principal resorts.

Through Pullman to Atlanta, leaves Raleigh 4:05 p. m., arrives Atlanta 6:25 a. m., making close connection for and arriving Montgomery following day after leaving Raleigh, 11:30 a. m., Mobile 4:12 p. m., New Orleans 8:30 p. m., Birmingham 12:15 noon, Memphis 6:05 p. m., Kansas City 11:20 a. m. second day, and connection for all other points. This car also makes close connection at Salisbury for St. Louis and other Western Points.

Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35 a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

If you desire any information, please write or call. We are here to furnish information as well as to sell tickets.

H. P. Cary, G. P. A.

Washington, D. C.

W. H. Parnell, T. P. A.

315 Fayetteville St.,

Raleigh, N. C.

—In one of our dailies last week were the glaring head-lines: "Quantity of Liquor shipped into Prohibition Territory." Then the real news began:

"Twenty million gallons of liquors annually are shipped by express, principally from mail order houses, direct to consumers in prohibition States."

All of which is bad enough. No prohibitionist, so far as we know, ever claimed that prohibition was a panacea; but, and here is the main point, if this much is shipped into prohibition territory, how much would be shipped into the same territory if prohibition did not obtain? Or why not issue figures showing how much whiskey is shipped into territory where the open saloon exists?

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1,272.05

Dues

Mary Lee Foster10

James L. Foster, Jr.50

Joel Edward Harrell50

Monthly Sunday School Offering.

Haw River, N. C. 3.00

Suffolk, Va. 17.82

Wentworth, N. C. 2.50

Hickory, (Norfolk Co.) Va. 3.00

Rosemont, Va. 1.12

Liberty, Vance, N. C. 5.00

Special Offering

F. J. Fraley (Support of child)

10.00

Mrs. Amanda Capps Parrott, (Support
of children) 14.00

Amount 23rd week 57.14

Total 1329.19

My Dear Children:—

We are so thankful for the rains that have come since our last letter. The crops are looking better and our whole farm seems to breathe a sigh of relief.

Chopping and hoeing is the watchword for this week and we would love to have about 100 pairs of strong young arms to use a hoe for the next ten days. However, we are glad for the healthy hands we have who (with the exception of frolic and play) help the cause along wonderfully. We have had little sickness (caused, perhaps by eating green apples) but nothing serious. Stumped toes are the order of the day but a little peroxide and a tie-up for a day are sufficient.

Little Ersling and Theron Capps left the Orphanage last week to live with their mother again. They carry with them our best wishes and hopes for a useful life. Francis and Jack Kissell are visiting relatives in Moore Co. and other children will now soon be leaving to visit relatives, which privilege they are allowed every two years unless hindered by causes we cannot control.

This week we report lot of collars and other articles of wearing apparel from the Columbia Steam Laundry, Greensboro, which we very thankfully receive.

Cordially yours,

Uncle Jim.

Dear Uncle Jim:—

I am behind in my dues so I will send fifty cents to pay up to July. Maybe when I get so I can write for myself I won't get so far behind.

I wonder if any of the little boys at the Orphanage have had the fun of helping a dog catch a little rabbit? One of papa's dogs and I caught one yesterday and I don't think ex-President Roosevelt was any prouder of all his animals he ever captured than I was of my little rabbit.

Much love to you and all the cousins.

I hope to see you in July at the Sunday School Convention at Liberty Spring.

Your little nephew,

Joel Edward Harrell, Jr.

Suffolk, Va., R. F. D. 1, June 22, 1911.

You ought to be here some time, Joel, to see our boys eat rabbit. They caught one the other day and all the boys were quite friendly with those who owned the rabbit so they could get a bite for dinner. But what is one poor little rabbit among 20 hungry boys? That's what I want to know. Dear Cousins:—

We have two new kittens Daddy brought us from Semora. All our old kitties were gray but these two are white and black and white and yellow. Daddy brought them home in a little box with holes in it and we were so proud of them we just lifted the lid a teeny bit to see good and then the kitties lifted a little and out they hopped. We caught one, and oh, we thought the other was gone for good and Mary Lee just cried and cried. After a while we found the kitty in the sitting room under the chair and then we were so glad. We put them with our old kitties in the granary to get acquainted and gave them some milk and now they are all right. Their names are Paul and Silas.

Lovingly,

Mary Lee and James Foster.

Dear Cousins:—

As the kitchen work has not been told about, I thought you all would like to hear what I have to do. I am in the kitchen now but I will go to the milk the first of July. I have lots of work to do since Miss Flonnie Simons went home. She has the kitchen work in charge. I hope she will soon come back.

I get up at 4:30 every morning and go down to cook breakfast. After breakfast I go to the garden and get up vegetables for dinner. Yesterday and the day before the little girls picked 102 qts. of dew-berries from our little patch. After we get up our dinner and get it on to cook I go to school an hour and a quarter. When I get out of school I go back to my dinner. Nona Rogers stays in the kitchen while I go to school and when she is at school I am in the kitchen. When dinner is done, I have all the cooking utensils to wash up, sweep

the kitchen and sometimes scour the floor. You see by that time it is about two o'clock.

I then go upstairs to my room and sew until five o'clock. Then I start supper. I give the little folks their supper at 6:30, but the farmer boys eat when they come from the field. You see I have a lot to do in the kitchen. I cook for nearly fifty. I help iron and I have lots of sewing to do for myself. The cook doesn't have to help sew for the other children. You see by the time she does almost all the cooking, getting up the vegetables, helps can berries and keeps the kitchen clean and nice, she has her hands full.

I have told you the most important things that the cook has to do in the kitchen, so you may guess there is much work to be done in our kitchen, not mentioning the ironing, washing, sewing, farming, cleaning up and the office work and many other little jobs that are to be done at our home.

I guess I had better stop as my letter is getting a little long. Hoping all the cousins will enjoy reading my letter,

Annie Knott.

MARRIED.

Hodges-Morris.

Wednesday evening, June 14 at 7:30 o'clock, Mr. John Murchison Hodges, Jr., of Cedar Falls, N. C., led to the altar Miss Roberta Anne Morris at the home of the bride's uncle and aunt, Mr. and Mrs. J. H. Williams who reside near Linden in Harnett Co., N. C. Dr. Fred M. Hodges, of Richmond, Va., brother to the groom, was best man, and Miss Helen Ricks of Mecklenburg Co., Va., was maid of honor. Mrs. George D. Elliott Jr. rendered Mendelssohn's wedding march and the Sun's editor read the ceremony which made the two one. The bride wore a rich gown of white batiste with princess lace and carried a shower bouquet of bride's roses. Miss Ricks wore embroidered batiste with princess lace and carried bride-maid's roses. The groom and best man were attired in full evening dress. The Williams home was beautifully decorated in ivy and ferns and was brilliantly illuminated with candelabra and wax candles. Immediately after the ceremony the wedding party and guests, possibly a hundred or more in number, were invited to the spacious dining room where ices and dainty refreshments were served. The bridal presents were seemingly without number and were costly and beautiful. Miss Morris was teacher of music in Littleton Female College and is a woman of many charms and graces. Mr. Hodges is general manager of the Cedar Falls Cotton Mills and is a young man of promise and prominence.

We have not in many a day attended a

more beautiful, brilliant, and happy marriage than this. One of the very finest communities in all this State gave itself to the social delights of this auspicious occasion, and we have not seen together a more cultured, refined, dignified and courteous group than this which gathered in this fine old home among a prosperous and progressive people.

If the pair are not happy it will not be from lack of gentle breeding, splendid rearing, noble ancestry, and a brilliant and most festive marriage hour and altar. May God keep them in all their way.

J. O. Atkinson.

Nicholson-Gilmer.

Mr. Mike Nicholson and Miss Barbara Gilmer Mitchell were united in marriage at the bride's home, West Morgan Street, Raleigh, N. C., Wednesday, June 14th at 3 o'clock,—Rev. L. F. Johnson, pastor of the Hillsboro Street Christian Church, performing the ceremony. The only attendant was Miss Clair Mitchell, sister of the bride. Mr. W. M. Nicholson, a brother of the groom, acted as best man. The wedding march was rendered by Mrs. L. F. Johnson. The bride wore a beautiful tan coat suit with hat and gloves to match. The couple left immediately after the ceremony for Great Falls, S. C.

Drewry-Numford.

At Johnson's Grove Church May 7, 1911, Mr. John B. Drewry and Miss Lottie Numford were united in marriage. May their lives be long, happy, and useful.

R. H. Peel.

Barrett-Barrett.

At Murphy's Hotel, Richmond, Va., June 14, 1911, Mr. Aurelius W. Barrett and Miss Carrie Lee Barrett. From Richmond they went to Washington and other cities on a bridal tour. They will reside at Surry Court House, Va.

We trust their lives may be long, useful and happy.

R. H. Peel.

Cox-Rollings.

At the home of the bride's parents near Dory, Southampton Co., Va., June 15, 1911, Miss Annie C. Rollings became the bride of Mr. Roger P. Cox, of Newport News, Va.

Just before the bridal party entered the parlor, Miss Grace Rollings, the bride's sister, sang "Because" in a very impressive manner. Miss Viola Rollings, a cousin of the bride, rendered the wedding march in a beautiful manner. Mr. Spratley Rollings, the bride's brother, and Mr. Amos Rollings, a Cousin, acted as ushers. After the ceremony they drove to Wakefield, Va., where they took the N. and W. train en route to Newport News where they will make their home.

R. H. Peel.

DIED.

Walker.

Whereas, God in His infinite wisdom has taken from our Philathea class one of our most beloved and faithful members, Mrs. C. A. Walker, we desire to express sympathy to the relatives and friends and our respect to the memory of our absent one.

Resolved, 1st, That we bow in humble submission to the will of Him who doeth all things well.

2nd, That we extend to the husband and other relatives our deepest sympathy in this sad hour of bereavement.

3rd, That a copy of these resolutions be sent to the family of the deceased, a copy be placed on our class record, and a copy be sent to *The Christian Sun* and *The Burlington News* for publication.

Mrs. J. H. Brooks,
Miss Ollie Hall,
Miss Beulah Petty,
Committee.

Yancey.

Whereas it hath pleased our Father in His infinite wisdom to call from labor to reward our beloved and highly esteemed sister, Mary Sue Bagby Yancey, who departed this life December 13, 1910, therefore, be it resolved,

1. That in the death of our sister the church has lost a faithful member, of eminent piety, exalted Christian character, and true devotion to the principles of the church. Kind-hearted and generous, she was ever ready to contribute of her means to the poor and administer to the comfort of the sick.

2. That we extend to the bereaved family our heart-felt sympathy and commend them to the Savior who has been with us in darkness and whispers divine comfort to our hearts.

3. That a copy of these resolutions be spread upon the minutes of the church, a copy be sent to the family, and a copy be sent to the *Christian Sun*, *Clarksville Star* and *Twin Town Trumpet* with the request that they publish the same.

P. A. Boyd
E. G. Forlines
S. O. Keen
R. C. Overby
J. J. Williamson

Deacons Hebron Christian Church.
J. W. Winfree, Sec.

Rawlings.

Brother W. R. Rawlings, of near Dory, Va., Aged 54 years, a member of Barrett's Christian Church, a good man and a great sufferer. He was operated on for cancer some months ago, and never got relief till death took him home. He died on the night of the 16th and the funeral service was held from his home Sunday afternoon,

June 18, 1911, by the writer. Two beautiful hymns were sung, "When the Pearly Gates Unfold" and "Sometime We Will Understand", by Misses Viola and Grace Rawlings, his nieces. He leaves to mourn their loss three brothers, one sister, a young wife, a fine baby boy, and a host of friends.

He will be missed in his community, in his church and in his home.

He was buried in his home cemetery. May the Lord of peace and love comfort the bereaved ones.

C. C. Jones.

Wrenn.

The little twenty month old boy of Brother and Sister T. S. Wrenn, who had been sick about three weeks, passed away Sunday night and was buried June 19, 1911, in the home cemetery. Brother and Sister Wrenn are members of Union Christian Church, and they have the sympathy of the entire community. The services were conducted by the writer.

We sympathize and pray for the bereaved parents.

C. C. Jones.

Guyann.

BY THE MEMORIAL CHRISTIAN TEMPLE
SUNDAY SCHOOL.

Whereas, God in his infinite wisdom has deemed it best to call from our midst our beloved brother and co-worker, Mr. Claude L. Guyann; and,

Whereas, Brother Guyann had for many years served this Sunday school faithfully and earnestly as member and officer, showing a most exemplary Christian character; therefore, be it

Resolved, That while bowing in submission to the will of God, we deeply mourn the loss of one of our most faithful and loyal workers whose presence among us was like a benediction.

Resolved, That we hereby give expression to the high esteem in which Brother Guyann was held, for his constant and unselfish devotion to the work of the Sunday school, for the sincere cordiality with which it was his custom to extend a welcome to all each Sunday morning, for his conscientious, untiring manner of performing all duties devolving upon him, and for his gentle, Christ-like spirit, which won for him the love of all who knew him.

Resolved, further, That a copy of these resolutions be placed on our minutes, a copy published in the *Christian Sun*, and a copy sent to the bereaved family.

Margaret H. Brickhouse,
McD. Howsare,
T. Edwin Baird,
Committee.

Lassiter.

Reuben Lassiter, for many years a member of Damascus Christian Church, Sunbury, N. C. departed this life June 8, 1911, aged 61 years.

Brother Lassiter had the esteem and good will of all his neighbors and will be greatly missed. His life was one of sincerity, loyalty, and good will to his community.

His pastor, Rev. B. F. Black, being detained on account of important Y. M. C. A. business, the funeral services were conducted by Rev. Mr. McFaden of Suffolk, Va.

The deceased leaves to mourn their loss a devoted wife, four children, one sister, and three brothers. They all have the deepest sympathy of their many friends.

The remains were laid to rest in the home cemetery.

How uncertain is the future! Today is bright, the sea is calm, the tide swells high and strong. Tomorrow the tide turns; trouble, sickness, or death robs us of hope and pleasure. From the calm and beautiful harbor where we floated so confidently we are rudely tossed out upon the wide ocean. The horizon stretches far beyond our vision, and the heave of its restless waves comes from depths that are unfathomable. Vainly struggling, we either sink to the tranquil depths, where all is peace, or tempest-torn and faint, are cast upon the shore.

O. W. Hinton.

AMONG THE CHURCHES.

Shallow Well, N. C.

I was at this church on the second Sunday in this month in the interest of our Chapel Hill mission. I was glad to meet many friends whom I had known in former days and make acquaintances with many I had not seen before. I was received kindly by the people, and found them both at Shallow Well and Sanford very much interested in the work at Chapel Hill. However, at Sanford we were rained under.

I heard many kind words of the pastors of both of these churches.

Durham.

I was with the church at this place third Sunday. The church and pastor are bringing things to pass in the right way. You may listen for a good report from Durham for the Chapel Hill mission.

N. G. Clements.

Morrisville, N. C.

Chapel Hill.

The present outlook of the Christian Church at Chapel Hill, N. C., is encouraging. As the work of this church was inaugurated in the Eastern N. C. Sunday School Convention, we feel sure every Sunday school in the bounds of said convention is fully interested in its work.

Some months ago, we sent letters to all the Sunday schools in the Eastern N. C. Christian Conference, and a few nearby schools in some other conferences, requesting them to send small contributions to the Eastern Sunday School Convention which meets at Damascus Church, Orange Co., N.

C., on Tuesday after third Sunday in July, for the Chapel mission. Will the Sunday schools please comply with the request? The small amount asked for in the letters will help very much.

If any Sunday school in any church which has not been requested by letter desires to help in a good work, has it in heart to send a contribution, it will be thankfully received. Or, if any church or individual wants to help in building a house of worship for the Christians at Chapel Hill—the University of the State,—let him or her send a sum of any amount to E. W. Neville, Chapel Hill, N. C., and I am sure he will not refuse it. He is secretary both of the church and building committee.

W. G. Clements.

Howard's Chapel.

We had a good day at Howard's Chapel the second Sunday in this month. Bro. L. I. Cox, our beloved pastor, preached an excellent sermon at 11 o'clock from the text, Ex. 33:12—19 on "Prevailing Prayer." After which, by request, the doors of the church were opened and two were added to the membership of the church, Bro. W. T. Carter and daughter, Miss Ava, with more to follow. We have a good Sunday school and some earnest workers.

New Lebanon.

In the afternoon I attended a very impressive memorial service at New Lebanon. Brother Cox preached a good sermon Mrs. Miner Humphrey and Mr. Charley Griffin read two excellent papers in memory of the dead buried at that place.

W. B. Madison.

Winchester Letter.

Since our last letter we had the privilege of meeting with Revs. J. F. Burnett, J. H. Barney, S. L. Baugher, J. A. Dillion, A. S. Garland at Cedar Grove Church, Fulton County, Pa. The church is located in a progressive farming community and has before it great possibilities for good. I trust that our visit there will prove helpful to the work. While there I had the pleasure of visiting in the hospitable homes of Brothers Louis Younkers and James Sharp.

June the 11th, we had a good day at Timber Ridge. On the afternoon of the 10th ten young people were baptized in the Capon River. It is so good to see our young people come into the church. The day following, the large church was filled to overflowing.

Mr. E. Bruce Capper has donated a beautiful silver communion service to the Winchester church for which we are very grateful. Mr. Capper is one of our leading jewelers. His father was a member of Timber Ridge Christian Church.

The Ladies' Aid Society served dinner on Confederate Memorial Day, June the sixth,

and realized over \$100.00 clear of all expenses. Our Sunday school and church attendance hold up very well.

The Sunday school room of the church is plastered and the workmen will finish putting the first coat on the main building today. We are badly in need of money now to tide us over till the dedication. If all our friends will help a little just now, it will mean much to us and will not inconvenience them but very little, if any. We still need several dollars to finish out that One Thousand One Dollar subscriptions. Dear friend, will you please mail us a dollar as soon as you read this?

The struggle has been hard but the end seems almost in sight. If our friends will come to our support *now*, we will soon have a church building of which the denomination will feel proud.

The following contributions have been received:

Previously reported ----- \$3485.10
Received since:

Cash—

H. N. Kern -----	\$2.00	
C. L. Robinson -----	25.00	
Sale surplus material --	40.00	
E. R. Mellott -----	1.00	
Interest Savings Dep't. --	7.63	
Rent -----	7.50	
C. E. Huntberry -----	5.00	
Mrs. Elizabeth Smith ----	3.00	
Miss Ella Pickering, ----	.50	
Edward Pickering, ----	.50	
Edwin Sartelle ----	1.00	
A. S. Anderson -----	5.00	
Mrs. Katherine Hook --	5.00	
Mrs. Laura Pease, ----	5.00	
Ladies Aid Society -----	122.32	
Ever Ready Society ----	.60	231.60

Material and Labor—

E. Bruce Capper -----	20.00	20.00
-----------------------	-------	-------

Total ----- 3736.70

We are grateful for all these contributions. May the Lord bless every contributor.

W. T. Walters.

Winchester, Va., June 21, 1911.

Randleman.

We began our revival at Randleman June 8, with Rev. J. F. Morgan to do the preaching. For almost a week we went on without any visible results.

At last on Thursday night following the second Sunday the power came down upon us, which did the work notwithstanding the battle Satan had fought against us. During Bro. Morgan's stay with us he did plain gospel preaching, the power being with him all the while. He will long be remembered by the people of Randleman. His work was highly appreciated by all who heard him, but having to leave us on Friday night,

the work fell into the hands of the pastor and church.

We continued the service until Sunday night. As a result of our meeting there were 21 converts and men testified that every church in town had been strengthened. But you can't imagine how much I hated to leave the meeting with boys and girls "begging for Christ." We are thinking of holding another service here about September. God has abundantly blessed my work here and I leave it in fine condition. I am now on my way to Lagrange, Ga., where I am to assist Rev. G. D. Hunt in a revival. I wish to thank my people for giving me two months off, to engage in work in Georgia and Alabama. J. V. Knight.

June 19, 1911.

—Who says the United States is not cosmopolitan in its legislative halls as well as in its population? In the lower branch of our national Congress there are twelve members who were foreign born—four in Ireland, two in Germany, two in Canada, one each in Bohemia, Scotland, Sweden, and Austria. In the Senate are seven members of foreign birth—three were born in England, two in Canada, one each in Ireland and Norway.

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The Elon Banking & Trust Co.,

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RESOURCES

Loans and discounts	\$ 9,494.27
Overdrafts	475.34
Banking House	\$1,387.00
Furniture and Fixtures - 1,135.56	2,522.56
Due from Banks and Bankers ---	189.38
Cash Items	45.39
Silver coin, including all minor coin currency	134.42
National bank notes and other U. S. notes	215.00
	<u>\$13,076.36</u>

LIABILITIES

Capital stock paid in --\$ 5,000.00	
Undivided profits, less current expenses and taxes paid	101.78
Time Certificates of Deposit	1,440.69
Deposits subject to check	6,467.54
Cashier's Checks outstanding	66.35
	<u>\$13,076.36</u>

State of N. C., County of Alamance, ss:

I, J. Fletcher Somers, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

J. Fletcher Somers, Cashier.

Correct—Attest:

J. W. Ingle,
M. A. Reitzel,
J. J. Lambeth,

Directors.

Subscribed to and sworn before me, this 15th day of June, 1911.

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for the editor should be directed.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
At. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willi Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
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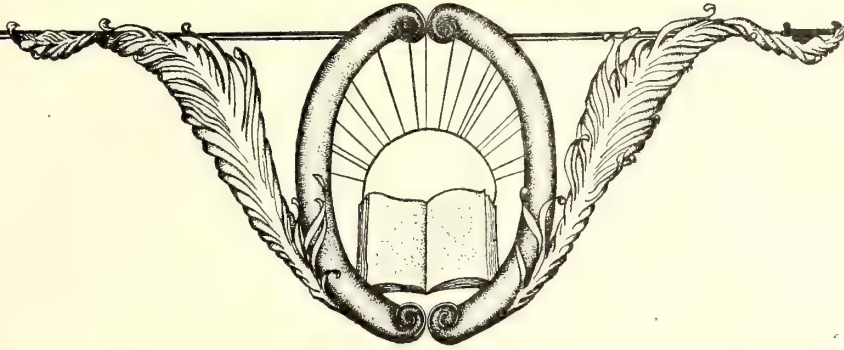
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Articles.

—In the list of 101 new doctors whom
the State Board of Medical Examiners
passed upon and approved for practice in
North Carolina at their annual meeting at
Charlotte last week was the name of our
friend, J. G. Wilkins, of Union Ridge.
"Javey" is an Elon graduate, a fine fellow,
and we hear has made a very high record
in the medical college. Our very best wish-
es to him in his high and useful profession.

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The Christian Sun



J. O. Atkinson, Editor.

Price, \$1.50 a Year.

Vol. 63. GREENSBORO, N. C., JULY 5, 1911. NUMBER 27.

HOW TO BECOME A CHRISTIAN.

The first step is to give up sin, and trust Christ to save you from it. Then begin the Christian life in a humble and trusting way, as the child begins the alphabet at school. Don't look for marvels. Don't expect to see visions. Don't ask for raptures, but ask expectantly for power to live in a way to please God. Believe that the Spirit of Christ will come into your heart, and cause you to love God and delight in His will; not because you feel happy, but because you are definitely trusting Him to do what He has said He will do. He says that if you will forsake your sins He will blot them out, and give you His Holy Spirit. Believe it, and accept salvation as His free gift. He says He will enable you to live as a child of God should. Believe Him and undertake it. He says He will help you to bear your troubles. Trust Him and try Him. He says He will give you strength for labor; courage for conflict; power to resist temptation, and grace sufficient for your everyday need. Take Him at His word, and you will soon know for yourself how blessed it is to trust and obey. Commit yourself to the new life you have undertaken to live, by uniting with the church of your choice, and then take your duties as they come, and perform them in a way you believe will please God. Read your Bible daily, and bring your life into line with what it teaches, and your doubts will soon be gone.—Ram's Horn.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

OUR INIQUITY.

(The Lord hath laid on him the iniquity of us all.—Isa. 53:6. Golden text for Sunday, July 9.)

The Sunday school lesson today is one of the most beautiful and striking passages of all Scripture. Seven hundred years beforehand it describes events and the Man with as much vigor, virility, and vividness as if these far off scenes had already passed in review before the writer's naked eye. Isaiah could not have written a clearer and more accurate description of the Christ if he had lived in or after His day, instead of seven centuries before it. Matthew, Mark, and Luke deal more vividly with the features and the personality of the Christ than Isaiah does, but neither gives as clear description of the spirit, the real character and the greatness of Christ as does Isaiah.

In majestic measures it deals with that might and mystery of the Bible, the atonement. Isaiah knew in his day that the Lamb that was slain from the foundation of the world was a sin-offering for humanity's salvation. Isaiah knew and understood that the stripes that should have fallen on him and on us were laid upon the back of One Who would endure and not murmur, suffer and not complain. Isaiah knew in his day that man's heart was wayward and his ways were wicked, and that salvation must come not through man's merit, but through God's mercy and Christ's suffering. He knew full well that if man were ever healed of sin and brought back in safety and security, it must be through the grace and the goodness and the sacrifice of Another.

Reader, this is a mystery. We cannot tell why a just and a righteous and a merciful God made the Just suffer for the unjust, the Sinless One suffer for the sinner and the sinning, laid on His shoulders the iniquity of which you and I and the rest are guilty and of which He Himself was not guilty.

It is sufficient for us to know that God in His mercy, wisdom and goodness, saw fit to do this very thing, bring this event to pass. Those stripes were due to fall on us. Those pangs of pain, those agonies of the cross, those sufferings of sin and shame and death, these were due to come to us, for we all had sinned and had come short of the glory whereunto God had created us. Sin had separated us from our rightful oneness and fellowship

with God, and through Jesus Christ we are brought back to God. This is the meaning of the atonement, the at-one-ment. Through the death and suffering of the Son of God-man is brought back to God and becomes a joint heir with Christ, of all the riches and inheritance of God's freedom, favor, and fulness. The Lord hath laid on Him the iniquity of us all. Whosoever believeth on Him shall never perish, but shall have everlasting life.

TO REWARD OR TO SERVICE?

A Request.

Rev. Arthur T. Pierson, one of the most active, eloquent, beloved and consecrated men in the American pulpit, whose going away we spoke of in last week's Sun, held it as a vital part of his faith that when this life was done he would be called not so much to reward as to high service. The venerable man of God at his last birthday, March 5, spoke to his son so hopefully of service, and of the life beyond. He said, speaking of Rev. 14:13:

"Blessed are the dead—this is the only time after Christ's resurrection that the term 'death' is applied to believers. But the further expression 'that die' in the Lord," gives a wonderful modification of the thought. They are said to 'rest from their labors' and that 'their works follow with them'—as the Greek indicates: to go as a companion. 'Labors' are here contracted with 'works.' Labors mean toil, 'works' mean blessed activity. Rest is given from all vexatious toils, but all joyous activities go with them. I believe that if I 'die in the Lord' that I shall leave behind all vexatious trials, but that all gracious activities will go with me. I expect to go to more active service. I have a desire to depart and be with Christ, but I also have a desire to abide in the flesh because of the needs I see for work in God's Kingdom.

"If I am taken, I wish to be laid away where I fall. I desire no encomiums, only the simple reading of God's Word. Should anything be said, let it be only this, that to the last I gave a faithful testimony to the love and power and faithfulness of God. Let there be no mourning, nothing but rejoicing that I have been called to higher service."

FAMILY WORSHIP.

If it is true that all the good women read their Ladies' Home Journal we sincerely trust that none of them overlooked a recent very sane article on Family Worship. Some people have a notion

that it is out of place, or very commonplace at any rate, to ask guests to join in family worship. We agree with the sense and soberness, as well as with the wisdom and the dignity of the writer in The Journal who recently said:

"There is probably no mistress of a household who has not felt uncertain about asking guests to join in family worship. Every one has acquaintances she would not hesitate to ask to the table, but would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. But the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of our Heavenly Father. The reluctance arises more likely from that weak shamefacedness which too often prevents sympathy between friends on religious subjects. They are afraid to be misunderstood, smiled at, criticized. This latter idea is one which even good and great men have not always met bravely, for when Dr. Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof; therefore, whoever come within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer."

It is a very vain and false modesty that puts us out of our way to avoid family worship, or any other sort of worship. People will not think less of you, but have a more exalted opinion of you for going on with your family worship. And your guests, if they are worthy ones, will really enjoy and appreciate your service, even your family worship.

—While the ceremony of the coronation was proceeding, services were held in Trinity Church in this city. They began at three o'clock. The Trinity chimes pealed out "God save the King!" and also "America." In the Revolutionary days a rector of this same Trinity Church was removed from his pulpit for praying for George III. The Consul General of Great Britain attended and many other distinguished men.—N. Y. Christian Advocate.

EDITORIAL COMMENT.

On "The League."

There is evidently something in a name, for some natures and temperaments at any rate. Some names "stick" to folks and refuse to be shaken off. We suppose this is the case with Rev. William A. Sunday—"Billy" Sunday in other words. Now Billy used to belong to a base ball "league." He was in one of the big leagues, one of the foremost league-team players in all the land, when he was converted. He prayed his first prayer, just after his conversion, on a base-ball diamond, and asked God to help him in catching a base ball. Well, Billy has never gotten over the league business. He has formed him a league of his own. As a result of evangelistic services in Youngstown, Ohio, he organized a personal worker's league consisting of 1200 men, under the "Banner of Jesus Christ," and the object is personal work every day. In the past year this League has held over 500 meetings, with an attendance of 100,000, and with a record of 1,000 conversions. These meetings consist of singing, brief prayers and testimonies. The League is democratic in spirit and undenominational but Christian. The motto is "To bring men to a closer knowledge of the love and saving power of Jesus Christ."

So Billy Sunday is still on the "League."

Publicity and Suicides.

A committee appointed by the American Academy of Medicine to investigate the cause of suicide made its report at Los Angeles, Cal., June 25, and what that report does for the "yellow journal" is enough. In substance these experts, after due investigation and deliberation, declare that the members of the press who write up every detail of a suicide, and hang the tragical picture in thousands of mental art galleries, are accessories to the crime, and all too often literally cause other suicides to follow in rapid succession. The "suggestive effect" of newspaper publication of details of suicides is assigned as the real cause of the rapid increase in the death rate from suicides in this country.

The report further says:

"The average value of a human life has been reckoned at \$3,000. On that basis, the loss from suicide in this country in 1908 was \$24,996,000. Is it worth trying to save, even if one is not actuated by any higher motive of humanity?"

The publication of suicide news on the plea of news is declared to be a make-shift. The report says in part:

"Your committee finds that alienists are practically unanimous in the opinion that the suggestive effect of the reading of details of suicides is a powerful factor in the causation of suicides among susceptible individuals.

"After the publication of a spectacular suicide by jumping from a high place in Chicago, displayed upon the front page of Chicago papers, several similar attempts were made within a few days."

And what is said by this committee on suicide is largely true also of the increase of crime in the cities.

The Price of a Tragedy.

An interesting bit of history has recently been revived in England. When the second earl of Essex was about to be beheaded for treason in 1601, he sent to Queen Elizabeth a ring which she had previously given him in token of his prayer for pardon. This ring, which, had it reached the Queen, would certainly have brought the desired pardon, never reached her majesty, as the man to whom it was entrusted by Essex betrayed his trust, and the earl suffered his fate.

The other day that identical ring was put on sale and was purchased for seventeen thousand dollars—the highest price ever paid, probably, for the memento of a tragedy.

We are thinking of the price paid for a signet of pardon and forgiveness, had that signet been delivered. And there was once a signet delivered and a sure and safe pardon granted to all who had sinned and who would believe. He paid the price Himself. Reader, you are not called upon to pay the price, but to look, believe, live. **Unwashed Feet.**

Remember that the one and a half million flies that swarm about your house, seek, and sometimes find entrance to your kitchen, and even your dining room, walk across your plate, light on your bread, wade across your vegetable dish and make tracks across the butter, do so with unwashed feet. And remember also that earlier in the same day they have sought, and tarried long at every place of filth and uncleanness about the premises. House flies, stable flies, and pig stile flies are one and the same individuals, and they glide from one locality to the other with a most easy and unconcerned air, all with unwashed feet, and with absolute indifference as to consequences. Men and women, if you care for the health and happiness of yourselves and families, join the State Board of Health in their slogan—"Swat the Fly." His unwashed feet are not worthy of your table and your food.

Our Mexican Neighbors.

The Mexicans are not far from us, but we know little of them, except when a revolution breaks out or there is a civic or political upheaval. In round numbers there are 16,000,000 Mexicans, but to tell what breed and blood they are is another question. About one-third of the population are Indian, and some 20 or 30 Indian tribes still preserve their ancient language. It will be recalled that when this country was settled there was an advanced Indian type of progress and development, not to say of civilization, in Mexico. These Indians gave bold resistance to the white man's invasion, and they still obtain in large numbers on their native heath. Only one-tenth of the Mexicans are white. The remainder are a mixed and mongrel type. There are millions of peons, untutored, illiterate, and know neither the gospel nor civilized methods of life. There is every sort of religious belief, non-belief and unbelief. Many are atheists, agnostics, free-thinkers and pagans. What Mexico needs most of all is a better educational and religious system, without which our sister Republic will ultimately lapse into absolute barbarism.

Present Day Capital.

When the twenty-five directors of a great national bank were in meeting the other day the president of the bank, himself now a man worth a million, arose and asked that each one present of the directors who had begun business with a capital of as much as \$10,000, stand up. Not a man of the twenty-five, whose combined wealth aggregated \$20,000,000, arose. The president kept putting his proposition, cutting off a few hundred each time, till he got down to \$150. Then one man got up, saying that was the sum with which he started in life. The others all started with less sums than that, and many with nothing, the president himself not even having a dollar or a pair of shoes when he went out to work for himself.

It was an object lesson. Present day capital, that capital which is doing things, is not money, but brains and energy. The men of means today were the men without means a few years ago; but were men with brain, energy, grit, push. And when one possesses these, you need not fear as to his future, whether one has a dollar to begin with or not.

—On June 15th the Senate confirmed the appointment made some time ago by President Taft of William H. Lewis, the Boston negro lawyer to be Assistant Attorney General of the United States.

THE BEAUTIFUL LIFE. No. 6.

Untold places of sinful pleasure entice millions. Many of them have very attractive signs inviting the travelers to walk this way and enjoy themselves, and so they do, and find out too late, with painful regret, that the end of it all is the way of death. At the last, when time has counted their last hour, and they are whispering to themselves, "Tell me, my soul, can this be death?" and the world with all its helpless vanity is receding—that will in reality be a sad, hopeless time. Then the thought may come rushing through the mind, ringing with clear accents, "O that I had lived the beautiful life." So tenderly and lovingly does the beautiful life give promise of the life that now is and of that which is to come. May we think right and act our part well in the great play of life so that it may be one of real pleasure and perfect peace.

Yonder is the way of the bar-room which has forever barred so many precious souls from the kingdom of our Father. What a great pity it is that so many have been lost. Lost, lost, lost in time and eternity. There is much trouble, much danger and certain death for all who follow this way. If it seems right to you, it is possibly the wrong way. Don't be misled by the fine paintings and the brilliant and beautiful colored lights which gleam on either side. At the end of this way the lights all go out, giving place to blackness and total darkness. It is so lonely and cheerless and hopeless when the lights which lead you in the wrong way all go out. O, it is so delightful to have Jesus, the Light of the world with you all the way, and especially so when in the dark hour of death. His light will grow brighter all the time as it leads you to perfect day, and when other and all the lights down the wrong, broad ways shall be forever extinguished, the light of the world will shine on. But right in the center of all these misleading ways are the words of Jesus shining above the brightness of the noonday sun—"I am the Way, the Truth, and the Life." That is *the* way, the straight way, the highway, the heavenly way, and the further you travel in this way the more beautiful and attractive it becomes.

Thinking beautiful thoughts, and living beautiful lives certainly help us wonderfully to develop into greatness and goodness. Then with a willing heart and a splendid sense of duty hink on these things. David said, "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice." Many—yes, many, if not all of us, have had broken bones. So many different ways they have been broken; been so often crushed by the heavy hand of affliction. Trouble in a hundred ways has

intruded itself and rushed with mad, wild haste into many a life. Sin has marred our beauty and injured the foundation of our joy. But when we turned to God for the joy of his salvation we realized more fully the words, "If ye know these things happy are ye if ye do them." J. T. Kitchen.

AN ELON SOLILOQUY.

When the projectors and founders of this institution, stout of heart and consecrated in purpose, were examining the claims of many localities for its location, they wisely selected the twenty-five acre site now so famous for its beauty, healthfulness, and sacred associations. The site selected, to men imbued with the spirit of the Scriptures, readily suggested the name, *Elon*, which is the Hebrew word for *oak*, the campus being covered with a rare wealth of stalwart, native oak trees, which are at once a source of comfort, inspiration, loyalty, and delight. Under their spreading branches, symbolic of strength, many a noble impulse to strong endeavor has been born and many a drooping soul revived and inspired to higher and better things.

It is a common remark heard from visitors here that nature has done more to make Elon College beautiful than for any other college campus in the South. It is a quiet, sequestered, holy place—a place for the knitting of character and the unfolding of soul. A spirit that cannot expand under such beauty and charm of natural scenery and inspiration must be indeed callous and indifferent and unresponsive. No wonder Elon's students love the place and cherish its sacred memories.

But man's part, too, has been well done in adding to nature's lavishness in beauty and charm. Magnificent Dormitories, equipped with steam heat, electric lights, baths, sewerage; an administration building, massive, monumental, unsurpassed; a central, heat, light, and water plant; beautiful winding walks and promenades, accommodated and suited to the rolling contour of the earth's surface in this delightful hill country of Western North Carolina; the whole surrounded by beautiful, well-appointed homes—these and many other features of man's handiwork combine to make Elon College not only one of the most beautiful, but also one of the most wholesome educational centers in the South. It combines all the advantages of city life in equipment, convenience, and accessibility (there being eight passenger trains daily and telephone and telegraph connections with the ends of the earth), while it lacks the distracting and alluring and enticing disadvantages usually found with such advantages in educational institutions in large centres of population. Time and the universal verdict of an increasing patronage

have proved the wise foresight of Elon's founders in their choice of location for this goodly institution of learning, culture, training, and character building.

W. A. Harper.

PRESENTATION OF MEDALS.

(Address at Elon College Commencement, June 6, 1911, delivering medals to members of graduating class, by DeRoy R. Fonville, Attorney-at Law, Charlotte, N. C.).

Mr. President, Ladies and Gentlemen:—

You have doubtless heard of a wife who sought to get a divorce from her husband on the ground of *refined cruelty*. I have often thought a good case could be made out against many of those who deliver prizes or render decisions of judges on occasions like this.

O, with what refinement of cruelty they keep an audience waiting and make the heart of each contestant struggle with his Adam's apple in a vain effort to displace it! I know of no more heartless individual than he who would deliberately trifle with your interest,—now arousing your hopes by a glance at this one, then dashing them by a complimentary reference to that one, only to render the decision in favor of another. I have thought that they who do so have never gone through the excruciating experiences of that moment which the contestant feels when the nerves are on the very edge of expectancy, when budding genius is putting on the tender leaves of hope.

Knowing with what eagerness you are awaiting the decisions of the judges and the termination of these exercises, which are of necessity rather long, and having no desire to incur the displeasure which I have indicated, I shall be very brief in rendering the decisions and awarding the medals which have been won by these successful contestants.

When asked to perform this pleasant duty I went into executive session with myself and fought out and conquered, as I thought, the desire to make a speech. But, as anyone knows who has ever felt it, that is one of the most persistent, and one of the hardest to control, of all the desires that human flesh is heir to. And so I feel it tugging at my coat-tail even now. But I am sure you will pardon me if I do not yield to the temptation to instruct a patient and long-suffering public in some matters about which they are informed, very likely as well as or better than myself.

My duty is simple. I am here the spokesman for those judges and committees who have had the decisions to make to place upon the brow of the victors the laurel wreath,—in this public way to reward them for the excellence they have shown in the various contests in which these honors have been won.

In the great world of human achievement, it is ever the man who, in the language of the street, "has arrived" that we honor most. His name is oftenest pronounced, his song is oftenest sung.

"O, the little more, and how much it is. And the little less, and what worlds away."

The rewards of success often come from being able to nose out a competitor in the last few yards of the race,—won in the ninth in baseball,—a touchdown in the last half-minute of play brings a victory in football. The ability to clip a quarter of a second off the world's record for a hundred yards' dash sends the runner's name flashing across the continent.

Achievements in intellectual contests are not so spectacular, not so easily observed, as are those of a physical nature. But in this day of momentous achievement they are far more important. In either, success comes to him only who is willing to pay the price. It is often the result

"Of days devoid of comfort,
And of nights devoid of rest."

It is only as a thing is difficult to do that men find any strong incentive to accomplish it. Its very difficulty is its attraction. Just now the world's interest is centered chiefly in aviation. To navigate the air is a difficult and dangerous business, yet for its prizes men in ever-increasing numbers are risking their lives today.

At Dartmouth College a story is told of a young Frenchman who, upon being assigned to a room in one of the dormitories, burned upon his door a large V. He was a diligent student. He worked hard and refused to join in many of the nocturnal pleasures of his companions. They called him a "kill-joy," but they respected him and admired him. They twitted him about the V, but he remained silent and they could not make out what it meant. The last commencement approached. Four years of hard work lay behind him. When honors were awarded he had led his class and was valedictorian. Then it was that they understood the meaning of the V. He had paid the price and had earned the reward.

He who will deny himself the fleeting pleasures of the moment, who is not content to drift with the tide, whose thoughts run out to the future and there grasping some worthy goal set it up in his heart and never for one moment lose sight of that dear object of his hope and his strivings, who has the courage to say "No" to the promptings of passion and of self-indulgence, who resolutely conquers his hatred of work and courts the goddess with unflagging industry and zeal,—it is he who conquers in the strife and has the rewards that are the deserts of the victor.

There is a sad side to the awarding of medals and prizes. There are always so many deserving ones who are "near-winners". Oftentimes a false step or an un-

fortunate stumble causes the victor and the vanquished to change places. Do the vanquished lose their reward? By no means. The consciousness of duty well-performed, of having done his best, of his growth in capacity and in knowledge of himself, of powers in himself heretofore undiscovered, and of the fibres of ambition awakened within him. Demosthenes hissed down by the mob because of his stammering speech and unpleasant appearance to Demosthenes the master of the same mob and the greatest orator of antiquity was but a step.

Whether the palm of victory shall rest upon his brow or be placed upon the brow of another, that boy or that girl struggling up through poverty and meagre opportunity, knowing little of the comforts or pleasures of life but much of its hardships and its sorrows, whose hands have grown callous with toil but whose heart is as sensitive as wax, clinging tenaciously to his ideals and his dreams, sublimely confident that for him the Future holds something of good in store—that boy or that girl has my profoundest sympathy and respect.

I take great pleasure in presenting to you who have won them these medals with the reminder that as you go forth into the world bearing your blushing honors full thick about you, that world will little ask what you know, who you are or what you have done. But two questions it will put, the answer to which will largely determine your success or your failure—"What are you? and what can you do?"

ELON AND HER SERVICE.

Institutions, like individuals, keep the spirit, the nature, with which they are born. This is the reason you cannot have a change of government in a nation without a revolution most likely, and at least, without change of officials. The spirit of freedom with which the American independent government was born is likely to be found here as long as we have a government. About the oldest universities lingers the same spirit which was there when they were young and struggling colleges. In every old man you meet is the same spirit that was his controlling power in youth. It is by this identity of spirit that we know in adult life and even in age that we are the same person that we were in childhood.

This fact of continuity of the same spirit through the life of institutions is of interest when thought of in connection with Elon College. This struggling small college was born with the spirit of faith as a ruling force in its life, and no administration, though, in years to come, millions may be added by a single president to equipment and endowment, will ever be able to put more into the vital character of Elon than the spir-

it of faith which was engendered of its first president.

Now, the wholesome effect of a college so constituted as to its spirit, is sure to be tremendous upon a church which will faithfully foster and support it. Not all will approve the administration of any one president, but no one of the Southern Christian Convention or in sympathy with it and its undertakings can wisely afford not to stand by Elon College.

It is rich in its teaching and character-building power. There are abundant evidences of this fact. Though there may be some who would claim that it has been known to injure if not ruin more than one youth. Such persons should consider that in spite of the wonderful and universal efficacy of the blood of the Christ, many persons in Christian lands are drawn down by sin as with a cart rope. And Elon College cannot make noble those who are bent on the ignoble and vicious. Such persons, besides bringing disappointment to relatives and friends, also bring reproach upon the College, and are not desired as students.

With a personal knowledge of a number of educational institutions, and with otherwise acquired knowledge of many others, I feel Elon, by comparison, to be one of the best institutions for pure, sane college training and moral culture to be found by parents seeking a College for their sons and daughters.

The College, in keeping with its own character, desires students of large faith, or capable of it. It wants young men and young women of diligent inclinations and loftiness of aim, loftiness in the sense of thorough scholarship and honesty. Let ministers, alumni, and all other friends aid in bringing such young people to the College as students.

W. P. Lawrence.

NOTICE.

To delegates of the E. Va. S. S. Convention which meets at Liberty Spring, July 19—21.

Those coming by rail will get off at Nurney, 8 miles south of Suffolk on A. C. & R. R., where they will be met and taken to church if they will notify me on what day and by what train they will arrive.

E. B. Rawls.

Editor Sun:—

Please say to all who expect to attend the Sunday School Convention which meets at Damascus church July 18 and 19, to write S. E. Poythress, Chapel Hill, N. C., and they will be met at that place Monday afternoon, July 17.

S. E. Poythress, Supt.

NOTES AND PERSONALS

--Prof. W. P. Lawrence, now lecturing in Wooster University, Wooster, Ohio, sends a contribution of uncommon worth and merit on "Elon and Her Services" which we print elsewhere this week. It is worthy of careful reading and consideration.

--Under date June 7, Rev. W. W. Staley writes: "My sick ones are all improving. Mrs. Staley was critically ill, but is now convalescent. Annie is well. Mrs. Pearce may never be well again, as she is nearing 89; but is better."

--The officials of the Sunday-School and Young People's Convention of the Eastern N. C. Conference have issued a very neat folder containing the program of their next annual session which convenes with Damascus Church, Orange Co., July 18--20. The program is well-arranged and inviting and the Convention should be largely attended.

--Rev. L. I. Cox., of Elon College, assisted Pastor Morgan in a series of meetings at the Graham Church last week. The Alamance Gleaner says: "The series of meetings at the Christian church grow in interest. Rev. L. I. Cox is preaching some able sermons."

--Bro. Holt Allen, Linville, La., makes a plea for a preacher that we truly trust will find a response among some of our ministerial brethren. Where is the minister who can say, "Here am I, Lord, send me"? If there is such an one we hope he will correspond with Bro. Allen. The matter he mentions is certainly worth interest and consideration.

--President Harper is a wide awake and a hustling man always, but at Bethany and Franklin, Va., with Pastor Rowland, he evidently found people as wide awake and as ready to good works as himself. And the combination brought results worth reading about.

The matter is related briefly by Bro. Harper elsewhere.

--In order to increase the circulation and usefulness of *The Young People's Worker*, the editor, Rev. M. W. Butler, is offering three gold watches to contestants to secure subscriptions to his publication. In the June 15 number of *The Worker* the conditions of the contest are given. We wish Bro. Butler all success in his journalistic endeavor and in his efforts in behalf of the young people.

--Rev. P. T. Klapp, having sold his hofe and farm near Pittsboro, N. C., was at Elon College with Mrs. Klapp last week looking for a suitable place to purchase and build near here. We trust Bro. Klapp was successful in finding a place to his liking, as he would receive a hearty welcome back to the community of which

for several years he was a useful and influential part.

--The Young People's Missionary Movement has been changed to the Missionary Education Movement, and the Supreme Court of New York has ordered the new name to become effective July 10, 1911. The purpose of the organization has not changed, but the change of name is in keeping with extensive educational developments in the various mission Boards. There is a campaign on throughout the country now to educate people, especially young people, in matters that pertain to missions.

--The editors of North Carolina had their annual outing and convention at Lenoir and in the mountains last week, and from reports had a great and good meeting. They did the right thing in electing Bro. J. J. Farris of the *High Point Enterprise* as president—one of the very best fellows and most loyal and wide-awake members in all the craft. Mr. Josephus Daniels of the *Raleigh News and Observer* was elected as orator for next year, which means that the editors will hear something wide-awake, up-to-date and inspiring.

--In a personal letter Prof. Lawrence writes under date of Wooster, O., June 28, "A great fight is on in Ohio for State-wide prohibition. Sixty two counties of a total of 84 are already dry. The anti-saloon league is trying to elect a constitutional convention next fall that will make prohibition constitutional. If they succeed this will give the State prohibition 20 years, as another convention could not change the constitution within that period." Prof. Lawrence's address is 200 Beall Ave., Wooster, O., where he is happily domiciled. He is greatly enjoying his work, and the life about Wooster.

--The United Society of Christian Endeavor convenes at Atlantic City, N. J. July 6. Among the distinguished Speakers on the program are President Taft and Speaker Champ Clark. There are likely to be more than 10,000 delegates and visitors and this promises to be a meeting of national note and significance. President W. A. Harper of Elon College, who had been for two or three years past President of the North Carolina Union was placed on the program, but owing to duties for the College had to decline. President Harper is known as an enthusiastic Endeavorer.

--Norfolk Virginian-Pilot, June 30:

There was a pretty wedding at Mt. Carmel Christian Church, in Isle of Wight county, yesterday afternoon, when Miss Lily Ballard was married to Fabins Clements, of Chattanooga, Tenn. The bride is a daughter of Mr. and Mrs. John Ballard.

The church was a bower of floral beauty. The color plan was white and green.

Arches of green and white were used in altar decorations.

The ceremony was celebrated by Rev. H. H. Butler, pastor of the church, assisted by Dr. W. W. Staley.

--Though he did not accept for such a length of years, the Board of Trustees of U. C. College, Merom, Ind., elected Rev. D. A. Long, D. D., President for a term of six years.

--Last Saturday the editor was present at the annual children's day exercises at Pleasant Grove Church, Halifax Co., Va. Everybody else within a radius of several miles seemed to have been there also. The exercises were of a high order, Misses Nannie B. and Macy Farmer, Miss D. Thompson and Mrs. Minnie F. Cook having given much time and effort to training the children. The Ladies' Aid Society served refreshments, after a magnificent dinner, and cleared about \$55.00. In the afternoon there was a missionary exercise given by eight or ten young ladies that was not only entertaining but very impressive and instructive. The Ladies' Aid Society of this church is a great factor for good, and besides doing much local work supports a Bible woman in Japan.

--*The Christian Endeavor World*, felicitating over the fact that Speaker Champ Clark is to address the National Endeavorers at Atlantic City gives some interesting items about this man now much in the public eye:

"He is one of the many Americans that through grip and grit have climbed from the bottom to the top. He paid for his education by working as a farm hand and by clerking in a store. Then he edited a country newspaper, practised law, and attained the distinction of becoming the youngest college president in the United States. That was in 1873--74. How old was he? He was born in 1850.

He climbed the political ladder steadily and rapidly until he landed in Congress and in the Speaker's chair. What other chair awaits him we dare not prophesy. At the Atlantic City Convention his theme will be "Good Citizenship." He is an excellent example of his subject."

At first people laughed at the hookworm, but the truth will not, and now there is seriousness and business. The number of cases of the disease reported as treated by physicians in North Carolina has grown during the past twelve months from 3,250 to 21,000; the number of doctors treating the disease from 183 to 597; and the number of people microscopically examined for it in the State Laboratory of Hygiene from 500 to 23,312. Seven thousand two hundred and seventy-six of the latter number were

found to have hookworm infection, and 2543 showed others of the eight intestinal parasites. Though some of these were found quite frequently the hookworm infections were found three times as frequently as all the others combined. Thirty-one per cent. of the 23,312 examined showed hookworm infection. Of the number examined, 1,000 were State troops, 1,000 were orphans, 1,000 children in the State schools for the blind, deaf and dumb, and the reformatory. Nearly 1,000 insanes have been examined. The other 19,000 are largely made up of public school children taken at random.

—The Norfolk Daily Landmark of June 12:

A missionary rally was held at the Memorial Christian Temple yesterday with a forceful sermon on the subject by the pastor, the Rev. McD. Howsare. A collection amounting to \$605 was taken, exceeding the church's pledge for this cause. "The Extension of Christ's Kingdom" was the subject of the discourse. "As a church we are face to face with the blessed opportunity of making our annual pledge to the cause of missions," said Dr. Howsare. "Permit me to state briefly a few reasons why we should this day cheerfully pledge to the limit of our ability. We can show our appreciation of the missionary spirit of men in past. If some one had not been missionaries in heart the Gospel story would not have come down the ages to us and we might be at this hour in the darkness of heathenism. It is our blessed privilege to be a channel of blessing to those who come after us and to the men the wide world round who have no knowledge of the Christ. Freely we have received, freely let us give. If we truly love God and are seeking to please Him, that very love in our hearts will compel us to try to carry out His will among men and certainly God desires that His love, mercy and truth shall be made known to the last inhabitants of earth. He has commanded us to go and teach all nations. 'If ye love me keep my commandments.' The world needs just such a Savior as ours. Ignorance, darkness, superstition and heathenism have sunken the world down deep in the regions of despair and death. Their cry for light and life has come ringing across the waves and we hail with joy the opportunity to send the light. Other things we can do to hasten the coming of Christ's Kingdom—We can pray for our missionaries. We can become thoroughly conversant with the progress of missionary effort in our own time and thus be able to talk missions intelligently

to others. We can give ourselves to the work. Every church should have a representative of its own on the foreign field. We can give of our money to support the work. When we sit down to count up that which belongs to our Lord we ought to divide it between the maintenance of the work here and abroad. The mightiest enterprise of the ages is the evangelization of the world. The church has before her this glorious task, and as she goes forth to the stupendous undertaking she has the promise of the Master, 'Lo, I am with you always, even unto the end of the world.' Her victory is sure." At present the church has several of its own membership engaged in mission work. Rev. P. S. Sailor is doing work among the Chinese and Syrians in Boston and Rev. D. P. Barrett and wife are missionaries in Porto Rico.

ELON COLLEGE NOTES.

The summer campaign for students is now well under way. Every mail brings requests for catalogues and information concerning the college, and for the past few days applications have been coming in in large numbers. All reports from the field are most encouraging and the prospect grows brighter from day to day. Ample preparations will be made for the large number expected at the opening of the fall term, and other improvements will soon be made looking to the opening Sept. 6th.

The illustrated bulletin, or May number of the College Bulletin, is expected from the press this week. It will contain numerous cuts of scenes and buildings around the college and will be a very interesting number. Preparations are being made to send this number to every student who was here last year, and a great number of the bulletins will be mailed to others.

Dr. E. L. Moffitt, who has been in Ashboro for two weeks, arrived home on Sunday, whence he will leave with his family for Mrs. Moffitt's home at Harrisonburg next Tuesday. Mrs. J. J. Linton, who has been ill, is very much improved at this writing and was taken to Burlington Monday to her sister's, Mrs. P. H. Fleming.

We are very glad to report this week that our venerable townsman, Mr. Sam Tate, is considerably improved and it is hoped that he will be out in a week or so.

The quiet of the summer vacation is being broken now by the arrival of quite a number of visitors: Mrs. C. H. Rowland and children are visiting Mrs. Rowland's sister, Mrs. W. P. Lawrence; Mrs. S. E. Denton and children of Pine Apple, Ala., are visiting at Dr. and Mrs. Newman's,

and Mrs. W. C. Wicker's sister, Mrs. Stagg, of Norfolk, is visiting here. Prof. S. E. Denton of the class of 1902, who has been principal of the High School at Pine Apple, Ala., for several years, has been elected Professor of Latin in Southern Georgia College.

We also understand that Mr. Wm. F. Warren, Class 1910, who took his master's degree at the University of N. C. this year, has been elected Principal of the Reidsville City Schools.

Uncle Wellons and Dr. Newman attended the Laymen's Convention in Burlington on last Sunday and report a very pleasant and profitable trip.

Mr. E. T. Hines, of McLeansville, N. C., a member of this year's class was a visitor here this week. Also Miss Lula Harris is visiting her sister, Mrs. W. E. Lowe, of Faculty row.

Mr. and Mrs. R. Junius Kernodle, who have been living here for the past several months, are here this week preparing to move their property to Durham, where Mr. Kernodle has gone into business.

A. L. L.

A PREACHER NEEDED.

Dear Editor:—

I have had in mind for some time to write asking the assistance of your paper in procuring a preacher of the Christian Denomination to work in this State and particularly in this community. I think the Christian Church is needed as much in this country as any place I ever saw. A good preacher would be of unknown value and service here as the people seem to be looking and longing for something to do along this line. But it seems that there is a lack, to some extent, on the part of the preachers. I think it will take a strong man to do the first work as there will be some obstacles to overcome to get the work under headway. One difficulty in particular is the Campbellites Church. There are a few churches of that faith in this country and everybody thinks that and the Christian Church are the same, and as that church is not much appreciated a preacher would have to overcome that. Now, Bro. Editor, suppose you take up this matter through *The Sun* and plead for it as a home mission work and see if some one of the conferences cannot send a man out here another year. I think at or near Linville would be the finest location at all for a church as the community is thickly settled and there is but little church work being done. We have a fine school and a lot of good people. All they lack is a leader. Hoping to see favorable results from this writing.

Fraternally yours,

H. W. Allen.

Linville, La.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

NEWS FROM THE FIELD.

At the quarterly meeting of the Hillsboro Street Christian Church of Raleigh last Wednesday night, President Sam. M. Burritt, of the C. E. Society of the church, submitted his quarterly report and it showed progress and consecrated work in the organization. Many officers of the societies do not make reports to the church, but this should always be done, for the society is an auxiliary of the church and a part of it.

Following are some facts gleaned from Brother Burritt's report:

"Charter closed January 15, with 8 charter members. Roll call April 1st showed 22 members. Roll call next consecration meeting, July 2, will show 35 members. Average visitors in attendance, 5. Average collection since April 1, 80 cents. Collection first Sunday in each month (consecration meetings) goes to building fund of church. Collection June 25th, \$1.40, given to home mission fund of church."

Some of the special work done by the society:

Furnished choir for evening service at church. Organization of a sister society at music for two hours every Sunday at services in penitentiary. Secured 75 Bibles for prisoners in penitentiary and proposes to organize two C. E. Societies in the prison—one for white and one for colored prisoners. Will organize a sister society at Macedonia Christian church on July 9. Will organize Junior Society in Raleigh church at an early date.

This is a society of Christian Endeavorers in name and in fact.

When this issue of *The Sun* reaches its readers, Christian Endeavorers from every quarter of the globe will be assembling in Atlantic City for the 25th International Christian Endeavor Convention which begins tomorrow. The program carries the names of many of the first men of the nation, both in the political and in the religious world, while leading men from other lands will grace the convention with their presence and thrill it with their words. We at home have just as important a duty in connection with the convention as those who go. Our place is to pray for the success of the great gathering, to ask for divine guidance for the leaders and for a blessing upon the delegates and the work.

Remember the convention in your prayers.

Have you elected delegates to the young people's convention of your conference? If not, do so at once. If you can attend, do so regardless of whether you are elected a delegate or not. If your church does not elect delegates see that it is represented and the convention blessed by delegates from every church in the conference. Following are the places of meeting and the times of the various conventions.

N. C. and Va. conference, at Shallow Ford church, near Elon College, July 11, 12 and 13.

Eastern Virginia conference, July 19, 20 and 21, Liberty Spring Christian church.

Eastern N. C. conference, at Damascus Christian church, July 18 and 19.

Western N. C. conference, at Liberty Christian church, July 28, 29 and 30.

Officers of Sunday schools, C. E. societies, and classes of the school should see that the report blanks for your church are filled out and forwarded to the convention in due time, together with the funds asked for the support of the convention. Much depends upon the accuracy of the reports and their prompt delivery to the secretary of the convention.

The new editor of this department, whose name and address appears in the heading of the department, is very anxious to make it of the most possible service to the convention. To this end he asks that all matter for publication in *The Sun* concerning the work of the department be sent to him. Also let him have letters and reports from your work often and everything that he can use will be printed.

We want to know of the work each individual society, Sunday school or class is doing. Have you started anything novel, are you doing any definite work, have you organized a new class or society? If so, let us have your experience for the benefit of others.

SUGGESTIONS FOR C. E. LESSON, JULY 16.

Topic: "Our Debts: What Are They?
How to Pay Them.—Rom. 13:7-10.

If the leader will memorize the Scripture and recite it, he will find it much more effective than reading it. The lesson this time is brief and many perhaps have already memorized it.

Obligation and debt are words almost

synonymous, whether considered in courts, in business, or in church. A great many obligations can be enforced in courts; some debts can be collected by legal proceedings. They are obligations that represent some pecuniary worth; something that can be reduced to dollars and cents. Many of our greatest obligations are enforceable only at the bar of our own consciences; we are the judges of whether or not we will pay those debts.

Every man comes into the world burdened with debt. "If the world owes every man a living," man, on the other hand, owes the world and God his best service. The world does not, as a matter of fact, owe any man a living; it only owes him the opportunity of making a living, and that opportunity is extended to all who are willing to accept it.

Every parent owes certain duties—certain debts—to the children they bring into the world; and every child that has received the care and attention of fond parents during period of their rearing owes duties and has obligations toward those parents that years cannot repay.

Life creates corresponding obligations between man and man. As no man lives or dies unto himself, just so no man can escape the obligations of society. With modern means of transportation the world has become one great neighborhood. The enlightenment of our generation has forced us to see that not only do we owe certain duties to our neighbors, our state and our nation, but a world obligation has been brought home to us. Men are coming to see that his brethren dwell not only in his household, but in other parts of his own land, in Mexico, in China, by the placid Pacific, by the Ganges, and along the Nile.

We are debtors to all nations. Paul admitted this, the history of the world proves it, the inner consciousness of every man bears evidence to the fact.

What a great field is that of obligation; how great is the debt that hangs over us. It is not appalling, but it is such that it requires the best of every man's life, his devoutest thoughts, his most earnest endeavor.

From Other Pens.

Our debts are numbered by our opportunities of service.—E. A. Prentiss.

There is but one way to keep your credit good, and that is never abuse it.

What is your duty? Every day's demand upon you.—Goethe.

We all owe cheerfulness to those around us. We have no more right to slap them with a glum look than with the hand.

A lazy fellow lagged along saying he could not find bread for his family. "Nor I," replied an industrious mechanic, "I am obliged to work for it."

We are not only to tell people of their sins, but we are to tell them of Jesus

Christ—not only to tell them what the Bible says about Him, but what we know of him from personal experience of His mercy and love.

When a merchant's customers do not pay him, he cannot pay the wholesale dealer from whom he obtained his goods, and then the wholesaler cannot pay the manufacturer, and the manufacturer cannot pay the workman, and the workman cannot pay the retailer from whom he buys his goods. Dishonesty runs on in an endless wave.

Daily Readings.

- July 10. Our debt to God. Matt. 6:12.
 July 11. Our debt to man. Rom. 1:13—16.
 July 12. Our debt of service. John 13:14.
 July 14. Our home debt. Eph. 5:28
 July 14. Pay by love. Luke 10:25—30.
 July 15. Love's currency. 1 Cor. 13:4—7.

Follow the plan of having six members each meeting tell about the daily readings for the past week.

PROGRAM.

The Twenty-ninth Session of the Young People's Convention of the North Carolina and Virginia Christian Conference.

Shallow Ford, Alamance Co., N. C.,
 July 11, 12, 13, 1911.

Tuesday Morning.

- 10:30 Opening Service Rev. J. W. Wellons
 10:45 Welcome Address Rev. C. C. Peel
 10:55 Response Rev. R. P. Crumpler
 11:05 Enrollment of Delegates and Ministers
 11:20 Annual Address—"The Purpose of This Convention," Rev. W. L. Wells
 11:40 Election of Officers
 11:50 Other Business

Tuesday Afternoon.

- 1:30 Devotional Service Rev. J. F. Morgan
 1:40 Report of Committee on Teacher Training Miss Jewel Michael
 1:50 "The Present Need of Teacher Training" E. T. Hines
 2:05 "What Teacher Training Should Do for a Teacher" Miss Jewel Michael
 2:15 "Is Teacher Training Successful in a Country School?" Rev. R. P. Crumpler
 2:30 Open Parliament on Teacher Training Prof. J. B. Roberson
 2:50 Filling Vacancies on Committees, Appointing Special Committees, etc.
 3:00 Report of Entertainment Committee Egbert Truitt

Tuesday Evening.

- 8:00 Song Service
 8:15 Round Table—"The Big Boy and How to Deal With Him"
 Rev. J. O. Atkinson, D. D.
 8:40 A Sermon to Young Men Rev. J. F. Morgan

Wednesday Morning.

- 10:00 Quiet Hour: "Christ My Strength" Rev. L. I. Cox
 10:15 Reading Proceedings of Previous Day
 10:20 Report of Committee on Sunday School W. G. Sharp
 10:30 "The Sunday School and Progress" Rev. J. O. Atkinson, D. D.
 10:45 Paper—"How to Interest Children in Sunday School" Mrs. J. L. Foster
 10:55 Paper—"How to Interest Young People in Sunday School" Miss Effie Isley
 11:05 "How to Interest Older People in Sunday School" Rev. S. B. Klapp
 11:20 Round Table—"Sunday School Management" Chas. A. Hines
 11:45 "What We Need Most in Our Sunday School" By Each Delegate

Wednesday Afternoon.

- 1:30 Quiet Hour Rev. C. C. Peel
 1:40 Report of Committee on Christian Endeavor Rev. J. F. Morgan
 1:50 "The Christian Endeavor as a Developer of Christian Leaders" Chas. A. Hines
 2:05 "The Development of the Christian Endeavor" Rev. H. E. Truitt
 2:20 Essay—"The Junior Christian Endeavor" Miss Allene Patten
 2:30 "What the Christian Endeavor Should Do for the Church" Rev. L. I. Cox
 2:45 "The Older People's Place in the Christian Endeavor" Rev. J. W. Wellons
 3:00 "Our Greatest Obstacles in Christian Endeavor Work" General Discussion

Thursday Morning.

- 10:00 Religious Service Rev. J. O. Cox

- 10:15 Reading Minutes of Previous day
 10:20 Report of Committee on Organized Class Work W. H. Honeycutt
 10:30 Paper—"Organized Class Work" Mrs. W. A. Harper
 10:45 Address—"Why It Pays to Organize Adult Classes" J. H. Vernon
 11:05 Open Conference—"Organized Classes" Rev. L. E. Smith
 11:30 "What Organized Classes Have Done for Our School"—General Discussion
 11:45 "Elon College" Dr. J. U. Newman

Thursday Afternoon.

- 1:30 Devotional Service Rev. A. F. Isley
 1:40 Report of Committee on Home Missions Rev. J. W. Holt
 1:50 "What We Are Doing in the Home Mission Field" Rev. S. B. Klapp
 2:05 Round Table—"Missions in the Sunday School" Rev. W. L. Wells
 2:25 "The Demands in the Home Mission Field" Voluntary Participation
 2:40 Report of Committees and Other Business
 3:00 "What I Have Got from This Convention That I Shall Carry Back to My Work" By Each Delegate

This tentative program, prepared by the president and secretary of the Convention is subject to any change for the better. If you have any suggestions, they will receive consideration if sent in promptly.

Let us all put our shoulders to the wheel and have even a greater convention than we had last year at Apple's Chapel. Let us all come together and take an inventory of our work, and lay plans for greater work next year. If you have done well, let us know, so we may be inspired and encour-



aged, and if you haven't done well, come let us help you. J. S. Truitt, Secy.

NOTICE.

To S. S. Superintendents and Pastors in the W. N. C. Conference.

Our Young People's Convention of the Western N. C. Christian meets with the church at Liberty, July 28-30, 1911.

The time is almost here. We want to make this a good convention, and in order to do so we must have a full delegation. Therefore I want to ask you to have delegates elected at once; and be sure to elect those who will go. We want every S. S., C. E. Society, Organized Class, Teacher Training Class, and any other religious organization of your church, represented in this convention.

Each organization is entitled to one delegate for every 25 members, but any such organization, however small, shall have one delegate.

Also each organization is expected to contribute two cents per member for the expense of the Convention. Please collect this amount if possible, and send by your delegates to the Convention.

Please look after this matter at once, and by so doing you will contribute greatly to the success of the convention. Remember the date, July 28-30, and the place—Liberty, N. C.

Trusting that we shall have your hearty co-operation, and hoping to see you at the Convention, I am

Yours for the best Convention yet,
J. F. Morgan, Pres.

NOTICE.

The Eastern Virginia Christian Sunday School Convention meets at Liberty Spring Church, Nansemond Co., Va., July 19-21, 1911. This church is located about eight miles south of Suffolk, in the aforesaid County. The nearest railway station is Nurney, Va., two and a half miles from the church. It is desired that all delegates, who can do so, come by private conveyance. Those coming by rail will buy tickets to Nurney, on the A. C. L. Ry. This train leaves Norfolk at 8:15 A. M., and 3:45 P. M., and Suffolk at 9:30 A. M. and 5 P. M. This afternoon train will not reach Nurney in time for the afternoon session. By all means come on the forenoon train, if possible. Those who expect to come by rail should notify Mr. Eddie B. Rawles, R. F. D., Suffolk, Va., at once. He is chairman of the Transportation Committee. It is necessary for him to know, in advance, when you expect to come. Please attend to this matter at once. The Committee desires to furnish conveyance for all com-

ing by rail, but this cannot be expected unless you notify the Committee in advance. Nurney is a flag stop, and there are no electric lines on hackmen to meet all trains, unless notified.

I. W. Johnson, Pastor.

NEWS ITEMS.

—It is estimated that the Boll Weevil has cost Texas \$12,000,000 annually for a number of years.

—During the coronation no air-ships were allowed to fly over London. One attraction at the time—one distraction—was enough, we presume.

—The Hibernian Bank of Chicago having consolidated with the Continental and Commercial National Bank makes the latter the largest bank in this country, the total deposits being \$233,270,200 with assets of \$265, 000, 000.

—Prof. P. P. Claxton, formerly of N. C., but of recent years a teacher in Tennessee, has been appointed by President Taft as United States Commissioner of Education. Many Sun readers will remember Prof. Claxton by the able address he delivered at an Elon commencement a few years ago.

—Hon. Hoke Smith was on July 1st inaugurated governor of Georgia for the second time. Smith's immediate successor was his immediate predecessor, Joseph M. Brown. It is announced that Governor Smith is a candidate for a seat in the U. S. Senate.

—The federal government is now after the Steel Trust and indictments have been issued against prominent officials connected therewith. Whether it comes to naught or not remains to be seen, but that aside, our Government is certainly busy after the Trusts. No day passes now but that some action is taken, or some suit entered, against those who are declared to be acting "in restraint of trade."

—The Chinese government has demanded of Mexico in indemnity of \$6,000,000 for the massacre of 303 Chinese subjects and the destruction of Chinese property at Torreon, when that city was evacuated by the federal troops. Official investigations show that fearful atrocities were committed. The Chinese government has sent a cruiser to Mexican ports, carrying persons who will continue the investigation of the treatment of Chinese throughout the republic.

—The June crop report of the Department of Agriculture indicates that this year's wheat-crop will be the greatest ever recorded. The acreage of spring wheat is larger than ever before, and the condition June 1st was above the average in promise. The acreage and condition together point to a yield nearly 23 per cent. larger than

last year. The department experts estimate the combined yield of winter and spring wheat at 764,291,857 bushels, an increase of nearly 69,000,000 bushels over last year's crop.

—The Cuban House of Representatives has passed a bill abolishing the instruction in English in all public schools of Cuba.

—The white Star liner, Olympic, the largest vessel in commission, sailed on her first voyage to New York on June 14. She and her sister ship, the Titanic, have each a tonnage of about 45,000 tons, which is 12,000 tons more than the Mauretania. Their length is 882 feet, 9 inches. Each has nine decks. They are fitted up with gymnasium, palm-court, a la carte restaurant, sheltered promenade, Turkish bath, swimming-pool racket-court, dining-room nearly 130 feet long, and many other surprising features. Each will carry 3,346 persons.—*Exchange*.

—Some of our Western States are exceedingly liberal, not to say lavish in their appropriations to their State universities. For example,

"Illinois has appropriated \$3,518,300 for the support of its State university for the next two years, and in addition has levied a one-mill tax for its continued support. This tax will yield about \$2,250,000 a year, which is equal to a five per cent. income from an endowment fund of \$45,000,000."

And her educational system is helping to carry the West forward with leaps and bounds. Not only her State schools, but are liberally endowed and widely patronized.

—Press Bulletin No. 23 recently issued by the North Carolina Experiment Station contains some interesting information about house flies. The house fly eggs, deposited mostly in stables and in decaying vegetable matter, hatch in less than 24 hours.

"Ageneration of houseflies, from egg to adult stage, may develop in ten or eleven days. *This shows that if the stable litter is hauled out once a week, flies will not have time to mature.*

Fully fifteen generations of houseflies mature during the summer.

Each female fly will lay about one hundred and twenty eggs, and this fact serves to account for the great numbers of flies where the breeding places are not done away with in a community.

Flies do not usually travel over a few hundred yards from their breeding places, so that it is entirely practicable, by united effort on the part of those who are interested, to do away with most of the houseflies in any community.

Mistress: "Mary, another knife, please. This one is not clean."

Mary: "Not clean, mum? I'm sure it ought to be. The last thing it cut was soap."—*M. A. P.*

CHILDREN OF GOD.

There was recently printed in a prominent religious paper in New York an article written by a Presbyterian minister of another State, in which he strongly insisted that God is the Father of all people. He went so far as to say that "the universal fatherhood of God was certainly one of the fundamental teachings of Jesus." This is positively untrue, for Christ never taught such a thing, but quite the reverse. In his controversy with the unbelieving Jews he most distinctly said that they were not God's children, but were the children of the devil. He never called unbelievers his brethren and sisters. Not an instance of it can be found. It is a rank denial of Christ's teachings to say that he taught that all people are the children of God. And none of the apostles ever declared such a thing. In Romans 8:16, 17, Paul says: "The Spirit himself beareth witness with our spirit that we are children of God; and if children, then heirs—heirs of God and joint heirs with Christ." There is significance in the phrase, "if children." If all people were God's children, and Christ taught such a thing, then the apostle would not have used the qualifying word, "if." Paul knew that only those are God's children who become such by a new birth, and hence a new relationship with God. In the next chapter, Paul says: "It is not the children of the flesh that are the children of God." Surely, this contradicts the assertion that all mankind are God's children. Paul's statement is in complete accord with Christ's affirmations. He did not say that the Holy Spirit witnesses to the spirit of unbelievers that they are the children of God, for the simple reason that they are not. If children. Then note the fact that John, in his first epistle, makes a distinction between the two classes of people, in these words: "In this the children of God are manifest, and the children of the devil," saying, "Who-soever doeth not righteousness is not of God, neither he that loveth not his brother." If you are unsaved, do not claim to be a child of God. C. H. Wetherbe.

A DECLARATION NEEDED.

We need a new Declaration of Independence in this country.

A Declaration of Independence from the money power; and to this end we, the citizens, need to free our own souls from the spirit of greed.

A Declaration of Independence from the saloon power; and to this end we need the spirit of union and the courage of our convictions.

A Declaration of Independence from traditionalism; and to this end we need to examine all new ideas, all honest re-

forms, without prejudice and with sympathy.

A Declaration of Independence from militarism; and to this end we need to cultivate the closest friendly relations with all other peoples and races.

A Declaration of Independence from bosses; and to this end every citizen needs to study political conditions, become acquainted with the records of candidates, and take an active part in political affairs.

These five evils are worse for this country than George IV ever thought of being, and this new Declaration, if made by all of us with sincerity of purpose, would do more for our land than the Declaration promulgated on July 4, 1776.—C. E. World.

THE HERITAGE OF FAMILY PRAYER.

Family prayer omitted; children cheated. Perhaps fathers have not thought of that feature of the case. Merely for expression of one's own personal religion, men are apt to think that praying aloud is not necessary anywhere. They can be true and kind in the home and clean and upright in the world, and still say all their prayers secretly.

But this does not touch at all the vital point about family prayer. Family prayer is not simply the father's prayer prayed in the hearing of the family; it is really the family's prayer. The family is entitled to it.

The question of family prayer is at bottom a question of children's rights. The father who omits it must face an indictment, not of personal irreligion, but of injustice toward his sons and daughters.—Ex.

CONVERTED THROUGH A HYMN.

A rich Japanese silk merchant sent for the missionaries in his town and entertained them most hospitably. He told how, as a child, he had attended a Sabbath-school. "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' came to me, and, try, as I may, I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Though I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added emphatically, "that I have placed her in the mission-school, that she may become a Christian."—Exchange.

A Great Movement Started.

The Catch-My-Pal Movement originated in Armagh, Ireland. On July 13, 1909,

Rev. R. J. Patterson, a Presbyterian pastor in that city, saw six drunken men lounging in a street near his home. He promptly drafted a pledge, and these six men became charter members of what is called the great "Protestant Total Abstinence Union." At the first anniversary celebration last year Mr. Patterson reported that 120,000 men and women were enrolled, pledging themselves, with a vow "for God and home and native land, to see this thing through." From Ireland, the organization has spread into England, Scotland, America and South Africa.—Ex.

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Through Pullman to Atlanta, leaves Raleigh 4:05 p. m., arrives Atlanta 6:25 a. m., making close connection for and arriving Montgomery following day after leaving Raleigh, 11:30 a. m., Mobile 4:12 p. m., New Orleans 8:30 p. m., Birmingham 12:15 noon, Memphis 6:05 p. m., Kansas City 11:20 a. m. second day, and connection for all other points. This car also makes close connection at Salisbury for St. Louis and other Western Points.

Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35 a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

If you desire any information, please write or call. We are here to furnish information as well as to sell tickets.

H. P. Cary, G. P. A.

Washington, D. C.

W. H. Parnell, T. P. A.

315 Fayetteville St.,

Raleigh, N. C.

"Dear Mr. Durand.—Your letter was extremely impertinent and I return it to you unopened."—*Pages Folles.*

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1,329.19

Dues:

Holt Geringer\$.10

Gilbert Geringer10

Monthly S. S. Offering:

Linville, Va. 1.65

Ingram, Va. 3.50

3rd Ch., Norfolk, Va. 8.21

Youngsville, N. C. 1.08

Union, Southampton, Va. . 1.00

Antioch (W), N. C.94

Bethlehem (W.), N. C. 1.06

Ebenezer, N. C.71

Virgilina, Va. 1.00

Special Offering:

Rent from tenant house .. 2.00

Amount 24th week 21.35

Total\$1,350.54

My Dear Children:—

Our wheat is all up, and considering the extremely warm weather, guess we did very well. Our crops have been dry and thirsty, and rain will certainly do good and increase the products of our farm.

Our children (20 of them) enjoyed a treat Friday night, June 23rd, in the way of a two-mile drive to Gibsonville, N. C., on wagons to hear a concert, given by fourteen children of the Odd Fellows' Orphanage at Goldsboro, N. C. The class is taking their first tour, and thru' the kindness of Mr. Barry, the gentleman who is traveling with them, our children were admitted free of charge. A good audience greeted them and we hope they made a nice sum, for with this money they are to buy farm land which they are beginning to realize is so much needed. They have been organized nineteen years, and have about 165 children.

One of our boys was heard to remark, "Well, I guess we have to work harder than they, but we have more pleasure." Guess he must have been thinking of his trip to Gibsonville. He was driving "Old Bock" to the single wagon and had to keep his eyes open pretty well, for Bock will shy at almost anything along the road; but Willie doesn't mind that for he is getting able to manage any animal on the farm.

Our children will be ready some time in the near future to sing for our friends

who care to have them visit the near by churches. They love to sing and "go" especially.

Let every member of the Band of Cousins come promptly with their nickels and dimes this month. By the way, our little girls are learning to sew; even little Thelma and Rose have a work bag, but they have no thimbles and scissors. Do you have any you could give them?

Lovingly yours,

Uncle Jim.

Elon College, N. C., June 30, 1911.

Dear Cousins:—

I am the little fellow that got my feet cut. I will tell you how I got hurt. We boys were off in the woods raking pine straw, and we decided to fish awhile. So I came to the house to get the seine. I climbed up on the wall, and my foot slipped, and I fell on the blade of a wheat cradle, and cut one heel off and cut the other to the bone. I am getting on fine now. I went to Burlington Tuesday and got me some crutches. I can walk very well with them, but I am afraid I will fall. I have lots of fun teasing the little girls when they come around me. One of the boys stays with me at night, and he carries me to ride every Sunday afternoon. Aunt Myrtle carried me to ride last Sunday afternoon. I certainly did enjoy it.

Well, I guess I will close as I am sleepy.

Your loving little cousin,

John Rogers.

..Brown Summit, N. C., June 24, 1911...

Dear Uncle Jim:—

I send you mine and brother's dues. 20 cents, for June. Papa and mama went to Apple's Chapel to meeting today and took brother and me with them. Rev. L. I. Cox couldn't be with us today, but is to be with us tomorrow. Papa finished getting up wheat today, and is pleased with his crop.

Papa doesn't think much of base ball—too much gambling and idolatry in it, for people in the community will go ten miles in two horse wagon loads to see a game played on Saturday, and spend the day in a sinful way and yell themselves hoarse in the game. Then let one of our able preachers give out an appointment the next Saturday at the same place, and there will not be over twenty-five people to hear him and praise the Lord.

Hope you and the little cousins are well.

Holt R. Geringer,

Guilbert H. Geringer.

You can play any game and make sin of it boys. God commands us to be temperate in all things.

Spies, N. C.

Dear Uncle Jim:—

I will write you my letter and send my dime for April. I hope the little children will get along with the measles all right. Much love to you and the cousins.

Your nephew,

Lester Morgan.

Children all up and begging to go barefoot, Lester. Guess shoes will go to the "winds" in a few more weeks. (Am sorry this letter has been delayed.)

DIED.

Hidden.

Mary Maggie Hidden was born April 16, 1869, and died June 15, 1911, aged 42 years, 1 month and 29 days. Sister Hidden had been a member of the church at Woods' Chapel about fourteen years. Her father, Reuben Hidden, who died about seven years ago, was a pillar in the church there. She leaves many friends and relatives to mourn her departure, but the burden falls especially heavy upon her good old mother, Mary Jane Hidden. Funeral services were conducted at Woods' Chapel, June 16, 1911, by the writer.

A. W. Andes.

Hatch.

July 16, Henry Emmette Hatch, a prominent and prosperous farmer of Sussex County, living near Disputanta, departed this life. A week prior to that time he was found in his field in a helpless and semi-conscious state. He had gone to the field leaving word, "If I do not return by dinner, do not be uneasy. I want to finish my job before I get back." He did not return. At two o'clock, still away, the family became uneasy and went in search of him. When found, he was lying on his back in the scorching sun where he evidently had been for several hours, in a helpless and semi-conscious state, being totally paralyzed on one side. He was taken home and cared for as well as love and skill could do, but death had fixed its grip and his powers were gradually taken away from him, and he died on the 16th. During this time he spoke but a few words, and was hardly able to make known his wishes. He seemed to suffer agonizing pain till death brought relief and the soul took its departure.

Brother Hatch was fifty-four years old. He was one of twelve children. All have preceded him into eternity except three: Mrs. J. D. Grammar, of Sussex; Mr. B. F. Hatch, of Petersburg; and Mr. E. A. Hatch of Wakefield.

He leaves a family of four: a devoted and godly wife; two daughters, Mrs. L. W. Morris, of Disputanta; and Miss Maggie, who has just finished two years' work at Farmville Institute; and one son, Jesse, who has been at home with him this year.

Brother Hatch was not a member of the church at the time of his death. He was a member of Centerville once, but withdrew. However, he told me last summer that he believed and trusted in God, and had the assurance that he was a Christian.

His remains were interred in the family cemetery near Disputanta June 18th. A great concourse of friends were present. May God bless the bereaved ones.

H. E. Rountree, Pastor.

Richardson.

On the fifteenth of June, I buried in Spring Hill Cemetery, Little Rochelle Richardson, son of Brother Eugene Richardson, of Suffolk.

Rochelle was four months old, making the third little flower this father and mother have given to God,—the third tie they have to bind them to heaven. God bless them all the way.

H. E. Rountree.

Savage.

age, infant son of Mr. and Mrs. J. Frank Savage of Suffolk, Va., died at Lake View Hospital. The little fellow had suffered for several weeks, and all that loving hearts and medical skill could do was powerless to avert the end. His stay on earth was short, he being only twenty-one weeks of age, but he had won a place in the hearts of the family that is now vacant and sad. The funeral services were conducted from the residence on Sunday by Rev. J. C. Robertson of the Methodist Church and the writer, and the interment was in Liberty Spring Cemetery. May the Lord comfort the bereaved ones in the hour of sorrow.

Stanley C. Harrell.

Edwards.

Francis Knight Edwards, infant child of Mr. S. H. Edwards and wife, this city, was born at St. Francis' Hospital, Oct. 27, 1910, and was named for the institution and the family physician.

The first several weeks of its life were spent in the home and care of its aunt, Mrs. Ada Crumpler, who soon learned to love it as her own. But after a long and trying period of dangerous complications its mother sufficiently recovered to ask for the dear babe back to her own bosom, and then it shared the love of mother and aunt who seemed to vie with each other in motherly devotion to the beautiful little babe.

On June 16th at about half past three o'clock in the afternoon, little Francis stepped out from mother's arms, from aunt's keeping, and from father's watching, to the beautiful land that lies beyond, where no sin ever enters and no life is ever spoiled.

On Friday morning the body was taken to Center Hill Baptist Church, Isle of Wight Co., Va., where the writer conducted a little service in honor of her memory, in the presence of intimate friends and loved ones, and then gentle hands lowered the little form beneath earth's green sod to await the resurrection. Beautiful floral offerings and tributes were tenderly placed on the new mound, and then mother and father, and loved ones turned back toward home to realize more fully if possible their loss, and to think more of heaven and the new condition now binding them heavenward. Francis lived only a few months, but she made for herself a very large place in the hearts and lives of parents, aunt, and others. A friend's and pastor's love and sympathy extended. May God bless and comfort by His sustaining grace.

W. W. Butler.

Newport News, Va.

MARRIED.

Williamson-Park.

A beautiful church wedding was solemnized at Mt. Auburn Wednesday morning, June 28, 1911, when Miss Kate Park became the bride of Mr. Leo Williamson, of Washington, D.C. Miss Lucy Hayes was maid of honor, with Mr. Blackwell Scoggin as best man, and little Misses Bessie Tanner and Bertha Tucker in fairylike white, as ring bearers. Miss Park is the accomplished daughter of the late Mr. T. A. Park, of Tarry's Mill, Va., and has for the past year been a member of the faculty of Southern Female Institute, Chase City, Va., where she won many friends, who with the host of friends at home wish for them a long, happy, and prosperous life. The groom, a fine business man of Washington, D. C., has the congratulations of the entire community, in winning the heart of this charming young woman. The church was tastefully decorated in daisies and southern smilax, which, with ferns and evergreens, made a beautiful effect. The bride was beautifully attired in an exquisite gown of embroidered manquisite, with veil caught with a diamond brooch, lilies of the valley, carrying bride's roses. Mendelssohn's wedding march was rendered by Mrs. Alice Finch of Mecklenburg Co., Va., also during the ceremony "O Perfect Love" was rendered with characteristic grace.

The happy couple left amid hearty good wishes for a trip to the northern cities. A large attendance of relatives and friends witnessed the ceremony, which was performed by the pastor, James L. Foster.

A SAMOAN'S SERMON.

I will tell you a story I have heard about a wreck that took place in Papa-lagi (White Man's Land). One night there was a large vessel wrecked, on a bluff, rocky coast. In the morning, when the people of the town assembled, the sea was covered with the wreckage; but there was no trace of the crew, and the rocks were so steep that no man could possibly get up them. The people met to look for the crew. Some of the foolish people began to run off, but one wise old man cried out: "Stop! hear what I have to say. It is good that we go and look for those poor men; but consider what good you can possibly do if you go without anything. Let every man fetch a rope, the strongest and best he has, and then it will be some use trying. Without ropes we can do no good, for the rocks are high and there is no path down."

This plan was approved, and soon every man had his rope hanging down over different parts of the cliff, as if they were fishing. At length one man thought he felt a tug at his rope just as if a fish had got hold of it. He waited to make sure; and the second time there was such a tug that he could not mistake. So he shouted for help, and men came and all pulled away until they landed a poor, half-dead man safely on the top of the cliffs. Then they all rejoiced greatly. Listen! That poor shipwrecked man at the bottom of the cliffs is like the heathen around us. There are plenty of islands where the people want the light but can not get it. They are crying for help, they want life; but they can not scale the rocks themselves. I liken those men who are running about without ropes to many of our people here in this land. They say they have great love for the heathen, but their love is all in their mouths, and talk won't draw the man up; we want ropes. I liken those who got the ropes and want fishing for the men to those who love in deed and in truth—who not only say they love the heathen, but give their money, and do all they can to help God's work and save souls from death. Listen again. We can not all go to foreign lands, but we can all find ropes (contribute to the mission work). Take care that your ropes are good and strong—ropes that won't break, and then God will bless us, and many, very many, will be saved.—Life of Dr. George Brown.

—On June 11 an aeroplanist, while flying over and round about Boston ate lunch, which he had taken with him, in mid air. Eating on the wing.

AMONG THE CHURCHES.

Mt. Gilead.

The second Sunday in June was a good day at Mt. Gilead. Bro. W. C. Wilder, our faithful superintendent, had arranged for Children's Day on that occasion, and a large crowd gathered to see and to hear what was to be done. Prof. King, the vocal music teacher of New Hope Christian Church, had been invited to be present with his class and furnish music for the occasion. He came, bringing about eighteen others with him. It was inspiring to hear them sing. They sang with the spirit and the understanding—sang with their whole hearts and minds and strength, and every one present greatly enjoyed the music. The exercises by the children were good, very good, and reflected credit upon those who did the training.

When the morning exercises were over, the large audience was invited to the grounds to partake of a bounteous dinner which the good ladies of the community had prepared. It was such a dinner as only a prosperous country community can furnish, and from what I saw, I think everyone did ample justice to the good things that were offered.

In the afternoon, this writer preached to a large audience, made larger than it would have been, because a thunder-shower drove numbers into the house that would have remained out-of-doors, had it not rained. It seemed that the Lord favored us, for the rain stopped about the time we concluded our afternoon service. The meeting was rendered orthodox by our getting a very good collection for missions, and also a nice amount pledged for the purpose of digging a well.

Our protracted meeting begins here the second Sunday in August.

Herbert Scholz.

Waverly, Va.

The first Sunday in the month was Foreign Missionary day here. A special program was prepared and executed. A contribution taken in answer to the appeal of March. About forty dollars was realized.

The second Sunday was observed in the Sunday schools as "World's Peace Day," with special feature to the program. And last Sunday was observed as "International Day," using the programs furnished by the International Association. The program was very instructive and a delight to all present. Last Sunday was also anti-Saloon League Field day when the pulpits were open for their speakers. Rev. Mr. Arrendall, their man from Kentucky, was here. He spoke at the Baptist church in the morning and

expected to speak in our church in the evening, but a severe storm at that time interfered. Only about ten people were present. He gave them a little talk, which was an encouraging message concerning the status of affairs in Virginia.

Next Sunday is to be observed as Children's Day here for the Beginners' and Primary Classes.

During the month of July, there will be no services at any of my churches. They have been kind and considerate enough to extend me a vacation for a month. I am very grateful for this and hope we may be mutually blessed thereby. My churches are in fairly good condition. The attendance at the Sunday schools is unaccountably poor and has been all the year. We hope the rallying season will improve us.

H. E. Rountree, Pastor.

New Hope.

The regular appointments were met Saturday and Sunday. On Saturday a number of the singing class were present and made music to the delight of those who heard it. The music is a strong arm of the church. On Sunday, the funeral sermon of Maggie Minga, daughter of J. R. and Pattie Minga, was preached by the pastor. At the time of her death she was five years, four months and sixteen days old. May God bless all the relatives. The congregation was large, the music excellent and the people attentive.

The community was made sad on June 7, 1911, by the almost sudden death of Bro. E. H. Haywood. He was a member of New Hope Christian Church. He will be greatly missed in the neighborhood. He was a loving husband and father. He leaves a wife and eight children, six boys and two girls, to mourn their loss. May the Lord comfort the bereaved ones.

W. G. Clements.

Franklin and Bethany.

It was my high privilege to be with Rev. C. H. Rowland and his people at Bethany and Franklin, Va., on the fourth Sunday and Monday of June and part of Tuesday following. These churches had already given \$450 towards Elon's Special fund.

It was mission day and Bro. Rowland in six minutes raised \$72.00 with such ease, having asked for only \$60.00, that it occurred to me that the time was opportune to present the claims of the College's Special Fund further. Brother Rowland seconded the motion. No public appeal was made, but private solicitations were resorted to wholly. The brethren responded liberally, cheerfully, grandly, Franklin adding a round \$1,000 to her previous \$250 and Bethany \$150 to her former \$200, and the brethren were all happy and smiling when it was over—especially that genial, popular

servant of God, the Rev. C. H. Rowland. Thanks, kind friends, and rich blessings to you every one.

W. A. Harper, Pres.

Norfolk Letter.

Rev. McD. Howsare and family, accompanied by Mr. Richard Epes and wife, will leave tonight via Old Bay Line Steamer for Baltimore, whence they will go to Washington, thence to the home of Bro. Howsare's parents in Pa. Bro. Howsare, Mr. and Mrs. Epes, will attend the C. E. Convention at Atlantic City. Mrs. Howsare and children after a visit in Pa., will go to her old home at Yellow Springs, Ohio, and spend the summer with her parents.

I had a pleasant call today from Pres. Harper of Elon. He is in Eastern Va., looking after the interests of the College.

The schools of the Third Church and the Temple combined on their picnic this year and secured the "Annie L. Vanseiver" for a boat trip to Yorktown, which was made Thursday, 29th. The day was a perfect one for such a trip, and at 7:40 A. M. she pulled out with 380 on board. We reached Yorktown about 12:00 o'clock. Very soon the crowd had scattered, some under the shade trees of the historic old court house, others under the shade of the trees near the river bank, all doing justice to the good things that a picnic crowd usually carry. Then some had a ball game, a great many visited the beautiful monument which commemorates the surrender of Cornwallis, and to the national cemetery which is beautifully kept. There are many historic houses, one built in 1715, which was said to be the first Custom House in the United States, being the point of entry for New York, Philadelphia, and all points north and east. When one stops for a moment to contemplate the cities of New York, Boston, Philadelphia, Baltimore, Washington, and the many other great cities both north and east, as they are today, it almost staggers one to try and conceive of it as a fact that such a statement is true, and it also calls to mind that we are really a young nation. I could write much about the old forts there and the beautiful York river and other things of interest, but will not now. We left there at 5:15, reached home at 9:00, all well and happy except the sea sick ones, and most of them had recovered by that time. I think it is the most successful picnic outing we have had.

J. W. Manning.

—Gen. Clement A. Evans, a distinguished Confederate officer, and for two years Commander-in-chief of the United

Confederate Veterans, died at his home in Atlanta, Ga., July 2. For twenty-five years General Evans had been a preacher, and a presiding elder in the M. E. Church, South.

LET EVERY CHURCH TRY IT.

Six years ago Trinity church, Aurora, Ill., was giving nothing to missions, either diocesan or general, and only \$700 for current expenses. Long experience had made the vestry familiar with annual deficits. There was strong opposition to letting any money go out of the parish. A clergyman of missionary vision became the rector and gradually led the vestry to realize the importance of a share in the missionary enterprise. A canvass has been made, the duplex envelop adopted. The subscriptions amount to \$350 for diocesan missions, \$460 for general missions. Subscriptions for current expenses have increased from \$700 to \$3,330. In addition there are available the Christmas and Easter offerings and the loose money in the alms-basins each Sunday. A \$12,000 parish-house has been built; \$3,000 have been given for a rectory. The salary of the rector has been increased by \$1,300. All in less than six years.—Spirit of Missions.

HOW TO LIVE.

"How to die" is not half so religious a question as "How to live." The man who lives with a clear conscience will die happily and without fear. The problem of life is living, not dying. Life is the most natural gift of the Creator, for he gave man life by breathing into him the breath of life. He wants us to live long and live well. "I am come that they might have life, and that they might have it more abundantly."

Life is strengthened and prolonged by normal, natural means. Artificiality weakens and destroys life. A few months ago the earth was dead to all appearance, frozen to death by a long winter, numbed by the cold frosts. Every leaf was gone, the skeleton trees were ice-clad and brittle. The hills and fields were buried beneath the snow. But suddenly they lived again. Spring, with her glory and fragrance, was with us. The crocus and jonquil, the hepatica and arbutus, the violet and tulip were here. The trees budded and blossomed. The robins began to sing in the morning. All this is natural.

Why not learn "how to live" from God's good world around us? In other words, get out into the air, even if we have to be out before breakfast in order to do it. Fill your lungs with oxygen. Take vigorous exercise in the open air. Take time to walk home instead of lazily hanging on a strap all the way up the hill, or breathing the

condensed second-hand air of sixty passengers, mixed with tobacco smoke from the rear platform. Swing your arms when you walk and get up motion. Don't move slowly along as if you had locomotor ataxia, and then try to tell yourself that you are tired and have spring fever. Raise up the shades and let the sun into your office. If it hurts your eyes turn your back on it and have the sunlight for a background. Buy a bunch of arbutus or violets for your wife on your way home. The man who spends more money for cigars than he does for confectionery for his wife and flowers for his home doesn't deserve either. Instead of thinking how other men ought to live, demonstrate your theories by personal experiment. Let sunshine, sleep, fresh air, exercise and a happy frame of mind transform your pal, sleepy, round-shouldered, tired, worried existence into a life worth living, and the summer and fall of 1911 will go down in your life's history as the best one on record.—John Timothy Stone, in *New York Observer*.

Dr. Richards tells of a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing of Jesus," they cried. "What shall we do?" At last fifty of them took food and crossed the river, and stayed among the villages there for three days, preaching Christ.

—"God's love for poor sinners is very wonderful; but God's patience with ill-natured saints is a great mystery."

EXCURSION TO ASHEVILLE, N. C., THE LAND OF THE SKY. VIA SOUTHERN RY.

Tuesday, July 11, 1911.

Special Train.

Schedule and round trip fares as follows:

Lv. Goldsboro	7:00 A. M.	\$5.00
Lv. Selma	7:53 A. M.	 5.00
Lv. Raleigh	9:00 A. M.	 4.75
Lv. Durham	10:10 A. M.	 4.75

Rates in same proportion from other stations.

Don't miss this opportunity to spend three days in the cool mountains of Western Carolina.

Tickets will be good returning to leave Asheville on any regular train leaving Asheville up to and including Friday, July 14, 1911.

Separate cars for colored people.

For full information see your agent or write,

J. O. JONES,

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E. L. Moffitt,

Elon College, N. C.

June 12, 1911.

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For Catalog address

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RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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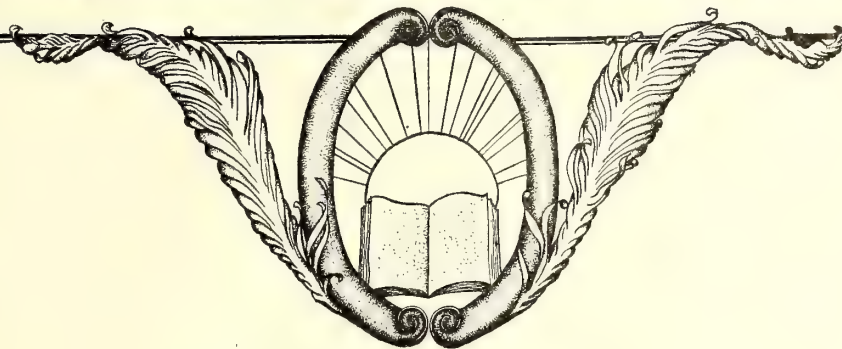
A New Yorker was having his troubles
while dining at a cafe in a town of the
middle West.

"Look here, waiter," he called to his ser-
vitor, "it seems to me that the soup I or-
dered is a long time getting to me!"

"That's true, sir," said the waiter in a
perfectly respectful tone, "but you must
remember, sir, that you ordered turtle
soup."—*Brooklyn Life.*

The Christian Sun

State Library
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J. O. Atkinson, Editor.

Price, \$1.50 a Year.

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HE SEEKS US.

He seeks each of us by the inner voice and emotions in our hearts and minds, sometimes we hear by the sudden, upstarting convictions of duty and truth, which sometimes, without manifest occasion, flash across our hearts. These voices are Christ's voice, for in a far deeper sense than most men believe, "He is the true light that lighteth every man that cometh into the world."

He is seeking us by our unrest, by our yearnings after we know not what, by our dim dissatisfaction, which insists upon making itself felt in the midst of joys and delights, and which the world fails to satisfy as much as it fails to interpret. There is a cry in every heart little as the bearer of the heart translates it into its true meaning—a cry after God. And by all your unrests, your disappointments, your hopes unfulfilled, your hopes fulfilled and blasted in the fulfillment, your desires that perish unfruitful—by all the mystic movements of the spirit that yearns for something beyond the material and the visible, Jesus Christ is seeking His sheep.

He seeks us by the discipline of life, for I believe that Christ is the providence of God, and that the hands that were pierced on the cross do move the wheels of the history of the world and mold the destinies of individual spirits.—Alexander McClaren.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE HUMILIATION OF EVIL DOING.

(Cease to do evil; learn to do well.—Isa. 1:16, 17. Golden Text for Sunday, July 16.)

We think it strange indeed that so many of Judah's and of Israel's kings would persist in iniquity, and in idolatry, when invariably they were brought to shame and to humiliation by it. Good kings invariably came to great peace and prosperity; bad ones to distracting warfare and to incomparable loss. Good kings carried the nations forward; bad ones led the people backward. In the light of this invariable sequence, it seems strange indeed that these kings would not obey and serve the true and the only God. But they would not.

Strange? Yes, but the same thing goes on in this world about us to this day. The wicked shall perish. The bad shall be brought low. Sin sows its own evil consequences. The soul that sinneth, it shall die. He that soweth the wind shall reap the whirlwind. These Scriptures we know to be true. They have proven through all generations of men that they are true. Yet men are wicked, many are bad, sin abounds, and not a few of us sow not winds but whirlwinds.

Here it is: In spite of these general truths, which all know to be truths, the individual thinks that in some manner he himself will escape. He will not escape, but he leads himself to believe he will.

Poor, simple, sinful, foolish Manasseh. His father had been a good man, and under him, and solely because of his unshaken and steadfast faith in the true God Judah had prospered, and was peaceful and happy. Now this son, with the way to safety and security and prosperity blazed out before him so clear and so plain, turns his back upon all the good teaching and splendid examples given him and sets his face to the bad. And to what low depths, indeed, does he descend.

The 9th verse of the lesson shows how far into sin this man went: "And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel." Manasseh went the limit and would give no heed to the voice and the plea of Jehovah.

Th evil consequences came. Of course they did. They always come. Evil consequences follow evil deeds as night follows the day. Surely Manasseh must have known, and yet his heart led him astray.

No pen can portray the evil consequences, the suffering, the shame, the humiliation that have ever followed and that do follow in the wake of sin and evil doing.

Now this great and mighty king, this monarch that dared to defy and to disdain God, this ruler of a great people who felt that he could with impunity set up altars to idols in the house of God, this man was brought to chains and fetters and to prison. The great king is brought low, indeed. Sin brought him there, just as it had brought many before, just as it has brought millions since.

Now in his shame, suffering, and humiliation, Manasseh prays. In the hour of his deep distress he calls upon the God whom, in his prosperity, he had ignored and defied.

How very, very often this same thing has occurred in this world. In the time of their prosperity and plenty men forget God. In the hour of their humiliation and suffering they call upon God.

And the cry of the penitent heart God ever hears. No man, however charitable and merciful, would have ever forgiven Manasseh. But God did, the very God whom he had defied and sinned against in untold ways.

Man in the hour of his humiliation and suffering may call upon God, and God will hear and will answer him. No wonder the pardoned Paul was constrained to cry out: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."—(Rom. 11:33.)

THE BOOK OF LIBERTY.

When civil liberty had been won in this country, more than a hundred years ago, no wonder the people began to cast about, and to clamor for religious liberty. Liberty was in the air. The spirit of liberty was in the people's hearts. There already prevailed the idea that men's conscience had a right to be free, that men had an inalienable right to their own private judgment in matters of church doctrine and dogma. This spirit of liberty, this feeling of freedom whereby and wherein men had shaken off political intolerance, had itself sprung from, been born out of reading and studying the open Bible.

The Bible is the book of liberty.

It is no wonder and no accident, then, that people of a great free country found themselves in the full possession of the power to vote according to their will, and worship according to the dictates of their conscience, that they acknowledged the source of their heaven-sent liberty, and in the formation of their church said:

The Bible is a sufficient rule of faith and practice—the Bible shall be our only creed, and every one shall have the right of private judgment in its interpretation. Why should they not say so, for the open Bible had been the birthplace of their liberty? The open Book had made them free. And this open Book will keep men free. In its reading men are made equal. It is the source of all true democracy.

So when the spirit of liberty had found full sway in a free country, no wonder the seer and prophet, Rev. Rice Haggard, stood with the Bible in his hand before an epoch-making assembly and said: "I move that the Bible be adopted as our only rule of faith and practice—that the Bible be our only creed." It was a fitting tribute to the Instrument of the people's liberty. For out of reading that Book the people had found their way to freedom, civil and religious. It was indeed a fitting climax to a great and to a wonderful event. Reading a Book had made a people free.

In a recent Homiletic Review, the great Brooklyn preacher, Dr. Newell Dwight Hillis, paid this tribute to the Bible, and proved its power over the people's mind from the facts of history:

"The Bible has won a great place in men's hearts because it is the instrument of liberty. This book has been the spring of democracy. For a thousand years tyrants and oppressors hated this book and forbade its publication. The reason is self-evident. The Bible tells us that the world was fitted up by the Father as a home for his earthly children. This world has abundance and to spare for all his earthly children. The house was lighted and warmed by the good God; it was furnished and provisioned and stored with pages of wisdom for the scholar, and instruments of use for the inventor. Therefore the sons are to live in peace in the Eden house, and never turn its fruit-trees into clubs, nor feed its sweet flowers unto war horses. Being brothers, the strong son is to serve the weaker sons, and to find his happiness in service. And even the people that have different colors are to remember that God hath made of one blood all these to dwell in his beautiful world house.

Jesus stopped before the beggar's hut, and stayed before the prince's palace, and in the forehead of each wrote one word: "Made in the image of God." Now the essence of a thousand political revolutions was in Christ's conception of men as brothers and God as a father. "Our Father who art in heaven," that lowers Nero to the level of his slave, and that exalts the slave to the level of the emperor. "All ye are brethren"—

that ended the divine right of kings, destroyed the baron and his law of feudalism, brought the French Revolution, wrote the Magna Charta, gave a charter to the Pilgrim Fathers, wrought out this republic, is the pledge and prophecy of the final victory of democracy in Turkey and Russia, in India and China. The great battle between Gog and Magog is on. Tyranny and aristocracy and class privilege are doomed. Knowledge must be democratic and serve all; liberty must be democratic and redeem all; morals must be democratic and diffused through all; property must be democratic until all have abundance; comforts and conveniences must be as universal and free as the sunshine, the summer, and the rain. Whatever serves the aristocratic few is doomed. Any art, tool, or law that serves all shall come to place and influence. All this political restlessness means that society is blindly feeling after the democracy of property, and when long time has passed society will find it, and the last form of equality shall be achieved. Therefore, as the Bible gains supremacy over men's minds, men and women of genius become voices for the slave, the prisoner, the orphan child, the poor seamstress, the victim of the sweatshop; for democracy must prevail in a world ruled by this book of brotherhood which has always been the instrument of liberty."

THE SERVICE OF SUFFERING.

It is sinful to willingly and wantonly inflict suffering upon any one, whether with word or deed, act of cruelty, unkindness or injustice. And yet God turns our suffering into wonderful and valuable service. The service of suffering is to adorn, to beautify, to perfect the soul. You have seen individuals who are the subjects of unkindness and injustice, and yet these souls are as tranquil as a summer day, their lives are as rich and as beautiful as the golden glory of the setting sun. They have been adorned through suffering. So it comes about that our bitterest foes are unconsciously contributing to the beauty and the benefits of our own inner lives.

Christ himself was made perfect through suffering. It sounds and it seems strangely wonderful. Christ was already good and great, without spot and without blemish. Yet because God wanted Him absolutely perfect, wanted Him put far beyond the touch of spot, sin or blemish, wanted Him elevated so He should draw all men unto Him, because God wanted the Christ to be all this and more, He permitted Him to suffer. The service of suffering did its complete and perfect

work in Him. And the finest souls you have ever known have been refined, adorned, beautified, magnified through suffering.

The Christian Observer recently related an incident which beautifully illustrates this:

"At the great flower show at Mannheim, on the upper Rhine, there were displayed millions of flowers in endless profusion of color, fragrance, and beauty; but among them all, the gems of beauty, the most highly prized, were the Alpine flowers, the children of winter and the storm. These had been perfected in their beauty by the struggle with stern and savage nature. So the soul is beautified and strengthened by the struggle with the storms and tempests of life. Suffering may mean to the soul growth in beauty, grace, and power."

A NEW MAGAZINE.

For all too long a time has our Church gone without a magazine devoted entirely to the teachers and officers of the Sunday school. Many have felt the sad lack in this line, and we hail with delight, therefore, the first number of this magazine now issued from our own publishing house and devoted to the work of teaching our teachers and helping our officials in managing their schools.

The Board of Trustees of the Christian Publishing Association at its annual meeting in January elected Mr. Hermon Eldredge, of Erie, Pa., Editor of the new Sunday school Magazine to be known as the "Teachers and Officers' Journal."

At the Quadrennial session of the American Christian Convention at Troy, Ohio, the Convention adopted the report of the Joint Committee recommending to issue a new publication for Sunday school workers. And it was the mind of the Board that the time for an advance step in the line of Sunday school work had come.

Mr. Hermon Eldredge is a member of our church in Erie, Pa., and President of the Erie Christian Conference. He has had a long and varied experience in Sunday school work. Beginning in a little Sunday school in the woods of Michigan, he has been successively, scholar, teacher, superintendent, City Association officer, County Association officer, and now he occupies the position of Field Worker with the Pennsylvania State Sabbath School Association.

The new magazine will be devoted to the interests of Teachers and Sunday school leaders; i. e., pastors, superintendents and Sunday school officers in general. It will be published in the interest

of the Greater Sunday school and will contain a summary of the Sunday school news of the world—Contributed articles and editorials on the Departments of Sunday school Organization.—Devotional Daily Bible Study.—Sunday School Question Box.—Lesson Helps for the Teacher (not for the pupil, particularly) and other good things too numerous to mention.

It will be issued Quarterly, (beginning July 1, 1911), at the same time as the quarterly supplies and may be ordered with them, or at any time. The new magazine is to sell for: single copy, 40 cents per year; school subscriptions (three or more copies to one address), 30 cents a year; 8 cents a quarter.

Marion Lawrance, the greatest Sunday school man of the country, General Secretary of the World's and International Sunday School Associations, has sent to the editor of our Teachers and Officers Journal a greeting for Vol. I. No. I, and in his letter and greeting says:

"I cannot withstand the temptation in the name of the old church where I was led into the service of Christ. My father and mother were members of the Christian Church in Yellow Springs, O., and in that church I began my service as a Sunday school worker, under the superintendency of President J. B. Weston, now of the Christian Biblical Institute, of Defiance, Ohio. I joined the church at the age of fourteen, under the preaching of N. Summerbell, and was baptized by him."

But you will want to read all of his greeting—and reread it, also the many other good things this first number contains, such as, What the Sunday School World is Doing, by the Editor; Question Box; A Lack of Knowing How, Howsare; Temperance Training for Children, Hamill; The Home Department, DeGoullon; The Organized Bible Class, Kendall; Methods in Teaching, Hornbaken; Sunday Schools as Evangelists, Morrill; The Sunday School Outlook, Goodwin; Lesson Helps prepared for the Teacher; etc.

You need such a journal—every officer and teacher in every Christian Sunday school needs it, and we believe it would be a very good investment, and one that can be well afforded, for the school with which you are associated to subscribe for it for its entire corps of officers and teachers.

We sincerely trust this new and much needed magazine will find a ready and a large circulation, and that the teachers and officers of all our Sunday schools will avail themselves of it at once.

Orders should be sent to the Christian Publishing Association, Dayton, Ohio.

THE BEAUTIFUL LIFE. NO. 5.

Such a healthy influence as a pure refined life exerts cannot fail to have a lasting effect, and it is worth more to have these choice blessings than to own thousands in gold and costly gems. Every one would do well to cultivate winsome manners—a cheerful happy spirit, and to make the most and best of life. The young and all classes of people ought to enter upon their work with affable ways and lovable dispositions, as it would greatly lessen the friction of life, and help them wonderfully to overcome the difficulties which so often hinder progress and prevent success. Correcting little faults, sweeping out animosity and prejudice—dispelling envy—driving out tattling, throwing away malice, by taking hold of the precious promises of Jesus which will brighten and sweeten you through time and eternity. Time is too precious and life too short to waste in idleness, selfishness and sin. Let honesty, truth, and beauty help to form character, for these will help to lay the foundation for a splendid structure on which to build for eternal life. Lay the foundation carefully, then build upon it a character which will last forever.

The bright side of life is always the best to look upon. It is more attractive and much more pleasant and inviting than the dark side. As flowers lean towards the sun from their winter room, and look through the glass for more light, more sun light, so does mankind lean to the beautiful bright life for comfort and happiness. Some time you may feel inclined to get on the wrong, the dark side, but the right side is always the safe one. Some ways look beautiful, very enticing and inviting, but there is danger and ruin in them. Purity, honesty, and truth twisted into a garland of triple beauty, will adorn any crown and gladden every heart influenced by them. If these can be blended together, they will impart present comfort and everlasting happiness. Oh, the wasted lives and the lost opportunities which exist in many places! That was an important event, a great decisive moment in their lives when they came to the parting of the ways. There they halted, hesitated and looked at the many beautiful and inviting ways; then they started with downcast eyes as if in deep meditation, some one way and some another—some in the right way and many going in the wrong ways.

The traveler over the road of time comes to the parting of the ways, and there are so many fascinating, beautiful, inviting ways he is perfectly delighted

with them. The way of the theater attracts very many folks who throng the crowded streets of busy cities. There may not be any harm in many of the plays and songs which are rendered with attractive interest, but too much going allures the mind from other duties, and produces more and greater fondness to move in that way. The card table and gambling places are ways which often lead to ruin and death. This practice delights so many until it leads them far beyond the hope of salvation, and draws them into the whirlpool of immortal ruin.

J. T. Kitchen.

CO-EDUCATIONAL.

Durham Sun.

Editor Josephus Daniels of *The News and Observer*, while on a visit to the Eastern Carolina Teacher's Training School, which has been made coeducational, took occasion to declare himself strongly in favor of the co-educational system. His observations are especially interesting at this time in that two large church bodies are having a disagreement on this much mooted question. The leaders of the North Carolina and Tennessee synods of the Lutheran church were convinced some time ago that it would be for the best interests of both bodies to combine their educational efforts. Just as the combination was about to be effected it was found that the synods disagreed on the question of coeducation. The North Carolina synod is fundamentally opposed to this system, while the Tennessee synod is just as fundamentally in favor of co-education. There is no middle ground, and it seems that the union of efforts will not be consummated.

It seems strange that the North Carolina churchmen should oppose co-education when there is such a wide movement at the present time toward making the colleges co-educational. The system is gaining advocates every year, and it is freely predicted by prominent educators that within a few decades there will be no large school in which both sexes are not admitted. In demanding that the Tennessee synod abandon its co-educational system the North Carolina synod is demanding that it take a step backward instead of forward, that it be retrogressive rather than progressive.

The old arguments against co-education have been proved by actual experience to be entirely unfounded. Just as it is not good for men and women to be alone during life, so it is not good for them to be separated during any period of life.

Co-education creates a better understanding between the sexes. On the part

of the men it creates a better understanding of the feminine character; on the part of the women it creates a better knowledge and understanding of the masculine character. Boys and girls who study together the great fundamental facts of life and the universe are bound to have a greater respect and admiration for each other than where they study these facts apart. Where the sexes are separated during this important period in life they form a sort of idealized misconception of each other's character, which future association is never able to dispel.

The better understanding brought about by co-education results in happier marriage relations. It results in better morals and more refined character, not only in the men, but in the women as well. It makes the men more manly and the women more womanly. There are a hundred advantages that far outweigh any possible objection that can be brought against the system, and as time goes on the old system of education is bound to give place to this newer and better plan.

FAITHFUL SERVANTS.

The student of the Bible must have often observed that God, in choosing men to conspicuously serve him, selected strictly faithful ones. He chose men upon whom he could rely. He called those who would bravely do their duty in the face of strong opposition, and who would deliver their entrusted messages without trimming them down. Such were the true prophets of olden times. Not one of them had an easy lot. All of them had to meet with conditions which demanded courage and constancy. It was notably so in the case of Jeremiah. Israel was in a morally bad condition. Probably no prophet had greater trials to endure than Jeremiah had. It was a very rebellious people that he had to deal with, and they had a strong preference for the services of false prophets. Very gladly did the most of the people listen to him. Those prophets spoke flattering words to the people. They made pleasing promises to them, in the name of the Lord. They had no fear of being persecuted by the unbelieving ones. It was the firmly faithful Jeremiah who was persecuted, and it was because he told them truths which condemned them. He gave them warnings of coming judgments from God. He besought them to repent of their iniquities, and to turn back to the Lord. Not a word of any message did he withhold from the people, even though he might be sent to a black dungeon for doing so. Here is what God said to him one day: "Stand in the court of the Lord's house, and

speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; keep not back a word."

It required strong courage to do that duty, and the prophet was equal to it. They had already threatened to kill him. They had already put him into prison, but let him out in season; yet even in prison he was still faithful to God. And when he got out among them, he was as true as ever. He was also faithful to the best good of the people, for when God's servant does his full duty, he is faithful to those to whom he is sent.

And thousands of such kind of men are needed in Christ's pulpits today. They should be staunchly true to the whole Bible. They should fearlessly declare the very Word of God, and make no concessions to the liberalism of the hour. God defends such ones.

C. H. Wetherbe.

THE EDUCATIONAL CRISIS.

Under normal conditions a boy or girl ought to complete the high school course before going off to school. But at times there comes a crisis—an abnormal condition, which demands careful analysis or results in dire calamity educationally.

One of these crises is accustomed to grow out of the very nature of the local school. There is no denying the fact that the high school is set for the average boy, and that its pace is not quickened to keep step with the growing mental alacrity of the youth as he advances from primary to grammar school, and then to high school standing. The bright pupil gets impatient at his slow progress and quits school. What he needs is the opportunity of a quicker pace, and to get this he must seek other educational environment, where individual aptitude is studied and provided for and a quicker pace maintained.

A second crisis arises when the boy is prohibited by disease or accident from taking his examinations or fails on one or two studies. The high school curriculum is so arranged that he must review all the previous year's work—mark time for a year practically. To the sensitive soul of childhood this is real torture, because the youth's mind craves variety and his associates taunt him with dullness and laziness. I know no living torment more unendurable than this for the pulsing, expanding, buoyant, progressive spirit of childhood. He loses interest in his work and confidence in himself, and so continues his course under serious disadvantage, or, if he has his way, goes to work with a dwarfed mind. A change

of educational environment, where he will be given full credit for what he has passed on and a chance to advance as rapidly as possible will usually restore his self-confidence and renew his drooping interest and enlarge his mental horizon, and so his chances of success in life.

To the exceptionally brilliant, to the plodding, to the victims of sickness or accident, as well as of the distractions and allurements of city life, in our great and commendable public school system, therefore, a change of educational atmosphere and opportunity often tides over a crisis, threatening their future and blasting their hopes.

To any or all of these classes, as well as to those not convenient to high schools or desiring for change of climate or other reasons to attend a good preparatory school away from home, the Preparatory Department of Elon College extends the welcome hand, and offers exceptional advantages under most competent instructors, representing the best in American scholastic training.

Those interested should address the President, Elon College, N. C.

W. A. Harper.

NEWPORT NEWS LETTER.

Excessively warm weather, and an electrical storm at evening, reduced church attendance some here yesterday, although for such conditions our attendance was very good. The Sunday school held their annual election of officers which resulted as follows: Supt., J. J. Baker; Asst. Supt., M. M. Vipond; Secretary, R. L. Stringfield; Treasurer, Mrs. W. B. Baker; Chorister, J. Scott Thompson; Organist, Miss Estelle Butler; Librarian, W. R. Cole. On Tuesday the school went on their annual outing and picnic to Buckroe Beach, and reported a delightful time.

We expect Pres. Harper with us Sunday in the interest of the College, and we shall hope to have him occupy our eleven o'clock period. The friends of the college are expecting a lively canvass for the institution this summer, and indeed it has already commenced. However one-sided, narrow minded and radical some of us may be, and disposed to rule everything out of a Sunday School Convention except Sunday school subjects, and everything from a Missionary meeting except missionary subjects, just let us be sure Elon College will be heard on all these occasions. But who can blame her? I do not. She has a great cause on her heart, a great mission loudly calling to her, and a great obligation and responsibility pressing on her life. Her representatives will ever find a wel-

come in our fields, homes, and gatherings of whatever sort, except at funerals.

Here comes a suggestion. It is from one who has visions and who dreams dreams; one who sees things to be done provided some one will do them. Here it is: Let's have established in all our churches special days: a "Church Literature Day," "Elon College Day," "Orphanage Day," "Mission Day," and the church a "Sunday School Day." For instance, on "Church Literature Day" our publisher would furnish a reasonable supply of samples of our literature to be a part of the decorations and exhibits of the occasion, the pastor would preach on the subject, and then the best possible effort made to get the church organ in every home of the church. On "Orphanage Day," pictures of the buildings, children, management, farm scenes, etc., would form a part of the decorations of the house for the occasion, and then the pastor would preach on the subject, and follow with an effort to do something practical for the orphanage. Elon College Day, and other special days would be treated in the same way. What do you think of it. Someone says "Visionary." Well, we have not only had visions but actually dreamed dreams. The latest was that we dreamed the devil, one devil, serpent-like, huge and hideous, was moving among the people, occasionally raising himself up looking for the writer, while the people among whom he moved were absolutely indifferent to his presence. But listen, brother, we got hold of a good rifle, ran him up a tree and fired straight at him, and actually killed him! Yes, we have dreamed dreams, and actually killed the devil in a Friday night dream. But he still lives, for it was only a dream. Let's have special days, make them mean much to our enterprises, and thereby finally defeat the wicked one,—a much better way than just dreaming him killed. The object of every Christian institution is to assist in a battle against the adversary of souls. Who will join us in special days for our enterprises and institutions? What do you think, Dr. Atkinson? President Harper, Brother Foster of the Orphanage, and others might speak out on this vision, but let the dream alone.

Murdock W. Butler.

Newport News, Va., June 24, 1911.

NOTICE.

All persons desiring entertainment at the Sunday School and Young People's Convention, Damascus Church, July 18-20, please notify Mr. Albert McCauley, Chapel Hill, N. C.

L. F. Johnson, Secy.

EDITORIAL COMMENT.

Dr. Abbott and the Gospels.

The Bible has nothing to fear from conscientious scholars and thorough investigation. Shallow critics have wrought through the ages, and are yet busy, trying to show that Moses did not write the Pentateuch, Isaiah did not write the prophecy credited to him, and John did not write, and in the nature of things could not have written the fourth Gospel.

Dr. Lyman Abbott has written many things of late years to disturb the minds of many, for he is a vigorous writer, a deep thinker and a busy student. Under date of June 17 we find this from his pen:

"I regard the four Gospels as authentic biographies; and no attempt is made to discriminate between them as historical documents or to utilize the efforts which modern scholars have made to distinguish the sources from which they suppose these Gospels were composed. The object of these articles is practical, not scholastic. The fourth Gospel, after considerable study of the question, I believe to have been written by the Apostle John, or by one or more of his immediate disciples, acting as amanuensis or interpreter, and as probably dating from the close of the first century or, at the very latest, from the first decade of the second century."

Making for Peace.

It is good news indeed that comes from Washington to the effect that within a few days a treaty, already agreed upon, between Great Britain and the United States, will be officially signed and sealed, providing for the settlement by arbitration of all questions arising between these two countries. Even matters of vital importance and national honor are hereafter to be arbitrated. Which means, if it means anything, that England and America, the great English-speaking nations, have fought their last battle against each other, and that a court of arbitration, and not armies with banners and bullets, will bring peace when misunderstandings and difficulties occur in the future.

This ought to have, and likely will have, a salutary effect upon other great world powers. The powers of peace are abroad in the lands.

The Strenuous Life.

It seems that Mr. Roosevelt invented the term; if not, he made it popular, the "strenuous life." To our thinking we are leading a life all too strenuous. We are undertaking too much, and too

many things. With our heart do we believe that where there is one man doing too little, there are ten men doing too much. The overworked far outnumber the underworked. The men we meet and know do not need to be prodded, to be told to be more energetic, to be more assiduous, to rise earlier, and work longer, to be instant in season and out of season. They are too far gone on that line already. "There are many coming and going and there is no leisure so much as to eat. Humanity swarms in ceaseless activity."

We need a pause in the busy whirl. A stop now and then brings one to one's self and gives one a new view of things. This writer took a few days off last week. It was sweet. It was inspiring. It was life. This paragraph from a recent writer comes to us, and we felt its force: "The need is a respite in the desert; to get to a place where the telephone bell does not ring; out of the roar and rush and struggle; to some serene retreat where we can rest on our oars and listen to the lap of the waters as they rock the boat, and look up through the leaves of the arching branches into heaven's eternal blue, and hear the bird songs in the boughs and the frogs croaking in the flags, while the blessed quiet and peace of brooding nature falls around the soul."

In such calm and quiet and peace man comes to himself, sees somewhat above and beyond himself which lifts him up and pulls him higher.

The strenuous life; we have enough and too much of it for our good. The hardest task of our time is not to work. That is easy. Everybody is doing that. The hardest task is to stop, rest awhile and think. Very few are doing that. It is difficult.

From Cabinet to College.

Judge J. M. Dickinson, of Tennessee, lately resigned from President Taft's cabinet as Secretary of War, has recently been elected to, and has accepted, a professorship in Vanderbilt University, Nashville, Tenn. Judge Dickinson is a man of national prominence, not because of his cabinet position only, but because of his great learning and ability as Judge and jurist, and because of these President Taft, though differing from him in politics, made him a member of his cabinet.

From the cabinet to the college is not a come down, in our estimation, but a going up. In a college professorship, rightly fulfilled, there is dignity, opportunity, privilege, power. No man occupies a place of more weight and worth

than he who shapes the mind, controls the thought, and forms the habits of young men and young women. And this is what the college professor does, when he, by character and acquirement, honors and adorns the position he is called to. Robert E. Lee set a noble example and lost nothing in dignity and prestige when he went from Generalship to professorship.

A NOTEWORTHY BOOK.

Christian Sun readers should greet with gladness the announcement that *The Life and Writings of the late lamented Rev. H. Y. Rush, D. D.*, is to issue from the press at an early date. Dr. Rush was a North Carolina, born and reared, we believe, in Randolph Co., and though going to the West in early manhood for most of his busy life's work, he remained a true and loyal Carolinian and loved to the end the State of his birth and rearing. More than this, toward the close of his life, in particular, Dr. Rush's pen was busy almost every week in making some column of *The Christian Sun* glow with the beauty and brilliance of his rich and ripe thought. There must be hundreds of Sun readers who are better and happier today, in heart and in hope, because of Rev. H. Y. Rush, the life he lived and the pen pictures of purpose, promise and purity which he drew.

So his *Life and Writings* is to issue in book form. Rev. B. F. Vaughan, Centerville, Ohio, has compiled and edited the book and announces that it will be ready by September 1st. Bro. Vaughan announces further that all who order the book, with cash, before September 1st can get it at \$1.00 the copy, post paid. After September 1st, at \$1.25 the copy, post paid. Orders may be sent either to Bro. Vaughan, or if desired to *The Christian Sun*, Elon College, N. C., and we will forward same. It is, we are assured, to be of excellent workmanship in every particular, and a book well worth the price and more.

WINNING THE WORLD.

In a recent *Outlook* Dr. Lyman Abbott concludes a very sane article in this fine fashion: The world is to be redeemed from sorrow by Christianity, not by civilization; by changing the nature of man, not by mere improvement in his condition. The world is to be won to virtue by the service of love, not by feats of daring; by affection, not by admiration. And the world is to be won to God by uncompromising allegiance to Him and to His law of truth, purity, and goodness. Whatever whispered suggestion hints to

us that compromise with evil is the pathway to success is a hint from that old liar, the devil, to whom always the soul should give the same answer: "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

NOTES AND PERSONALS

—Pastor J. O. Cox, of our Durham church, reports the work moving along encouragingly and the prospect hopeful.

—Dr. Staley received twenty members Sunday, July 2nd, as a result of his recent meeting, and several others are to join, we are informed.

—Rev. B. F. Black, General Secretary of the C. & O. Ry. Y. M. C. A., at Clifton Forge, Va., is greatly enjoying his work and likes his new surroundings admirably.

—The loss of more than 500 lives is attributed to the great heat wave of July 1 to 5, 1911, one of the most extreme, widely spread and deadly heat waves on record.

—President Harper is laboring with zeal and enthusiasm in the canvass for students for the coming scholastic year, and reports a favorable out-look for the College in sections where he has been.

—Rev. E. A. Watkins, Secretary of Christian Endeavor, Greenville, O., and one of the trustees of the United Christian Endeavor Society, has been elected President of Palmer Christian College, Le Grand, Iowa, and has accepted.

—Prof. W. P. Lawrance, who is lecturing at the summer school of Wooster University, Wooster, Ohio, was to go to Defiance College, Defiance, Ohio, Tuesday the 11th inst., to deliver a lecture before the summer school there on "The Rise of the English Tongue."

—All Secretaries of Young People's Conventions of the various Conferences may order their report blanks of Rev. A. W. Andes, Secty., Harrisonburg, Va. Bro. Andes is Secretary of the General Convention and has on hand the uniform blanks to be used in the various conventions.

—We have received from Mr. Edgar T. Hines, who graduated from Elon College, in June, an announcement of Jefferson Academy, McLeansville, N. C., of which Mr. Hines is principal the coming year. We predict for Prof. Hines a successful career as principal and as teacher.

—Norfolk Virginian-Pilot:

J. A. McCloud, Sr., of Norfolk, continues very ill at his home in South Norfolk. He is the father of J. A. McCloud, Jr., and is more than 80 years old, and

one of the best known men in South Norfolk.

Mr. McCloud is grandfather of Pres. Harper, who has been with him much the past several days.

—We certainly do wish the editors who went would quit writing about what a great time they had at Lenoir. It hurts us who didn't go, and enough is enough. Surely Lenoir and Blowing Rock and Boone are not the only pebbles on the beach, or even the only Edens among the mountains, but the editors who went are trying to make us believe they are. Much of what they are saying is a lot of meanness, we believe, to make us who didn't go feel bad. Human nature is a queer product. Have pity, brethren, and quit.

—Secretary J. E. Pogue of the N. C. State Fair declares that the public taste in regard to amusements has changed very much for the better and that hereafter none but clean and high class attractions need apply for space or place at our annual State Fair. This is wholesome and happy news, for we believe heartily that clean shows and attractions will prove of more worth, even as drawing cards, than unclean and vulgar ones. Public taste has improved and we are pleased that officials who control such things have found it out.

✓—Mr. Charles N. Butler is visiting and singing in New Orleans. We note from the Daily Picayune that Mr. Butler is, we think, rightly rated as one of the world's greatest singing evangelists and leaders of song, and that great audiences heard him with gladness in New Orleans. Mr. Butler has graciously consented to come this way again and join the editor of this paper in a week's evangelistic services at Pleasant Grove, Halifax Co., Va. This is a fine community of generous, intelligent and Christian people, and we anticipate a week of real joy with this church, and with Mr. and Mrs. Butler to lead the singing.

—We regret that our friend and brother, Geo. M. McCullers, McCullers, N. C., remains in a feeble state of health and makes slow progress, if any, in improvement. Bro. McCullers is known in many of our churches, as an efficient leader of song, and as a very earnest Sunday school worker. He is president of the Sixth District Sunday School Convention of Wake County (Interdenominational), and it was upon his invitation and urgent request that this writer had the pleasure of attending the annual session of this convention at Macedonia M. E. Church last Sunday, and of hearing some excellent addresses, and of talking to the Convention on the subject of The Teacher Training Class. But much as Bro. Mc-

Cullers had desired and tried to be present his health would not admit of it, his feeble condition and enforced absence being greatly deplored by his hosts of interested friends. F

ELON COLLEGE NOTES.

Extensive preparations are being made for the reception of the Farmers' Institute which is to be held here Wednesday, July 26. A number of prominent speakers are expected to be present, and it is earnestly hoped that all the farmers in the immediate vicinity and elsewhere, if possible, will be on hand. Topics of practical and general import will be discussed, and it is believed that much good will result from these meetings. Be here and bring a full dinner basket with you. A profitable and good time is assured.

As the vacation advances, work in the office increases. Numbers of requests and applications are coming in daily, and the reports from the various fields are most encouraging.

Rev. J. O. Atkinson, D. D., and wife, and two children, Mary D. and Oscar, Jr., left last week to visit their friends, Mr. and Mrs. J. Beale Johnson, Cardenas, N. C., where they will spend a few days; Mrs. Atkinson and children going from there to Mrs. Atkinson's home in Eastern Virginia. They will be gone several weeks.

Rev. J. O. Cox and wife and little girl, of Durham, arrived here today to spend a few days with Mrs. Harper. Mr. Cox will attend the Sunday School Convention at Shallow Ford.

Miss Bessie Barnes left Monday for Halifax Co., Va., where she will spend several days visiting friends.

Mrs. Stagg of Norfolk, who has been with her sister Mrs. W. C. Wicker, for the past week or more, left today.

Dr. and Mrs. G. S. Watson were visiting in Virgilina last week at their daughter's, Mrs. Thos Chandler.

Ours is a quiet, peaceful, happy village, and we have a notion that it is as cool and pleasant here, especially at night, as it is this side the high mountains. There has not been yet a warm, disagreeable, or even uncomfortable night here this summer. There is no pleasanter place for summering than at Elon.

A. L. L.

—A fire in a transfer company's stables in Chicago July 9 burned 263 horses to death and caused \$500,000 damages.

—Mobile, Ala., took a backward step July 7, when by a majority of 2,289 it went back to the open saloon. Policemen may get busy for drunks, and crime will surely multiply in Mobile.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

GLEANED FROM THE FIELD.

The twenty-fifth annual International Christian Endeavor Convention met in Atlantic City last Thursday evening and will adjourn to-night. The attendance has exceeded that of any previous gathering, and the program and music of the convention were attractive. In addition to this the delegates and visitors had the opportunity of spending a week in the world's greatest playground. The list of speakers included men from every clime and every walk of life. Among those on the program were President Taft, Speaker Champ Clark, former Vice-President Fairbanks, Judge Ben B. Lindsey, Booker T. Washington, Commander Eva Booth of the Salvation Army, President Horsefield of the British Christian Endeavor Convention, President Clark of the International Convention, with missionaries and workers from almost every civilized country. Twelve of the largest cities in the country sent choruses to assist in the music and these were combined for a few of the meetings into one grand chorus of more than two thousand voices. Plans for the extension of the work were considered, able speeches were heard, great choruses were sung, and in every way the delegates and members were inspired. Every Endeavorer should be proud of the fact that he is a member of an organization that has done so much for the spread of the Master's word and the building up of young people spiritually.

Every Christian Endeavorer should become familiar with the splendid history of our society. Its growth has been marvelous, far exceeding in rapidity and steadiness that of any similar religious movement. It has spread into all lands, gained adherents among all races, translated its literature into all the great languages and most of the minor ones, held conventions that have uniformly been the greatest ever held in their respective countries, and already it has accomplished wonders in the religious training of the young people of the world. To know about its achievements is a constant stimulus for every one connected with it.—*Daily Companion*.

The greatest work of the Christian Endeavor is not done in its conventions. Without the hard, persistent and faithful service of the Endeavorers during the fifty-two weeks of the year the great convention at Atlantic City of one week would have been impossible. The humblest private in

the ranks of the most modest society in the world has his part. Every time an individual fails in a duty something is subtracted from the sum-total of the possible success of the international organization.

The secretary of the Young People's Convention and the editor of this department wish to correspond with every young man or woman who has it in his or her heart to do something in the work of class organization, teacher training or Christian Endeavor. Don't you think you are the proper person to start the work in your church or give it new life? If you are willing to do a little work along this line, write to me at the address in the heading of this column. It will make you feel better, and when you see a teacher training class, a well-organized Sunday school class, or a Christian Endeavor Society in your church, it will make your heart glad to feel that you made it possible.

We trust you will make a sacrifice, if need be, to attend the Young People's convention of your conference. Again, we say to the officers, see that your reports and dues are sent to the secretary.

On August 13 the C. E. Lesson will be on "Beginnings of Intemperance." The editor of this department wants a number of short selections to be sent in by readers of this department to be published in connection with that lesson. Won't you send one? They need not be original.

NOTES ON C. E. LESSON, JULY 23. Topic—Lessons from the Animals. Psalms 104:10-31. (If convenient, an Outdoor Meeting).

This is a novel topic and deserves to be treated in a novel way. The international committee suggests an outdoor meeting. If the decorating committee can secure pictures of some of the more noble and attractive animals for the meeting it would be a good idea. Then study and talk of their characteristics. There is some trait in every animal deserving of being impressed upon the members.

Take the dog, with his lesson of faithfulness. What are his motives, what are his reasons for faithfulness? Does not man have even greater reason for faithfulness to those who have loved him, and above all to his master? Have some one read Sena-

tor Vest's tribute to the dog, or better still, have him recite it.

Birds are an enertaining subject—such a variety of them. There are many species, yet no two of a kind alike. To the casual observer all robins look the same, but the lover of birds will see as much difference between two robins as he might between two men.

One way of making birds sing is to cover their cages with a dark cloth. It is as if the birds, like Paul and Silas, sing to console themselves. Can this not be why the dark curtain of sorrow is sometimes thrown over our lives?

Many a horse has carried its rider safely home, when the reins are given to it, though the rider has completely lost his way. Thus when we lose our way in the forest of life the best way to do is simply let go the reins, cease trying to steer ourselves, but let God come in and lead us out in the open and into the main road of life.

"Think of the lessons that the Master Himself drew from the animal creation. The birds of the air served as one of His most beautiful texts when He wished to enforce a lesson of faith and trust in the heavenly Father."

A story is told of a man that soaked a lot of corn in whiskey and sowed it in a field for the crows that came to the place. The crows ate of it and became ludicrously drunk, but when they were sober they ate no more corn from that field. The crows were much wiser than some men.

The service that animals have rendered to man in history opens up a splendid field for stories and selections in the meeting. A little reading will give you a fund of illustrations. King Richard at Bosworth Field did not wish for more men, but his exclamation was, "My kingdom, my kingdom for a horse!"

How vast is the range, from the birds with a single monotonous note to the varied music of the mocking bird and of the nightingale. Yet we love to hear them all, for each sings the song God put in his mouth.

Did you ever see a bird that looked lazy or idle?

Have some one tell about each of the daily readings; do not allow them to read the selection, but have them tell about it.

Daily Readings.

July 17. The birds: provision. Matt. 6: 25—34.

July 18. The ants: industry. Prov. 6:6—11; 30:25.

July 19. The lion: strength. Prov. 30:30.

July 20. The eagle: training. Deut. 32: 9—13.

July 21. The sheep: trustfulness. Ps. 23.

July 22. Dove and serpent: purity and wisdom. Matt. 10:16.

Hints to the Leaders.

1. Study the daily readings. Pray to God for a message. You will get it.
2. Write what you have to say, then burn it up. Better have twenty words eye to eye than a thousand from a paper.
3. Never talk longer at the opening of the meeting than the average member is expected to speak during the service. Make just one point; others want to say something.
4. If you find an overabundance of material, such as suitable illustrations, poems, and quotations, give some of it to the less experienced members.
5. "Save some good thought with which to close the meeting."

Varied Meetings.

The prayer-meeting committee will seek to get into the meetings as much variety as possible. A single new feature each week will enliven the entire society.

Now it may be simply the plan of beginning with a prayer or the Bible reading instead of with a song. Now it may be the reading of a hymn in concert before it is sung. Now it may be the asking of the society to repeat in concert every Bible verse that is given by any member as soon as it is given. Now it may be a bright three-minute essay on some subject connected with the topic of the evening, introduced midway between the opening and the close. Now it may be a solo, the society all joining in the chorus. Now it may be simply placing the leader's remarks at the end instead of the beginning. Now it may be giving out a set of quotations for comment or a set of questions for answer.

A very little idea, if it is bright and new, will be the making of a meeting.

MAKING THE OLD PEOPLE HAPPY.

There should not be any unhappy old people. Age should bring its compensations of serenity and philosophy. As a matter of fact, however, the average old man or woman is far from content.

The problem which confronts sons and daughters in caring for their parents is a grave one. Old age is sensitive, and the feeling of uselessness fills many an active soul with restlessness and discontent.

Perhaps the greatest mistake that is made by young people is that in their eagerness to relieve father and mother or grandfather or grandmother of burdens, they take away everything that makes life interesting. Those who have for a lifetime been eager workers do not want to sit with their hands folded; and so it often happens that father "butts into" his son's business affairs, and mother "meddles" with her daughter's house-keeping. Then comes friction, and the son and the daughter, having shown plain-

ly that they desire no interference, cannot understand that their rebuffs have seared the souls of the anxious, active old people.

It is always well, is possible, to provide something for the aged to do. If they can be made to feel that they are helping, their satisfaction will be supreme. If father has been a wise financier, it surely cannot hurt his son to talk over the affairs of the store or office. If mother has been a practical housekeeper, her daughter need not be too "snippy" to take advice.

I know one dear lady whose daughter insisted that she should sit with folded hands. Then when the old face took on unhappy, haggard lines and the frail little body drooped, the anxious daughter asked the doctor: "What's the matter with her?"

He was a bluff old person, and he thundered: "Give her something to do; she is pining for action."

"But the maids don't like to have any one around the kitchen," the daughter said.

"Then let her go there when the maids are out," suggested the doctor.

So on Thursday afternoon the dear old lady cooked the dinners. The whole family learned to look forward to them. And the satisfaction that mother got out of that one day in the week lasted her thru' the other six.

She made chicken pies; she baked beans; she concocted sauces and soups and gravies after old-fashioned recipes, and when they were served she beamed across the table as if to say: "Should I be put on the shelf when I can cook like this?"

The duty of children toward their grandparents often forms a great problem, but I believe that if there is any question

of preference, it is the grandparents who should have first consideration. No child can be hurt by being made to have an attitude of deference toward the aged. Often, if any old people are eccentric, the children's sympathies will at once be aroused if we tell them that "grandfather has borne so many weary burdens," or that "grandmother has had sorrows." On the other hand, to say "Never mind; grandfather is peculiar" or "Grandmother is fussy," will foster a contempt which will be evidenced by the child's manner.

To those of us who grow up impatient with the faults of old age there will come a day of reckoning. Some day all of us will be old. Do we wish our children to treat us as we are treating our parents? Would you be happy under the circumstances with which we have surrounded our aged father and mother?—Dolly Madison, in Reformed Church Messenger.

NOTICE.

All delegates, ministers, S. S. Superintendents and visitors who expect to attend the Young People's Convention of the Western North Carolina Conference, which meets at Liberty, North Carolina, July 28-30, will please notify Mr. O. T. Hatch and state how they will come, whether by rail or by private conveyance.

I am sending blanks to the different churches for reports to be sent to this convention. The Superintendents of the different Sunday schools will please have the Secretaries fill out blanks at once and either forward by mail or send by delegates to the convention.

Let us have full and accurate reports.
R. C. Cox, Secretary.



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Baking Powder
Absolutely Pure

The only baking powder made
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—made from grapes—

Royal Baking Powder conveys to food the most healthful of fruit properties and renders it superior in flavor and wholesomeness.

NOTES FROM WOOSTER.

Notwithstanding the high elevation of the University and the tempering winds from Lake Erie the heat is excessive here, and has been so for several days. Many deaths, and even more prostrations from the effects of heat are reported from cities, Chicago taking the lead with as high as fifty deaths from heat in one day.

The Summer Session of Wooster University is intended primarily for public and high school teachers in the State of Ohio, yet it does a good deal of College and post-graduate work. A student is allowed to take College or post-graduate work enough in the eight weeks to equal six hours of College work for half year.

Thus, for instance, in chemistry a large class is reciting every day in the week besides spending four hours daily in the laboratory. Those earning credits in Latin or mathematics recite three times a day six days in the week, and are supposed to attend about four public lectures and two religious meetings during the week, and from two to three religious services on Sunday. The lecturers' course includes the presidents of the leading Ohio universities and colleges, Ralph Parlette and his famous lecture on "The University of Hard Knocks"; Billy Sunday, the noted evangelist, William Jennings Bryan, and a number of other distinguished men.

Some months ago a gentleman who has a wealthy sister-in-law in New York, was invited here to preach and lecture a week. He was impressed with the spirit of scholarship and moral tone of the institution, and suggested to that sister-in-law that, in his opinion, this was a worthy place to bestow some of her money to aid in the great work of Christian education. She came, and after half an hour's excursion among the buildings and on the grounds, asked what she could do that would be of most service. "Give \$125,000 for a boy's dormitory." The dormitory is now under construction. A gymnasium to cost \$75,000, the gift of another friend, is under way also. The endowment fund has been increased within the last ten years until it is almost two millions of dollars now, and the President is now raising a quarter of a million dollar fund as an endowment for the pensioning of teachers, the trustees of the University refusing some months ago, after a spirited debate, drawn out thru two days, to allow this as a Christian institution to be subsidized by the Carnegie Foundation, preferring to forego the advantages of that great fund rather than allow Wooster to lose its identity as a Christian University under the control of the Presbyterian Church. There

is encouragement in such an act for us who are building in Elon College an institution of sound scholarship and Christian character. May men and women of means remember Elon College with their gifts and in their wills, and may that College for ever maintain its high Christian integrity.

W. P. Lawrence.

Wooster, Ohio, July 6, 1911.

JESUS, THE SON OF MAN, THE SON OF GOD.

Thou art the Christ, the son of the living God. Matt. 16: 16.

Respecting truths fundamental to Christianity the questions of today are not different from the questions of the yesterday of centuries. The Greeks came to the disciples of Christ, saying: "Sirs, we would see Jesus." That is the quest of the civilized world today.

Nineteen centuries have fled since Jesus in the flesh walked in the companionship of men, the embodiment of all truth, the fulfilment of type, prophecy, and law. The world cannot forget him. His teachings are at the top of the wisdom of time. They shine with a moral radiance, and are weighted with a moral dignity greater than which has never been known or felt by man. His life can not be moved out of its plane. Age has not sapped his teachings of the snow-white purity, the magnanimous forgiveness, the holy love that so challenged and surprised men.

Wrapt in his words were thoughts so profound, ideals so new, so lofty, that they forced the confession—"We know that thou art a teacher come from God." A like confession and more is sobbed out in penitence from the world's great souls today. He has not slipped out of the world into some secret and nameless grave; the world cannot bury him. The earth is not deep enough for his tomb; the clouds are not wide enough for his winding-sheet; and it is written that the heavens cannot contain him.

We are persuaded that he is in our age as he never was in any preceding age. His life is becoming to us a new life. Round about us is an influence so strange, so penetrating, so subtle, and so mighty that we are made to feel that it is none other than the influence of the life and character of Christ.

Who is he? What did he really mean for the world, and what is the world's duty to do about it? Why do men seek to get in touch with his brain-beat, his heart-beat? Why do we feel the world will never need another Christ? We look and wonder, but we remember that wonder and amazement can only ask questions. We ponder the record—once, and only once has appeared a perfect life on earth. In the Holy Land, and there only, has been seen man at his

climax, Jesus the Christ. He is the most unaccountable fact known to men. He does not represent the usual conditions of birth, yet he came into the world through the veil of nature partaking of flesh and blood. His humanity is incontrovertible, yet he revealed a life and character so pure, so select, so regal, so holy as to preclude his classification with men in the ordinary sense. He is the acknowledged human type of all ages and nations, but he was poised with such moral majesty, such grace and truth, that while we look upon him as man he rises to infinitely more. We reason from his faultless character and spirit to the validity of his own witness of himself to his humanity and his own proper Deity.

He named himself the Son of Man. Many great men have stormed across the sky of history, but in the volume of manhood there is between him and them no possible term of comparison; he is without a peer in the world's history. But he also claimed to be the Son of God, and from the beginning of his ministry to its close he gave convincing proof of this supremacy. Being man he was what man is, related to all that is made; being more than man, it is recorded that, "Without him was not any thing made that was made." He said he came from the Father, that he spake the word of the Father, and that he was going to the Father, and had he not been what he represented himself to be he could not have prayed: "Glorify thou me with thine own self with the glory which I had with thee before the world was," without ignorance or blasphemy. "He thought it not robbery to be equal with God." Surely he is the medium on which the voice of the Infinite is broken into human sounds as the interpreter of man, destiny, and God. It is written: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." That Word that was in the beginning; that Word that was with God; that Word that became flesh, was the infinite God in gracious communication with finite man. The Word made flesh is the pivotal truth, the appointed test of Christianity. In the Word made flesh dwelleth all the fulness of the Godhead bodily—the entempling of Deity in humanity. It is a profound statement, the turning-point of human eternity—God in self-disclosure. It is the mystery transcending all mystery. Human language can never adequately express divine realities; but while we are compelled to entrust some of the deep things of our religion to the hazard of human expression, yet we know there is a divine essence where we find divine attributes. There are things in nature and our common experience before which we stand dumb, however happy the facilities of language may be for explanation, yet

we know them as facts. Truth is even greater than fact. Tho we no longer know Christ in the flesh, nothing can rob us of the knowledge that we walk with him in the sanctuary of the spirit. Tho the incarnate Christ was local, the spirit-revealed Christ is universal, and of every man the brother; and human society must fall into ruin, and human history be blotted out before Jesus and his teachings could be withdrawn from the world.

For more than fifty generations the tongue that taught on Judean hills and Galilean shores has been silent; but up to this hour Jesus Christ has the same marvellous power to compel and hold the thoughts of men as in the days when he subjected himself to the conditions of humanity. For our beliefs and our knowledge as centered in Christ we may not be provided with explanation, but they give us something better, for they minister, or rather the reality behind them ministers, to our deepest intellectual and moral needs. What does the mind need? Truth—clear, strong, restful truth. What does will need? Authority—original, ultimate, underived. What does the heart need? Love—tender, nurturing, ennobling. What does our poor sinful nature need? Forgiveness, restoration, healing. For ministry to these needs there is none other name given than Christ. He knows the value of man and what music there is yet in the untouched chords of the human soul.

Jesus Christ draws upon himself the light of the world's learning because he dealt with questions which are the Alps of thought; primeval questions which underlie all authority, all truth, all hope, all civilization. The Christ of history is a tremendous fact. Voice and pen still proclaim that even after the test of nineteen centuries, and under the blaze of the severest, most searching and microscopic criticism of the present day, the question, "Who is this being called Jesus?" is still the most stirring of the civilized world. The monk in his cloister, the cleric in his pulpit, the evangelist in his zeal make fond answer: "He is the Son of God." We have seen the philosopher, wrapt in his speculative efforts to untangle mysteries, turn aside awhile to train his thought upon Jesus, and have seen him come forth uttering the conviction of the Roman centurion: "Surely this was the Son of God." We have seen the scientist put aside his pick and retort, his microscope and telescope, because the weight of a tremendous question has settled upon him: "Who is Jesus?" and bending his thought upon this marvellous character with sincere purpose to account for him, we have seen something of a new radiance on his face as he says: "Surely this was the Son of God." We have seen the jurist forgetting his search for "authorities," "precedents," and the exac-

tions of his office in the administration of justice, lay aside his ermine and take his pen to record an opinion of the "Nazarene," and when read it was "Surely this was the Son of God." We have seen men of action, trained to politics or wedded to gold, or exulting in military glory, pause out of the swirl and ask: "Who is this Man of Sorrows? Why should we care to have an opinion concerning him? What is it that seems to make him essential to us?" Their verdict is not otherwise than "Surely this was the Son of God." O thou wondrous Christ! On this side of the twentieth century millions are saying with Peter: "Thou art the Christ, the Son of the living God."

Wherever human thought has been most imperial, and human hearts have throbbed deepest, there Jesus Christ is best known and most revered. Wherever the soldier bows in his tent or the sailor on his deck; wherever the saint seeks grace or the philanthropist help; wherever the orphan lifts his cry or the widow her despairing eyes; or the father weeps over his dying child, or the heart breaks under its weight of sins; wherever a soul returns from beating frail wings against the darkness that never whitens into dawn, there Christ, the great human brother, the divine Christ, is. In him human sorrow speaks to human sorrow, wounds speak to wounds. In him divine peace, his peace answers our trust. It is a peace that lies outside our analysis, we explain it not nor try; it lies around us like an atmosphere, it dwells within like a fragrance, it breathes out like a subtle elixir vitae, it is the very peace of God. Our faith refuses to do commerce in the small market of explanations. It has infinite venture on the seas and continents of mystery. Sin and atonement, law and forgiveness, holiness and destiny, are mysteries with which Jesus dealt with an ease and poise that stays our faith on him, and challenges the wonder of the ages. He is the total of doctrine reaching back into eternity uniting the whole evolution and tragedy of experience. In him is creation, providence and redemption. He has thrown the light of heaven on the questions over which the brightest and best of men have poured searching thought and have found satisfying solution only in Christ and his cross.

Calvary is the focal point of history, and Jesus is the central figure of the world's gaze today. He gives color to all literature, he lives in all history, he can still all mental panic or moral unrest. The greatest word we can spell out on the cross is love. God is love, Christ is love, wide as the sweep of an infinite sea, it glows in every star, it blossoms in every flower, and up through all sin, pain, and tears it is working its way and will work until in a regenerated and lifted humanity and a reconciled universe it interprets and crowns the

purpose of Christ, the "Son of Man, the Son of God." "And the knowledge of the glory of the Lord shall fill the earth as the waters cover the deep."—*Homiletic Review*.

NOTICE TO SUPERINTENDENTS.

In order that we might have as practical and helpful display as possible of plans and methods used to promote effective Sunday school work in the display to be on exhibit at the Eastern Virginia Sunday school Convention at Liberty Spring, July 19, 20, 21. You are asked to send samples or display of anything you may have used in your school to good effect. It might help other workers. Mail all such literature to Rev. I. W. Johnson, Suffolk, Va., not later than July 15. It will be put on exhibition.

Exhibit Committee.

SOUTHERN RAILWAY.

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Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35 a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

If you desire any information, please write or call. We are here to furnish information as well as to sell tickets.

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THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1,350.54

Dues:

J. Newman Denton\$.10
S. E. Denton, Jr.10
Jos. Rabb Denton10
Amy Morris10

Monthly S. S. Offering

Henderson, N. C. 2.48
Burlington, N. C., 4 mo. . 20.67
Catawba Springs, N. C. . . 2.30
Beulah Ch., Girard, Ala. . 4.40
Apple's Chapel, N. C.44
Pleasant Hill, N. C., Bara-
ca Class 1.10
Rock Stand, Ala. 1.44
Main St., Berkley, Va.,
Birthday Offering 3.50
Auburn, N. C., Qr. ending
July 178
Happy Home, N. C. 1.63
Hines Chapel, N. C. 1.08

Special Offering

M. H. Hayes, Roanoke, Va. 5.00
Mrs. Beulah Hummel, on
support of brother 6.00
Sale of peas 1.10
Mrs. Bettie Cates, on sup-
port of children (July) 3.00
Amount 25th week 55.32

Total\$1,405.86

My Dear Children:—

Still dry around our Home and community, but busy hands are at work, and we will make something, though not near what we had hoped and planned.

One of our boys, Paul Fowler, has gone to live with sis sister in Charlotte, N. C. We part with Paul reluctantly, as he is a good-natured boy and is liked by one and all; but feel that it is all right he should be with his sister. Our best wishes go with him for a useful and happy manhood.

Miss Beatrice Fowler sends some nice bed quilt pieces this week, and from Mr. J.A. Strader, Beleys Creek, comes four pair nice shoes and four pair slippers. We do appreciate these donations and hope others will remember us with their gifts. Some times we have had gifts to come when we so much needed that special thing, we heartily believe God put it

into the heart of the giver to send at that particular time.

We shall have to ask our S. S. friends to write very plainly when sending money from their schools. We do not want to make mistakes and it will help very much if you will always state from which S. S. you send. Sometimes we have to guess or write to ask.

Quite a number of Elon visitors have called at the Orphanage, and we are always glad to have them. Be sure to come to see us while in the village.

Very Cordially,

Uncle Jim.

Dear Cousins:—

As it is my time to write, I will tell you how we spent the fourth of July. We had a picnic dinner served over in the grove. Flags were put up, and we had the best dinner! We had fried chicken (when we went to dress the chickens one of them got away and we had a time catching it), beef, Irish potatoes, beets, cucumber pickles, light bread, biscuit, cheese, two kinds of cake and cream.

We hurried to get ready and Mr. Foster took us to Burlington on the wagons. We had a good time. The little children stayed at home and played dress up and grown lady and ate all the cream that was left in the freezer.

It was about supper time when we came back, and we had for supper the "scraps" from dinner, and added lemonade.

We all went to bed and took a good night's rest, and were ready for work on the 5th. Don't you think we had a nice 4th?

Nova Rebecca Rogers.

Pine Apple, Ala., June 27, 1911.

Dear Uncle Jim:—

We are busy, so just send love and dimes.

Fondly,

J. Newman Denton,

S. E. Denton, Jr.

Joseph Rabb Denton.

So glad to get a real sure enough visit from these little boys. They came up to see the children and all were glad to have them.

Manry, Va., July 4, 1911.

Dear Uncle Jim:—

I am sorry to say I did not write last month, but will make it good now. We are very busy laying by crops around here. I want to go to a picnic today if I can. I hope all of the little cousins will have a good time. The fifth is my birthday. You will find ten cents for my dues. Love to the cousins, and I hope they are well.

Amy Morris.

Picnics are lots of fun sometimes, Amy, and I hope yours proved a most delightful occasion.

PROGRAM

District Meeting, Rock Springs Church,
Randolph County, Alabama,
July 29-30, 1911.

9:30 A. M. Devotional exercise by Pres.
9:45 Organization.
10:00 Welcome, by R. F. Brown.

Response by J. E. Landis.

10:40 What Do We Expect to Accom-
plish at this Meeting?—J. D.
Dollar and Others.

10:40 Should the Ala. Conference be Dis-
tricted? If so, how and why?—
C. M. Dollar.

11:00 Preaching by J. H. Hughes and J.
V. Knight.

12:00 Refreshments.

1:30 P. M. Devotional Service, T. H.
Elder.

1:45 What Should be the Attitude of
the Church to the Children?—
C. W. Carter.

2:15 An Ideal Church—Its Component
Parts.—G. D. Hunt.

3:00 The Ideal Life.—E. M. Carter.

3:30 Does my Life Influence Others? If
so, how and in what way?—J.
V. Knight.

4:00 Miscellaneous Business—Adjourn-
ment.

Second Day.

9:00 A. M. Devotional exercise. J. T.
Edmonson.

9:15 Miscellaneous questions, topics and
discussions. By various ones.

10:15 Morality vs. Christianity.—E. M.
Carter.

Program will be interspersed with mus-
ic.

It is earnestly hoped that all, and es-
pecially those to whom subjects are as-
signed, will be present and prepared to
do full justice to the same.

C. W. Carter,

C. M. Dollar,

R. F. Brown, Com.

—Rev. N. G. Newman has been granted a month's vacation by his generous churches, and is to attend the Northfield Bible Conference in August. That is good indeed. If there is any place on this earth where a preacher can get more rest, real recreation, more help and knowledge and spiritual inspiration than at Northfield, we have never heard tell of it. We do not envy Bro. Newman, but only wish with all our heart that we could be with him in the soul feasts he is to enjoy.

THE MASONS AND PROFANITY.

The Mississippi Baptist calls attention to the fact that at a recent meeting of the Grand Lodge of Masons of Tennessee a high officer in the body delivered a ringing protest against profane language. He said in the course of his address: "There is one other matter to which I desire to direct your attention. The strongest portion of the foundation upon which Masonry stands is reverence for the Divine Being, the Grand Master of the great universe in which he operates. No man can be a Mason unless he believes in God and looks to him in worship. This being true, the name of God should be sacred to every member of our beloved brotherhood. It should never be lightly considered, even in our thinking, and should never fall from our lips except in worship or adoration. Any man who takes God's holy name in vain is guilty of conduct unbecoming to a Mason. Such a thing as profanity should be as foreign to the members of our order as it would be for us to neglect a needy brother."

We scarcely need to say that, emanating from such a source, this utterance greatly pleases us. The Masonic fraternity is a tremendous force against any evil upon which it may elect to make war. It has long stood squarely out against intemperance and openly registered its disapproval of the sale of intoxicants; and we are happy to note this pointed and unequivocal condemnation by a prominent official of the order of the indulgence in profane speech.

The extent to which people soil their lips with profanity is positively appalling. It shocks the ear on the street, in the shop, at the public meeting, aboard the car—in fact, nearly everywhere. Boys scarcely out of their dresses are heard repeating offensive oaths, and even the tongue of woman has been known to catch the vile contagion. Laws against it seem unavailing to check it.

And what good is there in swearing? Absolutely none. It adds nothing to the force of one's utterance. It does not put a dollar in the pocket. It is not brave or manly or smart. It is coarse, vulgar, and ungentlemanly. Aye, more! it is a heinous sin, sufficient to wreck the soul. Surely the time has come when a united and aggressive movement shall be made against this indefensible habit. Let the Churches, the Masons, other organizations interested in the promotion of virtue, and all who fear and honor God join in a campaign for clean and decent speech throughout our own broad land and all around the world. Never did Crusader do battle in a higher or nobler cause.—New Orleans Christian Advocate.

SIN EXPOSED.

"Take these beans," said father, handing me a bucket containing about a half-gallon, "and go drop them, one in a hill, where Charles is planting corn, above the mill. You may go fishing when you are through." Just the thing I wanted—to go fishing.

I started off one bean in a hill, but the amount in my bucket seemed to go down so slow. I did not want to be dishonest, but I began to drop two or three every few hills, thinking that would be considered accidental. Somehow I kept increasing the number, until I dropped small handfuls.

The beans soon gave out, and off to the river I went. The fish bit all right, and so did the gnats. The latter spoiled the pleasure of fishing, so to the house I went long before night.

I think father knew what I had done, but he said nothing.

I dreaded the time when the beans would come up. I hoped to be able secretly to destroy them. But to destroy them without detection was impossible.

At last the dreaded day came. Father asked me to walk with him over to the field above the mill and see how the corn and beans were looking. As we walked through the field father would say every few steps: "Your beans have come up well." At length he stopped and stood still where the beans were the thickest. Nothing was said for some moments. I could stand it no longer, and burst into tears. Father stepped up, put his arm around me and we knelt together. What a prayer father prayed.—R. S. Satterfield, in *The Homiletic Review*.

A MOTHER'S GUIDANCE.

A story is related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm, which threatened to destroy them. The coast was dangerous. The mother lighted a lamp, and started up the worn stairway to the attic window. "It won't do any good, mother," the son called after her. But the mother went up, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," answered the daughter, although we did not know what it was out there."

"Ah!" thought the boy, a wayward boy,

"it is time I was steering by my mother's light." And ere he slept he surrendered himself to God and asked him to guide him over life's rough sea. Months went by, and disease smote him. "He can't live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept; "I shall make the harbor, for I am steering by my mother's light."—*Homiletic Review*.

MARRIED.**Maness-Ritter.**

At the residence of the bride's father, Mr. Thomas Maness and Miss Maggie Ritter were united in matrimony July 1, 1911. They will make their future home in Ramseur, and have the best wishes of many friends.

T. E. White.

Burgess-Trueheart.

Wednesday afternoon, June 28, 1911, Mr. Emmett J. Burgess, of Dendron, Va., led to the marriage altar Miss Mary E. Trueheart, of Savage, Va., at the home of Mr. and Mrs. Sam Burgess, brother of the groom, Richmond, Va. The ceremony was read by the writer. Those who attended the marriage from Surry county were, Mrs. Peyton Burgess, mother of the groom, Mr. J. G. and H. E. Trueheart, brothers of the bride, and Miss Virginia Trueheart, sister of the bride. A few friends of the bridal party of Richmond witnessed the marriage. After the nuptial knot was tied, and congratulations were received the happy couple took the train for Washington and other northern cities. Mr. Burgess is a fine young man and has shown himself to be one of the leading men in his community as a Christian and a business man. Miss Trueheart is an excellent woman, and one of the most popular young ladies of her community.

They will live on Mr. Burgess' farm near Dendron, Va. The future is bright for this popular pair, and we wish for them a long and happy life.

C. C. Jones.

DIED.**Welborn.**

Cozy Madana Welborn, wife of J. L. Welborn, and daughter of Orlando and Elizabeth Bray, was born Sept. 14, 1881, and died July 2, 1911, aged 29 years, 9 months and 18 days. She leaves a husband, three children, a son, Colon, seven years old, two daughters, Fleta, 5 years old, and Moselle, two years old; one sis-

ter and three brothers, to mourn the loss. The remains were buried in Pleasant Ridge cemetery, the funeral being conducted by the writer. This was a sad funeral, sad for the husband and sister, but sadder still for the three little motherless children. A large congregation was present at the funeral, and the bereaved ones have the sympathy and prayers of God's children.

T. E. White.

Phillips.

Herman L. Phillips, son of Mr. and Mrs. J. Lester Phillips, was born Nov. 13, 1909, and died June 24, 1911, aged 1 year, 7 months, and 11 days. Herman was a bright little boy, and his death caused deep sorrow to his father and mother and grandparents. The funeral was conducted by the writer, and the interment was in cemetery at Pleasant Ridge Christian Church. Heaven will mean more now to the broken-hearted parents since their first-born child has gone to be with Jesus.

T. E. White.

Peele.

Andrew Jackson Peele departed this life at his home near Holland, Va., June 30, 1911, aged 63 years, 3 months and 23 days. He was the son of Nelson Peele and his wife Martha Butler, of Isle of Wight Co. He leaves a widow, who was Charlotte Ann Peele; two sisters, Mrs. Lamb L. Gardner and Miss Indiana Peele, Holland, Va., and two brothers, W. Q. Peele, Holland, Va., and Solomon N. Peele of Georgia. The deceased was noted for his honesty and integrity, as well as his untiring industry. For months he had been a great sufferer and realized the approaching end. He expressed himself from time to time as reconciled to the Lord's will, and passed away trusting in Christ as his Savior. The funeral services were conducted at Holy Neck Church by the writer, and the remains buried in Holy Neck cemetery. May our Heavenly Father comfort and keep his loved ones.

N. G. Newman.

NOTICE.

The Executive Committee of the Eastern North Carolina Christian Conference requests the pastors of churches in this Conference to take a collection for the Conference Fund at the May appointment to meet a deficit in this fund. Pastors will please take the collection and forward the same to W. C. Wicker, Secretary, Elon College, N. C., and he will forward the same to the Treasurer and report the amounts in The Christian Sun.

AMONG THE CHURCHES.

Columbus, Ga., Letter.

The revival services which had been in progress at the Rose Hill church for two weeks, came to a close last Sunday night. From the beginning the meetings were well attended, and a deep interest on the part of the saved and the unsaved was manifested at each service. Rev. L. E. Smith, who assisted the pastor for ten days, did some very earnest preaching, which was greatly appreciated by those who were privileged to hear him. The singing under the efficient leadership of Mr. W. W. Elder was also a strong feature of the meeting. In addition to the several conversions and six members that were received, we feel that great good was accomplished, in that the church was given greater prestige by the services held. As a result of the efforts put forth, the church is stronger, and our chances for success here are better and our hope has been made brighter. For all this we ascribe honor and praise unto Him who "hath spoken good concerning Israel."

Protracted services were held at Randall's Crossing last week. The pastor, Rev. H. W. Elder, had no ministerial assistance. We have learned nothing as to the results of the meeting.

Rev. B. F. Young filled his regular appointment at North Highlands Sunday. Bro. Young is assisting in revival work at the Congregational church in Phenix City, Ala., this week.

Next Sunday will mark the beginning of the protracted meeting at Red Hill, Rev. J. H. Milam, pastor. We have not learned whom he expects to assist him.

As the annual revival season comes on, the brotherhood at large ought to be much in prayer for a great awakening amongst us. This is the crying need of the hour, and God is anxious to "open the windows of heaven" and grant unto us "a blessing, that there shall not be room enough to receive it." The Father is yearning for a chance at our lives. He desires to work through us and to make us as Christians the avenues through which the lost may find their way to Calvary, whence flows the life-giving stream. For this purpose Christ calls men from the fields of sin to labor in His vineyard. Christ saves men not merely to glorify Him in the life to come, but to serve Him here. Has He saved you? If so, He expects service at your hands, and He is looking for present service. Next year's service will not do for this year. The Master Himself said: "I must work the wroks of him that sent me while it is day; the night cometh, when no man can work." If you desire your brother

or your friend's salvation, better try to win him today—this revival season—for tomorrow or next year may be too late. Your brother or friend may be snatched away, or you yourself may have vacated this temple of clay, before another year has passed. Be it known unto you that the night indeed will come when no man can work. God pardon our neglect and the time we have squandered, and the opportunities we have blasted, and help us to use the day while it lasts.

G. O. Lankford.

July 5, 1911.

Greensboro.

On Monday, June 19, by permission of my congregation, I left for Columbus, Ga., to assist pastor Lankford in a series of meetings in the Rose Hill Church. The meeting was in progress when I arrived Tuesday afternoon, having been begun by successive prayer meetings the week previous and evangelistic meetings Sunday evening and Monday night. The church, though small in membership, was in good condition, and anxious for a gracious meeting. One of the best ways I know of to create interest for a revival is to begin to pray for it. Is it strange when a man prays long and earnestly, that he will then put forth efforts to help answer his own prayers? One of the best ways I know of to have a meeting telling in effect upon church and community is to be sure its source is in lives of consecration and hearts of prayer.

The meeting, which was in progress when I arrived, and still in progress when I left, was indeed a success, being well attended and resulting in valuable additions to the church, of which the pastor will write more later. I simply write to mention some of the things I deem necessary for the maintenance of this work. In the first place this is a mission point, which I presume is known by the church at large, having been established less than two years ago by the untiring and self-sacrificing efforts of our "church builder," Rev. H. W. Elder. The church is located in a very desirable part of the city, a modern building, conveniently arranged and commanding in appearance. And at present, I am glad to say we have a minister on the field who can cope with the other ministers of the city. Pastor Lankford has gotten into the good graces of not only his own sacrificing band, but those of other denominations who are associated with him in Christian work. Our church is being presented to the people of Columbus in a way that it has never been before, and the prospects, in every way, are indeed encouraging. But listen, Lankford, one of our strongest and

best men, is preparing to turn his face, not only from this work which is by far one of the most important points in the Ga. and Ala. Conference, but from the active ministry, to the profession of teaching. It is indeed a cross for him to consider such a proposition, but seemingly he is driven to it (I know he will pardon me) from a financial standpoint. He tells me that he has received upon an average of \$25.00 per month for his services so far this Conference year. Brethren, this is fulfilling the command, "Present your bodies a living sacrifice," and who can doubt but that it is acceptable? But have we done our best, and are our services in the matter acceptable? As I see it, the only salvation for our work here is for the home conference and the mission to give it a more liberal support until the church is stronger. The local church is willing to do every penny it can, you may count on that, for it is devoted to its pastor, but it isn't able to anything like support a pastor for his entire time.

Brethren, as a church—and I appeal to the church at large, can we afford to let our best prepared men turn aside into other professions than that to which our Father has called them? We already have enough "Preacher Teachers," unless we had more preachers. We need these prepared, consecrated men in the active ministry to cope with the other denominations that our church may assume and maintain its dignity as a denomination.

As president of the Conference in which Rose Hill Church is located, I shall be glad to hear from any official of either of the Mission Boards regarding this matter.

Our work at Greensboro is moving on nicely, as you will see from a letter later.

L. E. Smith.

Greensboro, N. C.

Oak Level.

I was at this church last Saturday and Sunday. On Saturday the congregation was small. On Sunday it was good and the Sunday school interesting.

This is one of the best neighborhoods I even preached in; the moral tone is of a very high type, and tattling seems to be a thing unknown. The crops are fine, and this makes the people feel good. But three new graves in the cemetery tell of sad hearts. These contain the remains of Deacon Erastus Williams and two little children of Bro. Holden. Bro. Williams was regarded as one of the best members of Oak Level church. It will be

remembered that he was the father of Rev. D. M. Williams, who died at Elon College at the first commencement. May God's grace support the widow and children who remain on the shores of time.

Bro. Holden's two children were not old enough to know much about the conflicts of life. They were just large enough to walk, talk, and run about home making the hearts of mother and father joyous. But they are safe in the Shepherd's fold, where sorrow is never known. May the Holy Spirit comfort father and mother, and keep them under the shadow of his wing and as the apple of his eye until they are called to live with their little ones gone before.

We were glad to find that Sister W. W. Staley's health had greatly improved. But her mother, Sister Pearce, is yet quite weak with no special signs of improvement.

There has been much sickness in Sister White's family this year, but we are thankful that the lookout is now for all to be well soon.

The friends of Bro. John Holden will regret to know his health is not very good.

W. G. Clements.

Morrisville, N. C.

Holland, Va.

Holland Christian Church has appointed the week following the third Sunday in Sept. for protracted meeting. It also kindly voted the pastor a month's vacation, which is highly appreciated. The special annual offering for Conference assessments was taken Sunday morning, June 25th, amounting to \$152.29. An interesting program was rendered in the afternoon by the children of the Sunday school and missionary society.

N. G. Newman.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
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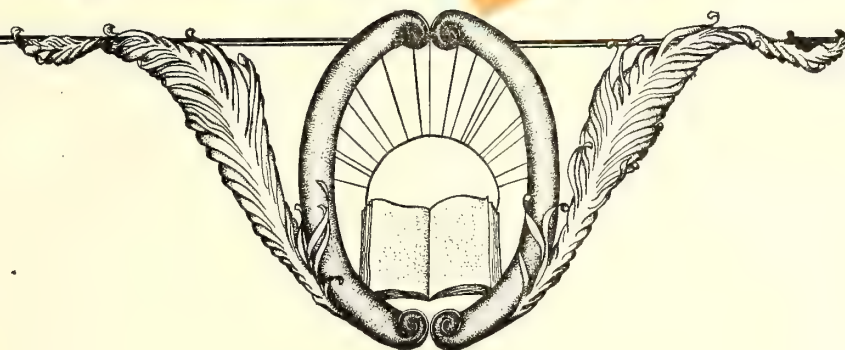
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perienced evangelists, a great revival
without a great deal of earnest, anxious
prayer. As the revival season approach-
es in many sections where The Sun goes
now we wonder if those anxious for a
real revival are earnestly praying for a
revival.

The Christian Sun



J. O. Atkinson, Editor.

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DIVINE PRESENCE AND POWER.

“Lo, I am with you always.”—Jesus.

The tide comes surging up the shore
As if the sea's infinitude
Were with intense desire imbued
Its vast abundance on the land to pour—
O boundless tide of love divine,
O'erflow, o'erwhelm this thirsty soul of mine.

Some hints of light at dawn appear,
Then glowing sun creates anew
The world, bringing flowers and skies to view—
And all the glory of the day is here.
O Sun of Righteousness divine,
Within my brightening soul more brightly shine.

The winter's chill goes slowly by,
Arbutus flowers dare bloom at length.
The northing sun pours out its strength,
And fragrant June fills earth and air and sky—
O Summer of my soul most dear,
For me, and all the world, thou'rt here, thou'rt here.
—Bishop Henry White Warren, in New York Observer.

EDITORIAL.

FROM EARLY YEARS.

(Remember now thy Creator in the days of thy youth.—Eccl. 12:1. Golden text for Sunday, July 23).

The world's very best characters have not waited till late in life to give their hearts to God. You may, now and then, find a good man who, after the wild oats were sowed, turned from the evil way, and sought and found the way of righteousness. But if you wish to find the rich, rare, ripe characters you will find them in those who, from tender years sought and served the Lord. A whole life is better than a portion of it in which to serve God and build right character. If one thinks that one can waste the best years and then "catch up," one is much mistaken. It takes the whole life in which to build up the right sort of strong, stalwart character.

The Sunday school has certainly proven its worth in the world by laying emphasis on this fact. It has shown us that the child is worth looking after, caring for, saving. And by seeking and saving the child it has added infinitely to the value of character and conduct. It has redeemed untold years from Satan's service and given untold years to God's service. When a person of mature years is saved a soul is rescued; when a person of tender years is saved a life is saved, with all its wholesome and helpful influences. And a saved life counts for much more in the world than a saved soul. The lesson of today and of last Sunday draw this fine distinction.

Manasseh was saved, his soul was; if we are to credit the records. But look at the long life of waste and wickedness. He went wrong many years himself, and though he in his latter days repented, he could not wipe out the wrong wrought among his people. And so terrible conditions obtain in his kingdom when and after he is done with it. Many whom he had led into wickedness did not repent.

Look, on the other hand, at Josiah. He began from tender years to seek and to serve the Lord. And so not only was his soul saved, as we should judge, and his life also, but a kingdom was saved as well. He purged a nation and led thousands into paths of peace, plenty, and righteousness. Josiah remembered his Creator in the days of his youth and so proved a benefit to his day and a blessing to his fellowman all along the way.

There is a greater blessedness than sav-

ing souls: that of saving lives and enriching them for sacrifice and for service. A soul saved is one saved; a life saved may mean a multitude redeemed. And this was true in the case of good Josiah.

SOCIETIES, CLASSES, ORGANIZATIONS.

We are hearing much, in church and Sunday school, about various and sundry "Societies" and "Organized Classes," and other "Movements" and "Organizations." We are told that ours is an age of movement, change, and progress; and further, that as business is organized, so must the church "organize" if it is to go forward in its heaven-appointed work. We are told that the Endeavor is the Church undertaking something for Christ; that the "organized class" is the school at work; that the motto of the "Movement" is, We do things. We are informed, and we presume correctly, that as such "methods" are employed to make business go, so must similar ones be employed to make our religion go, to make the church keep pace, and to stimulate the spiritual condition of the community.

Now, our conviction is that the ideal of these Societies and Classes is all right, is of a high and holy character. The church certainly needs to be alive, and active in good works. We should certainly strive to do things for Lord Christ's sake. The Sunday school needs somewhat to quicken its energies and activities. And so, that which the organized class holds out to us is wholesome and holy. That which the Endeavor has to offer is inviting and worth while. That which our aids and organizations stand for is pure and praise worthy.

But—and here is the pith and the point of it all,—our societies and classes and such cannot redeem souls, save men, and build character. If church work is to be done, not organizations, but individuals, must do it. No society, class, or organization will rise any higher, or achieve any greater, than the individual members of said body shall aspire to and be willing to make effort and sacrifice for.

Neither will the character nor the spirit of any organization be any higher, holier or more helpful than the character and the spirit of the individuals who compose it. We cannot put off, or back off, onto the shoulders of our class or society, our own responsibility. No sort of human ingenuity can relieve the individual of the burden he should bear, the service he should render, and the responsibility he should carry. The reason why business organizations and corporations "go" is because there is ever and al-

ways some man or men to make them go. Put it down forever that when a business goes there is an individual back of it to make it go.

And if any church or religious organization "goes," there must be some individual back of it to make it go.

We apprehend one danger, one serious difficulty, then, in the way of our multitudinous organizations. Is there not a remote danger that we shall substitute plans for piety, class for character, and society for spirituality? Is there not danger lest we count on our plans, so wisely laid and so cunningly wrought out, to pull us through, and not rely on the grace of God and the guidance of the Holy Spirit? There is no reason for this separation, for this substitution; and the guidance of the Spirit should not be divorced from our Societies and Organizations. Nothing under heaven or in heaven can take the place of personal piety, of profound spirituality, of simple and abiding faith, of a wholesome and healthful humility. No organization can or should be allowed to take the place of these; for these are they which mean life, salvation.

All organizations and all movements that exist for the church may be measured, as to their worth, by this one standard. Do they deepen and quicken and broaden the religious life, the piety, the spirituality of the community? If so, they are worth while. If not they will go, and the sooner the better. Nothing is a help to the church save that which gives to it more of the Spirit of the Master, more of the comfort and guidance of the blessed Holy Spirit. The gates of hell will not prevail against the church, and that only is worth while, in and for the church, which helps it prevail against the gates of Hell.

CARING FOR ORPHANAGES.

Those of us who are interested in the keep and care of orphans—and who of us are not?—will do well to make a mental note of what our Baptist brethren in this good State are doing, and how they do it, at Thomasville. This is, we believe, the oldest church orphanage in the State, and it sets all others a lively pace. Editor Johnson said recently:

"Our friends sent us \$52,000 last year and sent it along through the year so that the treasurer has had no financial strain upon him. We are organized for business better than any other orphanage. Our Sunday schools do far more for the institution than those of any other denomination. Two of these Sunday schools give more to the orphanage than any other two Sunday schools of any de-

nomination in the world; and they have been making these contributions with joy and gladness for many years."

The Baptists are trained in the Orphanage work, and their Sunday schools have been imbued with the idea that the work is theirs in a very large measure, and they are doing the great work of giving without taxing the churches with this extra burden. And this has greatly helped, we are told, both the Sunday schools and the churches.

YOUNG PEOPLE'S CONVENTION.

The 29th annual session of the Young People's Convention of the North Carolina and Virginia Conference was in session at Shallow Ford, Alamance Co., July 11-13. The Convention, though better attended than usual, did not have the numbers that it deserved. Our Sunday schools, Endeavor Societies, and Organized Classes certainly need to come together in common council, for exchange of ideas, and for improved plans and methods, once a year. The pity is that every organization of the body did not have delegates and representatives present. It would have done them good, and would certainly have helped the schools, classes, and societies at home. Nearly all speakers and essayists were present, and well prepared. It was a three-days program, and was packed to the limit.

The subjects receiving special attention were Teacher Training, Sunday schools, Christian Endeavor, Organized Classes, and Sunday school Missions.

These subjects were given one session of half a day each, and there were certainly some very able, interesting and helpful papers and addresses.

The Subject of Teacher Training was dealt with, in part, after this fashion: Report of Committee on Teacher Training. "The Present Need of Teacher Training," by E. T. Hines. "What Teacher Training Means for a Teacher," Miss Jewel Michael. "Is Teacher Training Successful in a Country School?" by Rev. R. P. Crumpler. Open Parliament on Teacher Training, conducted by Prof. J. B. Robertson.

The subject of Sunday schools was dealt with after this manner: Report of Committee on Sunday schools. Address by Chairman of the Committee. "How to Interest Children in Sunday School," Mrs. J. L. Foster. "How to Interest Young People in Sunday School," Miss Myrtie Cox. "How to Interest Older People in Sunday School," Rev. J. W. Wellons and Others. Round Table—"Sunday School Management," Chas. A. Hines.

A session being given to the general topic of Christian Endeavor, this plan was followed: Report of Committee on Christian Endeavor. "The Christian Endeavor as a Developer of Christian Leaders," Chas. A. Hines. "The Development of the Christian Endeavor," Rev. H. E. Truitt. "The Junior Christian Endeavor," essay, Miss Allen Patton. "What the Christian Endeavor Should Do for the Church," Rev. L. I. Cox. "The Older People's Place in the Christian Endeavor," Rev. J. W. Wellons.

A similar program was followed in other subjects named. Especially worthy was a paper by Mrs. W. A. Harper on "Organized Class Work." This paper, with some others read before the Convention, will be printed in The Sun and are worth reading and considering. Attorney-at-Law J. H. Vernon, of Burlington, was present on Thursday A. M. and discussed, helpfully, "Why It Pays to Organize Adult Classes."

Rev. W. L. Wells was president of the sessions and Mr. H. S. Truitt was Secretary, Rev. H. E. Truitt being the Treasurer.

The good people of Shallow Ford church and community cared for the Convention bountifully, and did much to make the Convention physically comfortable. Hospitality and good fellowship abounded.

The Convention is to meet next year with Monticello, in Guilford Co.

We feel that this Convention was a blessing and a benefit to all who attended. The step taken which means very much, or very little, to the work of this body, as the one selected may accomplish, was the choosing of a Field Secretary to promote the work the coming year. Mr. H. S. Truitt was chosen, and he has a wide field of usefulness, provided he will enter and cultivate. Here is hoping him all success in the undertaking.

EDITORIAL COMMENT.

Man's New Domain.

Many of us prosy, practical, and unimaginative folks would not, and could not, believe in the possibility, much less the reality, of the aeroplane until it was here. The thing seemed so unusual, so out of the ordinary, so unreasonable that we could not grasp it. And yet, with scarce three years of experiments, the science of aeronautics has advanced so far that its most daring feats attract little attention. Not two years ago, Bleriot, the French aviator, flew across the English Channel, a distance of a little over twenty miles, to the delight and the

astonishment of the world. Everybody thought that was marvelous, and the papers were full of the daring feat.

And yet, a few days since, eleven aeroplanes, one of them carrying a passenger beside the driver, and all flying according to the directions of a leader, like a gang of geese, not only flew across the English Channel, which is now a matter of no moment, but all flew in a circuit race from Paris via Rheims, Brussels, Calais and Dover to London, nine of the number returning by a different route, all without fuss or feathers, without accident or incident. And the papers hardly gave two inches to an account of it.

The other day Mr. Atwood, carrying a passenger with him, starting from Boston, flew over to New London and witnessed the Yale-Harvard boat race from the air, his only difficulty being in checking his aeroplane to the speed of the rowers, then, the races over, faced about, and flew to New York, circling at will and at leisure about the city and landing at Governor's Island. He then, with his passenger still on board, headed for Washington, D. C., stopping for various and sundry stunts in the air about Atlantic City, New Jersey, and safely landed, without accident or delay, having circled about the Washington monument, in the grounds of the White House. The aviator dropped in to see President Taft, who made him a little speech and gave him a medal, and then he flapped his wings and flew away whither he wished.

Now and then, it is true, an aviator meets a tragic and sudden death, thirty of them did last year; but the same is true in the beginnings of all great inventions. It is very doubtful if the automobile did not kill more people in the first three years of its existence than has the aeroplane, and certainly men could not handle the automobile with any more ease and safety at the end of its first three years than they now can the aeroplane.

With advancing years there are new worlds discovered, and have to be explored. The world of the air has been added now to that of the far-reaching sea and the wide-spreading earth. And man goes on conquering and to conquer.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psa. 8:3-6.

THE BEAUTIFUL LIFE. NO VII.

Two lovely characters, in many respects, had been antagonistic to each other for a long time. A dangerous and impassable prejudice had been formed, forged with an iron chain of hatred which appeared too strong to ever be broken; but when love, forgiveness, and friendship were established between them, then they began to live the beautiful life. Oh, how beautiful it is to have the life filled with the fulness of God! The profound reality of such a life can be attained. Looking up to Him by faith, while the stars gleam through immeasurable distance, and wheel through space with incalculable velocity, we feel safe standing on the everlasting Rock.

Try not to think of so many of the unpleasant things of your life, when you can dwell in higher realms; live a sublime life, repent, be forgiven, and think of the beautiful and lovely things which invite you to move through the great field of Christian activity. Turn to your Bible and read the charming words of a great, grand, good and godly man, and they will help you up to God and heaven. These are the words: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." When we rightly think on these things their beauty and purity greatly help to develop us into greatness and goodness. How much then is it to be desired that all minds and souls be influenced by these things. For, "if you know these things, happy are you if you do them." The greater life, the purer life, the beautiful life invite us to use them. If we were to do these things, it would be the beginning of heaven to us, and the bright star of hope would gleam on the way with new beauty, and our hearts would beat with gladness every day. We are social beings—we want to keep in touch with company and with the world, and by these associations we are influenced by good or evil. It will be one or the other—which shall it be? We can not—we will not do nothing. The loafer, the idler, the sinful, the dissipated, are doing something all the time. They are injuring themselves and setting a bad example to others. The one who is honest, true, religious, and good is living a life of usefulness. What a vast difference between the two classes, and yet they are all at work—each in his way.

Our conduct will influence some one—it matters not which way we turn nor in what direction we look or travel, some will follow us, or be inclined to do so. There will be a silent influence intruding itself in the way whether we desire it or not; and if we do not want it to lead us, we will have to put extra caution as a guard so as not to be deluded by its destructive sway. Traps have been set all the way down the line of life—plans have been devised to catch the unguarded and the innocent. Ignorance of their plans may have been deceived and ruined for time and eternity. Go where you will—stand upon the topmost round of success—walk the highways and byways of life—sit with wonder and admiration in pleasant places—lie in ease and luxury—run toward the goal for human greatness—but there is danger and death for all who travel the wrong way. Like a storm-tossed wave, which is dashed to pieces on a rocky shore, so sin has destroyed the beauty and brightness of many a life.

J. T. Kitchen.

THE BENEFITS OF LOYALTY.

Prof. Royce of Harvard has written a most excellent book in the realm of Ethics to which he gave the title, "The Philosophy of Loyalty." In this illuminating volume the distinguished philosopher undertakes to show, and with much success, that loyalty is at the bottom of all moral action and right conduct—loyalty to a cause outside of self in which we really realize our full and true self-development and highest good. It will benefit anyone to read this thought-provoking volume and I hope many of our people will avail themselves of this privilege.

Loyalty is an unselfish, altruistic motive. The finest sentiments that stir our hearts and inspire our souls are grounded on loyalty. The mother's loyalty to her child, the child's loyalty to mother, one friend's loyalty to another—these are all of one type—they are cementing forces that make for righteousness in conduct, temperance in action, progress in all things. We cannot have too much loyalty—we can have far too little. The more of it we have, the richer and fuller are our lives and the happier our experiences.

But for loyalty on the part of the members of the Christian Church, Elon College would never have been conceived, much less founded, far more than much less brought to its present status as to attendance, equipment, scholarship, outlook for the future. Our brethren and sisters have sacrificed as those of no other church to make Elon what she is—and they are richer in

purse and heart by reason of their sacrifices—because these gifts were from the right motives—and such motives are always owned and blessed. I firmly believe that the rapid increase in material wealth which has come to our brotherhood as individuals during the past twenty years is the direct resultant of the generous spirit they have shown Elon and the other enterprises of the church.

It is true that some of our brethren have not contributed to Elon in finances or attendance, but the great majority of them have in both ways, and to all of them we are grateful. Neither do we have any word of censure for those who have responded in only one or in neither way. We feel that they are at least interested in the College and anxious for its success.

Just at present the College is engaged in its annual summer campaign for students. The brotherhood was never more cordial to Elon's representatives nor more responsive to their pleas. The outlook is bright. Loyalty is doing its noble work and we are confidently expecting a splendid opening in the fall. If the loyalty of our people wavers, our College is doomed. The College is cognizant of this fact and endeavors to satisfy the high hopes of its founders and patrons in every way. The Church also realizes it and is doing all in its power to help the College to larger and better things. Such Christian loyalty has made Elon what it is. Such loyalty will make her even more the loyal servant of the Church and the humble object of the Church's generosity and affection. The Church has done too much for Elon for her to prove unfaithful to the Church. Elon has inspired the Church and been such a channel of blessing in so many wholesome ways that the Church cannot afford to let Elon suffer—and it *will* not. The twinship of their relation to each other is complete. A vigorous College means a vigorous church. A failing College precludes a disheartened Church—against which dire calamity may the mutual loyalty of both Church and College forever defend us! We are depending upon this loyal spirit, guided by the efforts of the College authorities, to give us a fine, promising student body on Sept. 6—and we are depending not in vain. Thanks for every kind word spoken for the College.

W. A. Harper.

—There were, so Governor Kitchen said, twenty-five men who wanted the position of corporation commissioner recently made vacant by the death of Commissioner Henry Clay Brown. There are certainly a plenty of patriots left yet who are ready and willing to serve their State in a public capacity. How men love office is a caution.

WAS IT PROPHECY?

Many years ago N. Summerbell, if I understand his abbreviations, wrote something like the following:—

I.

The devil was bound and his power limited. Religion revived. There was a spiritual resurrection, a conversion to the religion of the apostles and Christ, a resurrection of the soul from sin. Sinners were converted, Sunday schools abounded, the gospel was everywhere preached and prayer and praise filled the earth.

II.

Satan was loosed. He separated his own from the praising crowds. Sin revived. There was legislation against the church. Many fell away, supposing that sin must triumph. Christ was mocked. Sin rejoiced. And the forces of evil compassed the camp of the saints.

III.

There was darkness. The earth seemed to rock. There were strange, rushing sounds in the air. Mountains, rocks, islands started from their places. There were war, murder, slavery. All in the terrible material convulsion of the planet.

IV.

But the heavens were firm. Light pierced the darkness. The Son of man appeared in the sky, with the glory of God, and the angels all around him. The heavens were full of splendor. The dead seemed to be rising. The wicked began to fly, while fire was falling. The earth's axis tipped, and the wicked poured headlong into what seemed an ocean of fire. Saints ascended, and time passed that some said was a thousand years.

There appeared another class:—"hired servants," sheep "not of this fold," men who knew not Christ. They were judged by their works. Some of them were just and rose to glory, not as the church of God, but as servants. But others fled to the left hand.

V.

I saw heaven settling downward, and beheld a new and beautiful face of the earth. I saw no wicked, nor signs of wickedness; and I asked an angel where were the millions of the wicked, whom I had seen following Satan against the saints. He said they were gone, long, long ago.

"How long," said I, "since I looked upon them?"

"A thousand years."

"Where did they go?" said I.

"To the ocean of fire."

"At once?"

"No; a few were exhausted, and anxious to die, long before they reached the ocean of fire."

There was no more sin, no more sorrow, no more tears; all things had become new.

J. J. Summerbell.

AS OTHERS HEARD HIM.

"There goes a young man whom I saved from going to the dogs through drink," remarked a court stenographer. "He is a tip-top fellow, and has plenty of ability, but two or three years ago he began to let liquor get the better of him."

"I was sitting in an up-town restaurant one evening when he came in with some fellows and took a seat without seeing me. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment, I pulled out my notebook and took a full short-hand report of every word he said. It was the usual maudlin talk of a boozy man, and included numerous candid details of the speaker's daily life."

"Next morning I copied the whole thing neatly on the typewriter and sent it to his office. In less than an hour he came tearing to me with his eyes fairly hanging out of their sockets."

"Oh, Jack," he gasped, "what is this, anyhow?"

"It is a stenographic report of your monologue at —'s last evening," I replied, and gave him a brief explanation.

"Did I really talk like that?" he asked faintly.

"I assure you it is an absolute verbatim report," said I.

"He turned pale and walked out, and from that day to this he has not taken a drink. His prospects at present are splendid. All he needed was to hear himself as others heard him."—Selected.

FOUNDATIONS OF CHARACTER.

A great deal has been said about the importance of one's laying the foundations of "a moral and religious character," and it is maintained by many eminent men that such foundations should be formed by accepting the Bible and often reading it. A discussion has been going on in a leading religious paper concerning the question as to whether a Unitarian is a real Christian or not. Some affirm that such a person can be a Christian, and yet deny Christ's deity, while others assert the contrary. It is well known that President Taft is a Unitarian. A reader of the paper to which I have referred, expresses the belief that Mr. Taft is a Christian, because he "accepts the Bible," and as such, "the teachings of Christ," as "the foundation of his religious character." That writer refers to an address by Mr. Taft, in which he spoke of the benefits of the Sunday school, one of them being that of "laying the foundations of a moral and religious character." I have no criticisms to make on that statement, for it is doubtless true that a study of the Bi-

ble, in the Sunday school or elsewhere, if properly done, is a good aid in forming the foundations of a moral and religious character. But it should not be supposed that such a character is, in itself, equivalent to sterling Christian character. One may be a very religious person, and yet not be a Christian. There are thousands of such ones in our land. There are millions of heathen who are very religious. So are the Mormons. But there is a large difference between mere moral and religious character, and true Christian character. One cannot obtain Christian character by merely studying the Bible and attending religious services. The foundation of such a character is obtained by a life in Christ. The Spirit of Christ, enthroned in one's heart, is the only true foundation of Christian character; and upon that foundation the believer is to build himself up by faith and works.

C. H. Wetherbe.

OPTIMISM AND PESSIMISM.

Jim Jones is an optimist, and Bill Brown, of the same town, is a pessimist. When it rains, Bill Brown complains that it is going to get muddy; but Jim Jones, wreathed in smiles, says that rain is a mighty good thing to lay the dust. When the sun shines again, Bill kicks about the heat; but Jim, still smiling, says that sunshine is a mighty good thing to dry up the mud.

Bill complains that business is not half as good as it was when it was twice as good as it is.

Theses two men, living in the same town and under the same natural conditions, see things differently, and one is always happy and the other is always miserable. The difference lies back of their eyes, not in front of them.

They are not any peculiar types of men. They are not confined to any particular town. They are everywhere throughout the world.

The pessimist goes about with a lantern, peering into the dark places, looking for meanness and things to find fault about. The optimist goes about in the bright sunlight, looking for the beautiful things, and finding lots of them.

The optimist rises in the morning with gladness in his heart, sunshine in his face, and smiles upon his lips. The mere privilege of living and enjoying nature is priceless satisfaction to him. He gets good out of life every moment of his existence. He is a man to be envied, if envy is ever allowable.

The pessimist not only warps his mind, but his physique as well, and his influence on others is decidedly bad.—News Scimitar.

NOTES AND PERSONALS

—Dr. Fleming reports a good day at the Burlington church last Sunday, large congregations and more than 200 in the Sunday school.

—Rev. J. S. Carden, of Durham, was a visitor at Elon for a few hours Monday last. Bro. Carden is one of our hard working, loyal and faithful pastors, and the work goes well in his field.

—Rev. J. W. Harrell, Portsmouth, Va., is to spend a month, we are informed, at the Northfield summer Bible Conference, and we congratulate him on his good fortune. Northfield is the place of the preacher's recreation and inspiration.

—If any of our churches desire the new edition of the Christian Hymnaries remember they can be had from The Christian Sun office, 50 cents the copy in quantities plus the freight or express, 75 cts. the single copy by mail.

—The revival season with many of our churches is upon us, and the faithful and anxious pastors should be assisted with the prayers, presence and devotions of the entire church membership. This is indeed the harvest time, and all can help.

—We are pleased to receive, from Chief Justice Walter Clark, a copy of his able address, now printed in pamphlet form, delivered at Elon College commencement June 6, 1911, entitled, "The Gospel of Progress." We presume any Sun reader can secure a copy by request sent to Chief Justice Walter Clark, Raleigh, N. C.

—We noted this quotation in a conspicuous place recently: "The hardest thing in the world to kill is a misstatement, whether it be made with intention or in ignorance." We doubt that. The hardest thing to kill is the truth, we are inclined to think. When error is mingled with truth, enough of error to give novelty, wildness, scandal, or sensation, then error is hard to kill; but unmixed error is easy to kill in comparison with truth. The truth is usually what hurts.

—In the death of Prof. J. B. Carlyle. Wake Forest College loses an able and eloquent teacher, the State an honored and useful son, the Baptist church a loyal and devoted member, the world a good man and a noble spirit. God rest him. His life was full of labor well wrought.

—We are glad indeed that Dr. Staley's condition is so improved that Suffolk Letter can again appear. The Sun without a Suffolk Letter is always in partial, if not total, eclipse.

—The church at Greenville, Ohio, of which till recently Rev. E. A. Watkins was pastor, has extended to Rev. P. H.

Fleming, D.D., Burlington, N. C., a unanimous call. Bro. Fleming has been pastor of our Burlington church about fifteen years and has done excellent work in building up the church there. He has the call under consideration, but has not signified whether he will accept. We should deeply regret to lose Bro. Fleming from the South.

—The venerable and much beloved Rev. J. B. Weston, D. D., LL. D., President of the Christian Biblical Institute, Defiance, Ohio, celebrated his ninetieth birthday anniversary recently, and he is still at his post and hard at work. The Herald of Gospel Liberty carried a cut of his frank, firm, fine face last week, from which we seem to read other years of influence and usefulness in his eventful and excellent career. Dr. Weston is a Christian, a scholar, and a great, good man.

—It will be a source of deep regret to his brethren and friends to learn that Rev. J. W. Barrett has vacated the pulpit of the Lambert's Point, Norfolk, Va., Christian Church, and has joined, so the Norfolk papers say, a sect known in those quarters as "Holy Jumpers." Our church at Lambert's Point, we understand, was doing well under the ministry of Bro. Barrett, and we trust that a pastor will soon be secured to carry forward the work so well begun there. Bro. Barrett was a conscientious man and a good preacher, and we regret his going from us.

—Rudyard Kipling somewhere says that there is some hope of an Englishman returning home from India and settling in England permanently, provided the young man does not marry in India. Then, good-bye home-land and England, and—a home in India forever. By the same principle the good folks of Randolph County and North Carolina have forever lost the service of Rev. R. L. Williamson. This explains: "Rev. and Mrs. H. C. Moore announce the marriage of their daughter, Virginia Pearl, to Rev. R. L. Williamson, Tuesday, July 18th, 1911, Harrisonburg, Va." We are publishing our congratulations, which are hearty and sincere, and our readers may send theirs on to the happy groom at Harrisonburg. There is no finer fellow than R. L., and the Valley has gained by North Carolina's great loss. He is a minister of promise, power and usefulness.

REMARKABLE LIFE WORK.

Dr. Weston's Ninetieth Birthday, Thursday, July 6, 1911.

The Defiance Express, Thursday, July 6.

Ninety years ago John B. Weston came into this world. James Monroe was the

President of the United States, and the American Republic was just struggling out of infancy. Today, on the platform of Weston Hall at Defiance College, before an audience composed of the faculty of Defiance College, summer students, members of the Defiance Ministers' Union, and a number of representative Defiance citizens, Dr. Weston gave a very interesting address, in which he related some of the wonderful things that have been achieved during his life time. This was followed by brief addresses of felicitation by members of the Ministers' Union and others present.

On behalf of the college faculty and students, Prof. Michael presented Dr. Weston with a sheaf of ninety roses, and a gold-headed cane. At noon, in the Trowbridge dining hall, dinner was served in Dr. Weston's honor at which members of the Defiance Ministerial Union and others were present.

Dr. Weston is a very remarkable man. He has been identified with the vanguard of the educational movement practically all his life since attaining manhood. For many years he was a professor in Antioch College, and for thirty years he has been the president of the Christian Biblical Institute. Notwithstanding the unrelenting activity of his life, Dr. Weston is in full possession of his mental faculties, and he is as alert as a man thirty years his junior. He takes a keen interest in the affairs of today, and he has never ceased to be a student. Physically he is remarkably well preserved, and he gives every indication of living for many years.

Dr. Weston's reminiscences were listened to with close attention. His life, covering a period of two-thirds of the duration of the United States as a nation, has been one during which remarkable changes have occurred. When a young man, Ohio was considered the extreme west. The railroad had just come into existence, and it was considered an achievement to go twenty miles an hour. Dr. Weston also talked about his educational experiences, and his closing remarks contained words of wholesome advice to the students.

The story of the long life journey of Dr. Weston is one that cannot fail to be an inspiration to the generation just setting forth on the more serious stage of life's highway. He was born in Madison, Somerset County, Maine, July 6, 1821. He remained on the home farm until twenty-two years of age, during which time he was busy at work obtaining his education. When seventeen years of age he began teaching school, and at inter-

vals he attended an academy.

Dr. Weston's conversion to Christianity occurred when he was little over thirteen years of age, and he commenced preaching when he was twenty-two. For three years he was connected with the first religious publication in this country, **New England**, antecedent of the **Herald of Gospel Liberty**, which is now published in Dayton.

Dr. Weston was instrumental in founding Antioch College at Yellow Springs, Ohio. He raised considerable money for the institution, and after holding the position of pastor of a church in Portland, Maine, he left the ministry temporarily to enter Antioch in the first freshman class. While an undergraduate, he taught in the English department.

Upon his graduation, Dr. Weston was appointed to the faculty of Antioch by Horace Mann, the famous educator, who was president of the institution. During the civil war he served as acting president. After the war he served as professor of Greek, holding a position on the faculty until 1881 when he was appointed president of the Christian Biblical Institute at Stanfordville, N. Y. A few years ago the Biblical Institute was moved to Defiance, and consolidated with Defiance College, although the C. B. I. still retains its separate identity. Dr. Weston has done much to build up the institution, and in his old age he has the satisfaction of seeing his labors appreciated and the institute on a firm foundation that will endure for many years.

Dr. Weston was first married in 1848 to Miss Nancy Macdonald in Showhegan, Me. She died in 1858. Two years later he was married to Miss Aehsah Waite, of Chicago, who was a classmate in Antioch College. Her death occurred in 1899.

SUFFOLK LETTER.

I have been feeling for weeks like a little mill looks when there has been no rain for a long time and the pond has fallen so low that the water no longer flows over the overshot, wooden, water-wheel. The pond looks like suspended or exhausted energy. The overshot looks like it would fall to pieces if it continued dry much longer. The weeds grow up about the door-steps and the road looks forsaken. There is a stillness, an air of neglect, the absence of energy that appeals to the sympathetic eye and heart. Nothing can start that wheel and invite customers to the mill again but rain—rain-drops can fill up that sunken pond, swell up those dry buckets, start the energy to grind the grain, and fill up that stagnant pool below the mill-

wheel with rushing waters and crest the current with white foam. We depend on God for everything; and we sometimes forget this when the pond is full, and the bins are full of golden grain, and all the posts are covered with fresh white meal.

I feel a little better now; just like we had had a good rain and that the mill could run awhile; I do not feel yet as if the winter rains were filling the earth and we would have to lift the floodgates and let off the surplus of water because the mill was too small to use all the energy that was pressing against the dam.

A hard winter's work, a protracted meeting, striking the hot spell in July, a siege of sickness in my family, a little malaria in my system and the extreme heat in June and July, combined to reduce my strength below normal working power and hence I failed to meet my weekly "Suffolk Letter" obligation; but that is a small matter except to myself. To be able to write a letter every week is proof to myself that I am living and able to *use* my mind. You see it is not the *possession* of a mind, but the *use* of a mind that is the important thing. All gifts are worthless except as they are used for good purposes. Even religion as a possession is valuable only as it is put to good use. A good church member is not simply a pious person, but an active pious person. I suppose that is why Jesus said: "Go *work* today in my vineyard." He did not say, "Go *sit* today in my vineyard"; nor "Go *cut* today in my vineyard"; nor "Go *rest* today in my vineyard." This is an active world and it needs an active church membership.

I feel sorry for Dr. Atkinson these hot summer months. He has to fill up *The Sun* whether we rainy season writers send in letters. He must be a sort of deep-well fellow, a perennial spring, or an artesian stream when all these little branches run dry; but then he is young, chockful of knowledge, running over with energy, and nothing to do but to write. If fish could run in mental streams (and mental fish do) we small fry could angle along his mental river and have times with great game bass. That would be sport to hang some big soul-stirring thought and finally land it and carry it away and feast on it. In fact, I think that is the finest sport in the world. Mr. Editor, you need not think that the greatest delight I have with you is in pulling perch and chub and trout out of streams of water, but in pulling thoughts and inspiration and Christian fellowship out of *you*. I wonder if kind Providence will soon permit us to throw hooks together in Beale Johnson's pond or Nansmond River near Lee's wharf and give me a chance to launch out into the deep of your association and find some seed-corn.

W. W. Staley.

NORFOLK LETTER.

Rev. McD. Howsare returned Saturday and filled his pulpit Sunday morning and night. He did not get to the Endeavor Convention, but spent some time with his parents at Cumberland, Md.

The Memorial Temple took up the mortgage on its parsonage property on July 1st. Thus the property is free for the first time. It speaks well for the faithful planning and work of the pastor and membership to accomplish that result.

Rev. D. A. Keys preached at the 4th church yesterday afternoon, and I hear that will be the arrangements for the present.

S. M. Atkinson, representing The Sun, was a pleasant caller last week.

The Endeavor Society has suspended meeting for the summer. On last Thursday, about five o'clock, the majority of the members of the Society went to Ocean View for an outing, had lunch there, and then down on the beach by the side of the waves as they came rolling in, we had our closing service in the open air. The services consisted of songs, prayers, scripture reading and a short address by the pastor.

Sunday school at the Third Church yesterday was the best for several weeks. It did not seem like a "summer school," for they are usually far below normal in attendance. Our congregations have been steadily growing despite the warm weather.

Bro. Hanson preached last night the third of a series of five sermons on "The Five Greatest Things in the World." His subject last night was Love.

Bro. Hanson will do the preaching in a series of meetings for Rev. J. W. Harrell at Berea, Norfolk Co., next week.

Bros. Harrell, Hanson and Newman are planning for a great time at Northfield. They will visit Washington and New York while away.

J. W. Manning.

P. S. I think we may expect something better than we have been having as a Norfolk Letter, as soon as Bro. Hanson returns from that trip, as I have his promise to let his pen speak from Norfolk.

J. W. M.

—Dr. Stuart McArthur, possibly the best known Baptist minister in America, and who was at its recent session in Philadelphia, elected President of the Baptist World Alliance, has had only one pastorate during the forty-one years of his ordained ministry, that of Calvary Baptist church, New York.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

N. C. AND VA. CONVENTION.

The twenty-ninth session of the Young People's Convention of the North Carolina and Virginia Conference was held last week at Shallow Ford Church, near Elon College. The attendance was good, but there was not the large number of young people from all churches of conferences that are desired at these meetings. The sessions were interesting and helpful. The hospitality of the people of the community was unbounded and the welcome to the delegates was hearty and sincere.

Tuesday morning was devoted to the welcome address by Pastor Peel, the response, the enrollment of delegates and ministers, and election of the following officers: President, Rev. W. L. Wells; vice-president, E. T. Hines; secretary, J. S. Truitt; treasurer, H. E. Truitt.

The afternoon was given over to the report of the committee on teacher training. This was followed by addresses by Mr. E. T. Hines, Rev. L. I. Cox, and talks by others, a paper by Miss Jewel Michael and an open parliament on the subject conducted by Prof. J. B. Robertson, of Burlington, all of which were enjoyed and very practical.

Wednesday was Sunday school and Christian Endeavor Day. After an interesting quiet hour conducted by Rev. L. I. Cox, the committee on Sunday schools offered its report. Dr. J. O. Atkinson made a very timely address on "The Sunday School and Progress," and helpful and encouraging papers were read by Mrs. J. L. Foster and Miss Myrtie Cox. A round table on Sunday school work was conducted by Mr. C. A. Hines. In the afternoon Rev. J. F. Morgan presented the report of the committee on Christian Endeavor. Addresses were made by Rev. L. I. Cox, Rev. H. E. Truitt, Rev. J. W. Wellons, and Mr. Chas. A. Hines, and a paper on Junior Endeavor was read by Miss Alene Patton, and the day's program was concluded with short talks by others.

Thursday morning Organized Class Work was the theme. The committee made its report, after which a very helpful paper was submitted by Mrs. W. A. Harper on the theme of the day, after which Prof. T. C. Amick and others made speeches. Dr. J. U. Newman presented the interests of Elon College and his remarks were heard with pleasure.

In the afternoon Rev. J. W. Holt pre-

sented the report of the committee on Home Missions, after which the report and the work was discussed by Mr. Holt, Rev. W. L. Wells and others. Reports of other committees were received during the afternoon and routine business transacted. Several spoke feelingly of the work of the convention and their interest in the causes for which it stands.

The writer has not attempted to tell all that the convention did and meant. More will be said of the causes in other issues of *The Sun*, and the printed reports of the convention will cover the sessions in detail. All told, it was a notable and inspiring gathering and the officers and members go out with renewed determination to accomplish more during the coming year along the lines of work represented.

NOTES ON C. E. LESSON FOR JULY 30.

Topic: A Missionary Journey Around
the World. VII. Missions in
Burma and India.—Acts
17: 16-31.

In her palmiest days Rome ruled over not more than 120,000,000 people, yet in the kingdom of India there are about 300,000,000 people. This is a population greater than three times the entire number of people living in the United States. The area of India is about half of that of the United States. Thus it will be seen that the people live about seven times as closely together throughout the country as here.

India and Burma are rich in history. Every Endeavorer should get a good history and look at the story of the country and its people; their ancestry, traditions and works on the subject. Stoddard's lectures contain an especially interesting story of the people. There are many good missionary works on the subject.

Most will be accomplished by mission effort if we direct our energies first toward the large centers of population. Next to China, India presents the most inviting field. Only about one per cent. of the present population—one in every one hundred people are professing Christians. Under English rule much has been accomplished, and while the rule of England has not been ideal, the advantages it offers far outweigh the abuses practiced.

Missionaries of India and Burma tell us that the World's Christian Endeavor Convention at Agra, India, was the greatest

religious gathering ever held in that whole country. Some go so far as to say it was the greatest ever held on mission soil. More than four thousand were present, from all over India and Burma, chiefly natives, having representatives from all denominations. Many foreign lands were represented by delegates. These meetings were full of power, and were sources of great strength to all the missionaries, and native Christians.

Last year the Episcopal Christians of South India gave for missions practically a half dollar each for every man, woman, and child. This is more than the average gift by the Christians in the home land, at least among the Protestant churches. Many of these native Christians denied themselves the necessities of life. Mission work in many parts of India has become self-extending, the natives themselves taking up missionary work with much self-denial and devotion. They go or send their brethren to other parts where there are no missionaries. There is fulfillment of Christ's commandment pure and simple.

There were only three hundred miles of railroad in India fifty years ago. Now it has thirty-thousand miles, standing fifth among the nations. This country also has two hundred thousand miles of good highways. India has fifty millions of acres of land under irrigation, far more than any other land. The Christian influences in India are wonders in many ways.

Many of the India Christian Endeavorers that attended the Agra convention walked fifty miles or more for this great meeting, and preached Christ all the way. Hindu Endeavorers are not afraid to testify. It is not an uncommon thing to read of India Christians giving up meat and fish and living on rice in order to have something to give to missions; or even as some do, give up rice and eat bread.

"A Brahman interrupted a native Christian woman as she was pleading for Christ, and required her to prove her religion by a miracle. "See me," she answered, "I am a low caste woman speaking to you, a Brahman, these wonderful words of life. What greater miracle could you ask?"

The centennial year of Burma missions will be in 1913. The missionaries in Burma are almost all Baptists, and do a mighty work among the hill tribes, who worship spirits. They were without a literature till these missionaries came to them. Now there are thousands of strong, intelligent, aggressive Christians among them. The Gospel of Christ is still the power of God for saving the souls of the heathen.

A. McLean tells us that less than a century ago there was not a single Christian in Burma. The statistise he gives are now far out of date, but he speaks of vast numbers of self-supported churches. "They set aside as much of the harvest as may be needed to support the native pastors before they take anything for themselves. They also send out missionaries to Siam and support them fully. When the work began among these people it was said that they were as untamable as the wild cow on the mountains. Then they were a heathen power, now they are an evangelizing power."

Daily Readings.

- July 24. Impotent gods. 1 Sam. 5:1-5.
 July 25. Making a god. Isa. 40:18-20.
 July 26. A man is like his god. Ps. 115:8
 July 27. A word to workers. Hag. 2:4-8.
 July 28. Christ regenerating India. Eph. 4:20-24.
 July 29. The vital seed. Matt. 13:38.

THE DECIDING VOTE.

The deciding vote cast by Vice-President Sherman saved the Bristow amendment to the resolutoin to submit direct elections of United States Senators to the States. Many things have been decided by one vote. Speaker Clark says that he could give half a hundred of them and presents a few specimens: General Jackson was elected Major General of the Tennessee Militia by a majority of one. The victory at New Orleans resulted from that. Martin Van Buren was defeated for confirmation as Minister to England by one vote. John C. Calhoun, then Vice-President, cast the deciding vote, and that action made Van Buren President. Edward Everett was defeated as Governor of Massachusetts by one vote. That took him out of the list of eligibles for President. Thomas H. Benton was elected to the United States Senate by a single vote. This gave him an opportunity to show his great powers. Kentucky came into the Union as a slave State; Henry Clay cast the deciding vote in the Constitutional Convention. Had Kentucky come into the Union as a free State, then Mississippi would have done the same and there would have been no Civil War. Hayes was put into the Presidency of the United States by a single vote, after the votes of Florida, Louisiana and South Carolina had been counted for him in the Electoral College, although cast for Samuel J. Tilden. The act of union of Scotland, Wales, and Ireland was passed by one vote. The Walker Tarriff Bill was passed in 1846 by the Senate by one vote. We have seen an important issue made by half a vote, the votes being 11 to 10; whole number present, 21. Divers delegates have gone to the General Conference on one vote majority, and several Bishops came within one or two votes

of missing elections.—N. Y. Christian Advocate.

Ponce, Porto Rico, Notes.

The work in Porto Rico moves on well, considering present conditions. There has ben more sickness the past year among the workers than at any previous time. Bro. Rafael Hernandez was sick with fever nearly four months. His wife too, was very ill with fever for three months. But both are well now, and busy in the Master's service.

Bro. White's absence is felt in the Salinas field, although Bro. Hernandez is doing well and keeping up all points of preaching. The work of the dispensaries is proving a help to our mission.

Dr. E. E. Ruth, of the Methodist Church, who has been at work on the Island for three years, offered to do charity work for the Christians also, if funds could be raised to supply the necessary medicines, etc., for a beginning. Bro. McCloud and my husband canvassed Salinas district and received \$105 for a beginning. The back room of our Salinas church was fitted up and the work begun Jan. 26, 1911, with forty-five patients the first day. The doctor and my husband go over every two weeks.

Miss Mishlen raised funds in Santa Isabel and similar work was begun there in a room of our chapel. June 1. Sixty-two patients have been treated in Santa Isabel in three visits. Both points are visited every other Thursday. Already four dispensaries have been opened in the Methodist, United Brethren and Christian churches, and others will be opened as soon as physicians can be found to help.

This work is proving a great blessing to the Porto Rican poor. Those who can not afford a physician's care have treatment free and medicine at such a moderate price that it is within reach of all. People come from miles around each of the dispensary points. Enemia and malaria are two of the greatest enemies to health in Porto Rico.

We have in Santa Isabel now a very good piece of property. The Board purchased and repaired an old house, which makes it possible for our missionary to have comfortable quarters for herself and the services. The work at this point is doing well.

In Arus a chapel is being erected at present, at the cost of \$600. The Erie, Pa., Conference made this chapel possible by raising \$350. The people of Arus barrio have given \$50, and the remaining \$200 is yet to be raised. It is a very neat building 21x35 feet, and will be ready for dedication in July. A letter

Makes Home Baking Easy

ROYAL



BAKING POWDER

Absolutely Pure
HAS NO SUBSTITUTE
 A Cream of Tartar Powder,
 free from alum or phosphatic acid

from our Secretary today says he has sent the chairs. We will be glad indeed to have a church home in Arus.

Ponce is holding its own. Our Sunday school keeps up pretty well. But we are soon to lose as a worker our primary teacher, Sister Micaela Reyes. She is to be married to one of our young men of the Salinas church. She is a staunch Christian, and has been a great help to our Ponce work. We very much need and ought to have a lady missionary to take her place.

We have been much disappointed in the delayed visit of our Secretary, for he is to start the building of the Ponce church while here and we had hoped to have him attend our Conference also.

But now that the Ponce church is really to be built it will be easier to be patient a while longer.

You in the homeland who are helping to build the Ponce church cannot know how glad we will be to have a church home. After waiting so long we will know better how to appreciate it.

Little Winfred W. McCloud, infant son of Rev. and Mrs. W. C. McCloud, of Salinas, Porto Rico, went back to his Maker June 24, 1911. Just five weeks did he stay in the home where he was welcomed so gladly, but the time was not too short for him to get a firm hold on mother's and father's hearts, and it was hard to let him go.

We wonder sometimes why God permits such things, but we remember that He is not only God but Father too, and He is dealing with His children, and that sometime we will know just why He asks

us to tread this dark way. It is hard to see a blessing in grief, it is hard to believe sometimes that a loving Father would afflict.

But we know His love is sure, and He never yet has asked one of His children to go through affliction alone. He can comfort and He will, but His hand alone is the only one that can heal the wound that He in His wisdom has seen fit to make. So we leave it all with God our loving Father.

Eva Olyn Barrett.

Ponce, Porto Rico, June 30, 1911.

ROBBERS AND SUNDAY SCHOOLS.

The following occurred recently on the Southern Pacific Railroad. A special was carrying a load of delegates from the International Bible Students' Convention at San Francisco. At a certain place some bandits boarded the train who later faced the brakeman with leveled revolver. "Put on brakes and stop this train," said the men with guns. "Who are you?" queried the brakeman. "Train robbers," was the reply. "Well, you will get nothing in this train. It is a Sunday school special." The robbers stopped the train and disappeared in the underbrush. Later that evening four men, near the same spot, robbed the mail car of the Oregon Express.

Did the robbers have respect for those on a religious errand? Or did they think they would have their pains for their trouble? Robbers have been known to abandon their pursuit out of respect for religion.

The Issues of Life.

No life is an end in itself. It is a crisis, a source, a beginning. Eternity alone can tell the outcome, the real issues of any life. The case of one Max Jukes is on record, and is notorious, but illustrates most terribly what one life may result in. Max was born in New York in 1720 and, being neglected, grew up to be a dissolute character and a drunkard. His off-spring through the generations has been traced. Of this dissolute character, 1,200 descendants, up to 1874, had been occupants of penal and charitable institutions. Not one was ever elected to public office, and not one even served in the army or navy, or in any way helped public welfare. On the contrary, they cost society more than \$1,000 each, or a total of \$1,200,000. Three hundred and ten were in poor houses, 2,300 years in all; 300, one in four of his descendants, died in childhood; 440 were viciously diseased; 400 were physically wrecked early by their own viciousness; fifty were notorious women; seven were

murderers; sixty habitual thieves; 130 were convicted for miscellaneous crimes.

This indeed is a terrible record, and there are others, almost, if not absolutely as bad. No one knows what the boy, the single soul, left to grow up in sin and crime, will lead to.

Each life is a crisis, each life is a source. The issues of life are varied and many. The wise one well said, "Guard thine heart with all diligence, for out of it are the issues of life."

Corn Clubs.

If the Charlotte Observer is to be believed, the corn clubs throughout the South have come none too soon. For some stimulus was needed to make us grow our own corn. We of the South are a bread eating folks, like corn bread, especially with our fish and our vegetables. Now, strange as it may appear, though we have a soil and a climate well adapted to corn culture, we had fallen into the habit of buying our corn meal from the West. How this corn was cut, cured, and kept we have neither cared nor enquired. We took it that corn meal was corn meal, and that was sufficient. We cared nothing, or knew, that the corn was steam dried from a heap that was housed before it was matured, or that foul and faulty grains, "nubbins," and the small ends of ears were all ground into the compound. We took the meal as it came, unwashed and without other cleansing, asked no question, and ate our corn bread.

It is not any wonder we find results like this, pointed out by the Observer July 14:

"It seems there are at least thirteen cases of pellagra in the small town of Canton, and The Canton Observer very appropriately urges that Haywood county farmers hereafter produce all the corn they require or more, instead of importing dangerously spoiled corn from the West. Between spoiled corn and pellagra there is certainly some connection."

We have no doubt but that there is some connection, for we cannot well conceive of how more uncleanness and impurity can be carried directly into the stomach than through immature and spoiled corn ground into meal for the table.

If people produced and picked and shelled their corn as they once did, selecting only the largest and nicest ears, throwing aside the small and immature ones, and shelling off for other purposes the faulty grains at the ends of the ears, like our fathers used to make us do when getting ready to go to mill, we should, in

all probability, have no occasion to fear pellagra from this source; but who goes to this care and trouble for the sake of good, wholesome, corn meal any more?

So if the corn clubs will stimulate us to corn growing, and then a care for life and health will cause us to select our corn for the hopper and the meal barrel, we shall have accomplished somewhat for wholesomeness at the table and healthfulness of the body, for good, pure, fresh corn meal is no mean diet for any table, and is as healthful, we trow, as any other item of our daily food.

—There are more than 40,000 rural mail carriers in the U. S. now, and they are all to receive an increase in salaries shortly amounting in the aggregate increase the present fiscal year to \$4,000,000.

—Has the aeroplanes come to stay? No indeed, it has come to go. It may not be generally known that up to Jan 31, 1911, 5,000 passengers had been carried on regularly scheduled "runs," which passengers paid a total of \$122,600 in fares. The Zeppelin Company, in Germany, makes the boast that since its beginning of the regular passenger service through the air in 1908 it has never lost a passenger by mishap or accident.

—On July 22 Texas is to decide by ballot whether the saloon shall be outlawed in that great State. Only twenty-four counties in the State are wholly "wet," while one hundred and sixty-four counties are wholly "dry," and sixty counties are "dry" in part. That is to say, 1,066,549 Texans live in dry territory, 1,500,069 in territory partially dry, and 429,924 in territory wholly wet. The saloons are spending untold money to keep the State in the "wet" column, and the religious people are working and praying to put it in the "dry" list.

—According to the last governmental report estimates are that we are this year to have the largest cotton crop yet known. The present average of conditions is 88.2 per cent. compared with 80.7 on same date last year, and a ten year average of 80 per cent. The increase is said to be 35,000,000, and the estimate is for a crop of 14,425,000 bales, which is larger by 750,000 bales than the bumper crop of 1904, the largest so far on record. All of which must be taken with allowances yet, of course, as the critical period of the crop will not be passed for more than a month yet.

"All hail the power of Jesus' name!
Let angels prostrate fall;
ring forth the royal diadem,
And crown Him Lord of all."

THE MONEY MEASURE.

A good base-ball player gets a larger salary than the average minister. That is to say, people put a higher value on good baseball than they do upon the service rendered (not merely the sermons preached) by the average pastor. For, somehow, this old world has got into the habit of estimating values in cash.

Two young men of equal mental ability enter college together. One becomes a lawyer; the other, a minister.

Ten or fifteen years after the day of their day of graduation the lawyer will be earning much more money than the minister. Yet the service that the pastor is rendering to the community is immeasurably greater than that which the lawyer renders. The large reward goes to the small service.

This does not mean, of course, that the lawyer's calling is not an honorable one, or that lawyers do no good in the community. It simply means that the minister's calling, the ideals which he preaches and for which he stands, the sweetness and uplift that he brings into life, are, after all, the best things.

It is well to remember this in estimating values and success. The king among men may wear a threadbare coat. Honor him!

The Man that did most for humanity received nothing in return. Jesus stood alone. No one could do His work, the value of which we can only begin to realize. Yet "He was despised."

The greatest service was accounted worthless. "The Son of man had not where to lay his head."

Men will pay for houses and lands; they will pay for passing pleasures and thrills; they will put down hard cash for silly amusements; they will write out big checks for business ideas; but fail to value the enormous service of the preacher of righteousness.

Men see things, sometimes, upside down!

—C. E. World.

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THE CHRISTIAN SUN,

ELON COLLEGE, N. C.

—Durham, July 12.—More than 60 residents of Oak Grove and Carr townships gathered at Fletcher's chapel at ten o'clock yesterday morning and prayed for rain. The residents had been notified in advance of the meeting. Tuesday evening a heavy rain fell in this section. The continued drought has done considerable damage throughout every section and rain was badly needed.

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Through Pullman to Washington leaves Raleigh 6:50 P. M. arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 P. M. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35 a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

If you desire any information, please write or call. We are here to furnish information as well as to sell tickets.

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Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

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Dues:

Chas. E. Newman\$.10
Hannah Clare Newman .. .10
Helen Shivers Newman .. .10
Annie Pearl Way10
William Staley Cheatham .10

Monthly S. S. Offering:

Franklin, Va. 5.26
Rose Hill, Ga. 1.00
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Beulah, Ala. 5.14
Berea, Nansemond, Va. ... 6.50
Oak Grove, N. C.50
Greensboro, N. C. 3.58
Wake Chapel, N. C. 2.10
Piney Plain, N. C. 1.10
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Antioch, Rockingham, Va. 2.01
Union Ridge, N. C.50
Union Ridge, N. C.57
Suffolk, Va. 17.11
Beulah, N. C. 1.00
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New Hope, Rockghm., Va. 3.34
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Special Offering:

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Amt. 25th week 64.13
Total\$1,469.99

My Dear Children:—

Such a nice report from Sunday schools this week cheers our hearts as did the showers which fell upon the earth yesterday. The small amounts you see bring us up a total of \$64.13 and helps so much. Let all the Young People's Conventions that are meeting now throughout the various Conferences bring the matter before the Sunday schools and urge them to make one contribution each month to the Orphanage.

Our total this week teaches us a lesson. Look at the addition—6 plus 3 equals 9; 8 plus 1 equals 9; and 5 plus 4 equals 9. The same end, but different means. You can send a box of clothing and help; your Sunday school can send an offering and help; or your individual offering will help. Look around us and we may learn these lessons every day.

Some explanation seems to be necessary in regard to Annie Knott's letter of a few weeks ago. Some of our friends got the idea that in a way she was complaining of the work she had to do, when in reality she was proud of it. She is sorry her letter conveyed the wrong idea. Annie is 17 years old, and one of the most industrious and trusted girls in our Home. Our kitchen work is heavy, but shared by from eight to ten girls.

Mary Morris and Annie Knott spent Saturday and Sunday on a pleasant visit to their old school teacher, Mrs. Mattie White, of Ramseur, N. C. They report a most delightful visit.

Very sincerely,

Uncle Jim.

Elon College, N. C., July 13, 1911.

Dear Cousins:—

I am the baby of the Orphanage, and I will write a letter and tell you what I do. I hold the cows and play with James. The big boys call me "Big Boy." I love to wear overalls, 'cause it makes me a big man. I go to bed at half past seven so I can get up in time for breakfast when the other big boys do. I ride Nelly (our horse) and I tell you I feel big. Well, I will close.

Lovingly,

Little Allie Blanchard.

Roxboro, N. C., June 25, 1911.

Dear Uncle Jim:—

I am the only hotel baby, Jerry the only hotel dog, and Miss Elma Feathers-ton the only single lady. The other ladies are married or widows. Every one here pets me and says I am the best baby they ever saw.

Roxboro has the right name, for it is full of rocks and so hilly.

When I am out in my perambulator, you will find me on the granolithic walk around the hotel, or in the shade of the elms in the court house square across the street. Mama is afraid for Maude to take me around town, unless she goes, too.

With the exception of an attack of bronchial asthma in March, brought on by Maude's holding me at an open window a few minutes, and the mumps the first of April, I have been in fine health all the spring until this extremely warm weather. And that hasn't made me very sick; for mother believes an ounce of prevention is worth a pound of cure in the medical line. Mumps is the only contagious disease I have had. I was the seventh person in the hotel to have it. I was ill for twenty-four hours, and after that it didn't hurt much. Mama and

Dada are thankful I've had it. You should have seen me with my jaws bandaged. I wouldn't try to take it off. I would touch it and say, "med," and "Dr." I had never been taught to pray for any one but "mother's little baby," and the night I was so sick with mumps I added "Dr." in my prayers.

"Mamie" made me a hat and sent me (I call my caps hats) and I was so proud of it. I sat in a warm room and wore it an hour. Easter we had a fine time at Grandma Cheatham's, but they had taught little Pearle to ride their backs and play "bear." Every time I got up on my "all fours" they had to pull her away from me; for she would run to get on my back and say "bear." I was very fond of her baby sister and tried to rock the cradle.

When we came on to Grandma Staley's "Boppa" (Grandpa Staley) met us and took us out over the "good new road." He kept me awake until we were on the good road. Mrs. Sue Holland, of Suffolk, was here with him, and I called her "Yush." I was learning words, so called Grandma "ma" and great grandma "Beek." Her name is Rebekah, and that was the best I could do.

I was by the lounge and Bill told a joke with the word "golly" in it and I repeated the word. The next morning I crawled back to the lounge and immediately began to say "golly" again. They laughed and I kept it up. The next time I started it they did not notice it and I have never said another bad word. I crawl rapidly by sitting erect and sliding over the floor.

"Boppa" gave me some "mon" to put in my romper "poek," and one piece I heard Bill say was a nickel, so I began to call it a "nick." I was on the floor one afternoon and heard Beek say something about Annie. I didn't know what that word meant, but kept saying "Annie," "Annie." I found out later that it meant "Aunt," and she told me to call her Annie. I have called her Annie ever since. Annie has two pet lambs, Mary and Martha, with brass bells round their necks. I call them Annie's babies, because she and Bill fed them out of one of my old nursing bottles.

That extremely warm Sunday afternoon this month, mama blew soap bubbles for me and let me hold my hands and feet in the water to keep cool.

When Bop's meeting started he wrote Mother to pray for it, and she read me what he said, and I put my little hands together and said, "God Boppa's me t. Amen." I still pray for it some days.

I know the pictures in my "Cock Rob-

in" and "Little Karl" books; can count 1 and 2, and know the letter O, and the colors red, "blue," and white. I can tell you that God made me out of dust to do good (pronounced gude).

Here is another dime Grandma gave me when I was at home. I would like to see the animals at the orphanage. I can mimic several.

Love to all the cousins.

Fondly,

William Staley Cheatham.

You should hear "Old Pete" holler. William Staley. He is one of our mules, and doesn't fail to let you know he is around. I can tell you.

Henderson, N. C., June 29, 1911.

Dear Uncle Jim:—

Grandma, Aunt Lilly Stagg, and Leon. Aunt Lilly's little boy, came to see us last Wednesday. We have enjoyed their visit. Aunt Lilly and Leon left today. We shall miss them. Grandma is still with us. Aunt Lilly gave us our money to send.

Helen has a tooth cutting. It did not make her sick. Uncle Jim, we have a little cantaloupe patch. Prospects are fine now for a few nice cantaloupes.

Love to all.

Charles E. Newman, Jr.

Hannah Clare Newman.

Helen Shivers Newman.

Now be sure to let us know when the cantaloupes are ripe, and be sure to give us an invitation to come help eat.

Sanford, N. C., July 6, 1911.

Dear Uncle Jim:—

I will write my letter and send my dime for July. Uncle Jim, mama and I went to Clio to visit my sisters, Mrs. Schobey and Mrs. Hunt. We went to Bennettsville, S. C., before we came home. Well, Uncle Jim, I wish you could be with us in our meeting. Rev. Mr. Rowland will help in the meeting.

I close with love to you and the cousins.

Your niece,

Annie Pearl Way.

I see you are enjoying your vacation. Annie. With your pleasant visits and meetings your time must be well filled.

—Two drastic liquor bills were introduced into Congress last week, one prohibiting the use of the mails for the purpose of advertising, soliciting or offering for sale intoxicating liquors in communities or States where the local law forbids the sale of such liquors. The other bill would make it unlawful to collect or receipt for a special tax for carrying on wholesale or retail liquor business in

States where the laws forbid the sale of intoxicants.

MARRIED.

Wells-Yarbrough.

The Greensboro Christian Church was the place of a very quiet and pleasant marriage, when, on July 12, 1911, Mr. Clifton H. Wells led to the altar Miss Mabel C. Yarbrough. The attending couples were Mr. Walter Taylor and Miss Mary Yarbrough, of Semora, N. C.; Rev. W. L. Wells, of Elon College, N. C.; and Miss Sadie Fonville of Burlington, N. C.; Mr. Fleming Wells, of Cunningham, N. C., and Miss Lila Newman of Elon College, N. C. The groom is a rising young man in the service of the Southern Railway, now stationed at Edgerton, Va.; the bride is a former student of Elon College, and later a successful and popular public school teacher of Person Co., and is deservedly popular wherever her excellent traits of character are known.

After a trip to Asheville and other points in western North Carolina, they will go to Edgerton, Va., to reside. Best wishes and prayers of relatives and friends follow them.

C. C. Peel.

DIED.

Heath.

William Alexander Sperry Heath departed this life at his home in Guilford Co., N. C., July 7, 1911, in his 56th year. He was united in marriage to Margaret Jemima Busiek April 4, 1878, and to them were born four children, one girl, who died at the age of six years, and three sons, John L., Gaton and Cecil, who with the wife, three brothers and two sisters, survive him; also there are three living and one departed grand child.

The deceased was prominent both in church and state, having served as justice of the peace in his county for a number of years, and as secretary of his church, Hines Chapel, for more than a decade. He had been a follower of the Savior and a consistent member of the church for thirty or more years, and often represented his church in the annual conference. He was afflicted sorely for about eight months before his death, and bore his affliction with patience, and resignedly awaited the end. As the end drew nigh, he gave directions as to his financial affairs, left the assurance that the future was bright, and gave counsel to his family with regard to right living. As his pastor was away and could not

be reached, this writer, assisted by Rev. Mr. Goods of the M. E. Church, conducted services to his memory, after which the remains were interred in the cemetery of Lee's Chapel M. E. Church to await the resurrection morn.

May Heaven smile upon the sorrowing.

C. C. Peel.

Sutton.

Ola May, infant and only daughter of Deacon J. U. and Mattie Sutton, departed this life on July 3rd, 1911, at the tender age of nine months and 23 days, after a severe illness.

This has been quite an afflicted family, as mother and brothers have been near death's door, while Ola's death occurred eight years to a day after the death of Bro. Sutton's mother.

It was indeed a sad fourth of July for Sister and Bro. Sutton, as they followed the mortal remains of their darling babe to the Berea Christian Church cemetery, where, after funeral service in the church by the writer, assisted by Rev. Mr. Ledbetter of the M. P. Church, we consigned them to mother earth to await the resurrection.

Father and mother weep, but with the sweet assurance that Jesus has taken Ola, and, if they are faithful, that they shall go to live forever where Ola is.

May the Lord bless and comfort the sorrowing.

C. C. Peel.

Smith.

On Wednesday afternoon, June 28, the death angel visited the home of Mr. and Mrs. Jim W. Smith and carried away the dear little girl Lula Margaret, thirteen months old. It is in the arms of Jesus. It was laid to rest in the cemetery at Elizabeth church on June 29. The friends of the family sympathize with them in their sorrow. May they so live that when the battle of life is over they may meet the dear little one in Heaven.

Only a rose bud that has bloomed, to die so soon, plucked by the hands of the angels as they bore it away on their wings. But some day in the future it will bloom to die no more in a better land on high, where the roses bloom for aye.

A Friend.

Riddle.

Whereas, It has pleased our Father in Heaven to take from among us a dear member of Sanford Christian Sunday school, Beatrice Riddle; we desire to express our sympathy to the friends and relatives and our respect to the sacred memory of our departed little one.

Resolved, First, That we bow in humble submission to Him who doeth all things well; Second, That the family has lost a bright and interesting child, the Sunday school has lost a loyal member; Third, That we extend our sympathy to the bereaved family, and point them to Jesus who said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven"; Furth, That a copy of these resolutions be sent to the family of the deceased, a copy to the Sanford Express, and to The Christian Sun, for publication.

Miss Hattie Way,
Miss Emma Hart,
Miss Daisy Wicker,
Committee.

AMONG THE CHURCHES.

Christian Light.

Preaching was at Christian Light last Saturday and Sunday. On Saturday the congregation was small, but the music was first class. Sunday the congregation was tolerably large and very attentive. The music was inspiring.

The remodeling of the house of worship is moving on in a satisfactory manner. The brethren, sisters and friends deserve great credit for the sacrifices they are making. The final cost will not be less than five hundred dollars, and this will be paid largely by a few faithful ones.

The church is located in a fine farming community. The people are thickly settled. This, with a good Sunday school, is sure to tell sooner or later for the upbuilding of Christ's kingdom in the neighborhood. W. G. Clements.

Newport News Letter.

Nearness to the "4th", and the shutting down of the Ship Yard from Saturday until Wednesday, for a holiday, reduced church attendance again in this city, and brought an ebb-tide to all church activities yesterday. Pres. Harper, of Elon College, was with us and delivered an excellent address. He did some good work here for the College and will probably secure two or three students. He left at evening for the bedside of his grandfather, Mr. J. A. McCloud, at South Norfolk, who, well advanced in life is critically ill at his home. Pres. Harper was always a great favorite with his grandfather, who took very great interest in his education and early training, and there is a very strong bond between them. Mr. McCloud has been an admirer of our church, and a contributor to her enterprises, and while his religious views were considered peculiar, he has been a man of liberal views and fine intelligence.

We hope he may not have to suffer too much.

This month is to record much in the work of our church in the South, for it is Sunday School Convention month. Many books will be read, many thoughts developed, many addresses prepared and delivered, all looking to the one object of bringing about better results in the Sunday school and Young People's work of the church. It is to be hoped that many will listen to these addresses, and carry from these Conventions back to their local schools new inspiration and high ideals. Would a lumber company select a man from the woods, or a clerk from their commissary, to represent them in a lumberman's annual meeting, where the interest of that industry was the one object for consideration? Would a College select from their students probably a junior, to represent the college in an important educational meeting where the one object of the meeting was the interest of colleges? Why should a Sunday school superintendent, or assistant, or teacher, be asked to be excused from the Convention, and some uninterested boy or girl be sent to represent the most important work of the church, in this most important meeting? If the very same men who are at the head of our Sunday schools and young people's societies would apply the same rule to this cause that they do to their secular pursuits, we should have, for instance, down here in Va. in July one of the finest Conventions ever held in the State by any church, and new life and power would be felt throughout the entire Convention. The same can be said of other Conventions meeting this month. It isn't true that men make religion first. If they do they act like crazy men. Just think of a Sunday School Convention in our Conference, July 19-21, with about forty superintendents, and twice as many teachers, perhaps four times as many, a number of Sunday school secretaries, all there to learn more of how to do things and bring things to pass; what a Convention! what an inspiration! what an influence would touch directly every school in the Convention, and raise their ideals and improve their methods. You don't like this, do you? Well, here closes.

Murdock W. Butler.

Mt. Auburn.

For years it has been my pleasure to preach for this good people. While the membership is not large, it numbers some of the best and most loyal people I have ever served; yet there are others who are inactive in their fellowship and uninterested in the work of their Church; or at least they render but little help. As a whole this is a splendid community, composed of people of different denom-

inations. It is a very social and fraternal congregation. All worship together "as one body in Christ." While church congregations are large and attentive, the Sunday school is not as large nor as aggressive as it should be. I do not believe in so many societies, but I do heartily believe in the church and Sunday school. This is an intelligent and liberal congregation, composed of good Virginians and Carolinians.

We held our meeting second Sunday and until Thursday following. Rev. H. H. Butler, of Suffolk, Va., came Tuesday A. M. and preached for three days. Bro. Butler is a good man and an old fashioned gospel preacher and busy pastor. His sermons were plain, practical, and loving messages of divine truth, delivered in his own personal style. There were about eight conversions, quite a number of reconsecrations, and six joined, with four baptisms. The people enjoyed having Bro. Butler preach for them. We trust great good was done. Others will join the church later. God bless this faithful people.

Jas. L. Foster.

CHRISTIAN CITIZENSHIP CONFERENCE.

The National Reform Association has completed all arrangements for its annual Christian Citizenship Conference or Institute at Winona Lake. The Institute opens with a sermon by the Rev. J. Knox Montgomery, D. D., President Muskingum College, the evening of August 6th, and continues with three addresses daily for two weeks. The first week Dr. Lyman E. Davis of Pittsburg, who was abroad last year studying social conditions in other countries, will discuss daily the general theme, "Social Perils in America," and the Rev. V. Losa, also of Pittsburg, editor of the Christian Journal and in charge of a Missionary Training School there, will discuss each day "Foreign Immigration and American Citizenship." Mr. Loas is himself a foreigner, and thoroughly versed in his subject.

The second week Dr. W. J. Wilson of Hillsdale, Mich., pastor of a large Methodist Episcopal congregation, will talk briefly on "Practical Questions," and Dr. J. S. Martin of Pittsburgh, General Superintendent of the National Reform Association, on "Fundamental Principles of Christian Civil Government." A special feature of this year's work will be addresses at 4 P. M. daily for two weeks by missionaries from different countries on the attitudes, respectively, of their countries and governments toward prevalent religions, especially Christianity, how

far this is determined by law and what measure of religious liberty is granted individual subjects. There will be at this hour a different speaker each day. Special patriotic music will also be added this year. No tuition charge is made. The sessions are free to all who may be on the Assembly grounds.

This Winona Institute or Conference is preparatory in part to the great World's Christian Citizenship Conference being arranged for by the National Reform Association, which is to be held on the Pacific Coast the midsummer of 1913. The city of Portland, Oregon, has offered the National Reform Association \$15,000 to locate this World's Christian Citizenship Conference there. This Conference it is estimated will be attended by at least 20,000 people from all the countries of the world. One hundred or more of the ablest speakers the world affords will discuss, during the week the Conference is in session, the great problems of the age in so far as related to or affected by government. The one-fourth of these speakers at last will be from other countries than America. Already the Bishop of London, Lady Balfour, and Dr. Clifford of England, Dr. Paterson of Edinburgh, Scotland, Dr. Luzzi of Wales, and Charles D'Aubigne, son of the historian D'Aubigne of France, have been engaged to speak at the Conference. The President of the National Reform Association, Henry Collin Minton, D. D., LL. D., sailed July 8th for a three months' tour of England and the Continent for representative speakers to attend and participate in the proceedings of the Conference. Another of the national officers of the Association, J. A. Cosby of Tarentum, Pa., has been abroad for more than two months on the same errand and in the interests of the Conference generally. He reports great interest among the citizens of the countries visited and predicts a large attendance from abroad. All the moral interests of every nation on the globe will be under consideration by representatives of the church and of Christian civic organizations the world over. Information in detail concerning this great gathering can be obtained by writing the General Superintendent of the National Reform Association, Dr. J. S. Martin, 603 Publication Bldg., Pittsburgh, Pa.

FOR SALE OR RENT.

I have a 155-acre farm one mile from Elon College depot which I will sell for cash or will rent to good tenant for three or five years; also one pair splendid mules (ages 9 and 5 this season), well-broken, and guaranteed to work anywhere on

farm, which I will sell for cash or will rent with the farm. The farm has fine tobacco and cotton soil; well suited for grain and grass, about five acres of meadow. If interested write to

James L. Foster,
Elon College, N. C.

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Lv. Raleigh	9:00 A. M.	4.75
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—Evangelist Gypsy Smith is still a busy man, a great preacher and is winning thousands to Christ by his consecrated and persuasive eloquence. He has been engaged for an evangelistic campaign on the Pacific Coast the coming fall and winter, Sept. 30 to February 12, from Spokane to Los Angeles.

—We are hoping that Senator Swanson, of Virginia, will get through Congress a bill which he has introduced calling for an appropriation of \$20,000,000 a year for five years for the improvement of country roads. Any State, or locality, to share the benefits of the proposed appropriation, would have to put up an amount equalling that given by the national government, and the total is to be divided among the States according to population. It may seem a departure for the government to go into road building, but why unreasonable, on incompatible with the appropriation of millions annually to open up and improve "rivers" which are called so for financial reasons only. Road improvement, as well as river improvement, is the need of the hour.

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STATIONS	A.M.	P.M.	P.M.
lv. Raleigh	8:00	1:15	6:35
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" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
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Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
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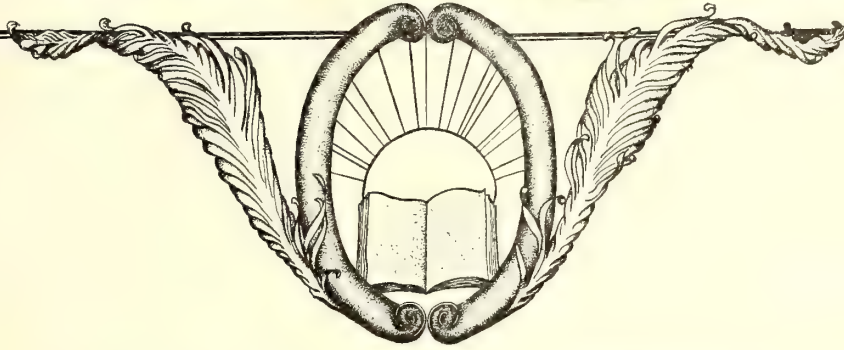
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Articles.

—Hundreds of people in the big cities
committed suicide, were driven insane, or
were seriously, often fatally affected by
the intense heat of last week. In Wash-
ington, D. C., fifty persons, twenty of
them women, were made insane and were
carried to the asylum. In Pittsburg on
July 9 five deaths were reported, and two
suicides, caused from intense heat.

The Christian Sun

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THE NAMELESS FOLD.

O Shepherd of the nameless fold,
The blessed Church to be,
Our hearts with love and longing turn
To find their rest in Thee.
Thy kingdom come! Its heavenly walls
Unseen around us rise,
And deep in loving human hearts
Its broad foundation lies.

From out our low, unloving state,
Our centuries of strife,
Thy hand, O Shepherd of the flock,
Is lifting us to life;
From all our old divided ways
And fruitless fields we turn
To Thy dear feet, the simple law
Of Christian love to learn.

O holy kingdom! happy fold!
O blessed Church to be!
Our hearts in love and worship turn
To find ourselves in Thee;
Thy bounds are known to God alone,
For they are set above:
The length, the breadth, the height are one,
And measured in His love.

—Mary A. Latbury.

EDITORIAL.

THE WAY FROM SIN.

(Thy word have I hid in mine heart, that I might not sin against thee.—Golden text for Sunday, July 30).

We hear so much of the ways that lead to sin, why may we not hear somewhat of those that lead from sin? It would seem worth while, for whether we believe in total, or in partial, depravity, we know well that it is exceedingly easy to find the broad, and the much traveled, way. Now there is a way from sin that is easy, interesting, plain and pleasant.

One of these ways is by reading, and by hiding in the heart, the Word of God. One may read the Word till the task becomes no longer a burden, but a pleasure. And one may neglect reading the Book till the reading of it becomes a bore and a burden. The one who does not really enjoy the Book is that one who reads it some about once a week, or once a month, as a matter of conscience and of duty. That one sees little beauty in the Book, gets little pleasure indeed from reading the Book. That one does not hide much of it in his or her heart. The way from sin, that of reading daily, and hiding in the heart, the word of God, is as delightful, may be made as pleasurable, as the way that leads to sin.

This lesson of finding the Book of the Law is certainly fraught with a significant message for our day. The lesson tells of a day and a people that had to pour out, carry off, cart away, the money under which the Book had been covered, forgotten, ignored. They had lost the Book beneath their accumulated dollars. Are there not men of our day who are losing from sight, putting away out of view, the Book beneath their accumulating wealth thousands and millions? I found this sentence in a book I was reading the other day and I think it applies: "We have fallen upon distracted and distracting days. The world is crying out for something, it scarce knows what. Wealth has come, but the heart is hungry; knowledge has come, but life for many has slipped into a riddle and delusion. The world is filled with the inventions of human skill and genius, but there is a vast emptiness which neither science nor art is able to fill. Loaded with many possessions we cry, 'What lack I yet?'" The people of Judah had to remove their money in order to find the Book. The people of our time need that same performance somewhat. Here indeed is a way from sin. Let us reach

down beneath our dollars and lay hold of and read to pleasure and to profit this Word of the Law and the Gospel.

And a whole kingdom was awakened and aroused by reading a Book. They set about at once to do things for the common good and for the benefit of all. Their consciences were smitten and their moral sense was made acute. Reading the Bible always does that; it not only enlarges the consciousness, it sharpens the conscience and so makes sin seem hideous and fearful, and makes righteousness seem bright and beautiful. Read the Book. It leads you the path from sin.

IN PLEASANT PLACES.

(Editorial Correspondence.)

Bennett's Creek, Nansemond Co., Va.,

July 22, 1911.

From the Sunday School Convention which adjourned at Liberty Spring yesterday, *The Sun's* editor, instead of hiding him back to office and to Elon, has stolen off home with his wife a week, and today finds himself in pleasant places, and in a meditative mood. The editor always enjoys going home with his wife, to that other, that more bounteous and beautiful home from which he ruthlessly and cruelly carried her by her gracious permission fifteen brief and happy years ago. It was just twenty-one years ago today that he first laid eyes on the Lee homestead, with its far-reaching, wide-spreading river front to north and west, and its fine fertile acres stretching away to the south and east in their robes of mellow fallow and growing green. It was from this same Convention and from the same church, Liberty Spring, he had come, sent there as the first representative of Elon College to those quarters. What changes have come about in this brief interval!

The Convention which met with Liberty Spring twenty-one years ago assembled in a shell of house of the old church meeting place type. This Convention assembled in a beautiful modern building, with carpeted floors, splendid heavy oak pews, inclined floor, cathedral windows, and of magnificent build and proportion. I was just from college and from graduation, and carried to the convention a fearing, faltering youth, by the late lamented Rev. M. L. Hurley, and was given my second opportunity of making an address about Elon College, my first having been attempted at Holy Neck on the previous Sunday. I have not the first idea, nor the semblance of recollection, of what I said about Elon or about anything else. Stage fright and sweet forgetfulness have covered forever the public attempts of those years, and of later years, too. If any man has suffered

more, as a public speaker, from fear and dread and stage fright than I have, and than I do, here is pity and deep sympathy for him forever more.

Elon College had not opened its doors then, but was to do so in September following. From the beginning the churches of Eastern Virginia have shown deep interest in Elon's welfare, have contributed largely to its support, and, until within recent years, have sent their full quota of students to the College. And, from all evidences, the College is coming to its own again as to patronage, and it looks now as if Elon is to have the largest number of pupils from these quarters that it has ever enjoyed.

The changes of twenty-one years! Some of the boys I tried to persuade for Elon then were the men of this Convention, and were directing its affairs to the delight and profit of all. Some of the girls that made ready to go then were at this Convention intelligent and interested on-lookers, with college diplomas at home, and with a great love and loyalty for their church and all its work in their hearts, and with splendid homes in which they are rearing children for church and learning and truth and God.

I came with Bro. Harley from Liberty Spring to Berea and then to the Garkins' home which I can see in the hazy distance now beyond the beautiful bay from which I write. I was received with true Christian cordiality in that good home by one who was for the rest of his life to be my sympathetic and devoted friend, Capt. T. R. Gaskins, now of sainted and sacred memory, and by his noble companion whose hospitality and gracious favors knew no metes nor bounds when shared by a minister, or a servant of the church. I was not a preacher then, but Bro. and Sister Gaskins could not have been more cordial in their entertainment if I had been a minister, for I was working for Elon and that institution was dear to their great hearts. Next day Bro. Hurley brought me to the Lee home canvassing for students. I found one here. I found more than a student. I found one who a few years later made me a student. And for some reason I have been coming here ever since, when opportunity afforded. I canvassed here very much. It was difficult, but delightful.

Do gray mules ever die? That is a question I am not so sure about. Twenty-one years ago this very afternoon they brought out a mule called "Old Ned," hitched to a small blue cart. The present Mrs. Atkinson, then a girl of only a few brief summers, gathered the girl friends who were visiting her from Norfolk and went off in high glee, the whole cart full of them, behind "Old Ned" to the country store more than a mile away. Now our more than half-grown children go away, when they want, with the same "Old Ned" to the blue cart, and carry a load of their friends in the

same jolly gleeful manner. The good and faithful gray, nobody here knows anything about how old he is, is still on the job, and is doing well. His generous owner thinks he deserves an old age pension, and so is not for sale at any price, and is to spend the rest of his days in peace, light work, soft feed, and then have decent sepulture when he dies. He deserves it. When a beast has spent a long life of faithful service for a master we cannot understand how that master can have the heart to trade the beast to someone who will certainly be cruel and unkind to him. The old age of a beast, as well as that of a person, deserves some respect, esteem and consideration. As age goes with mules, "Ned" is "Old Ned" sure enough now and has earned his ease and comfort. Everything else, hereabouts, has changed, save the faithful Ned, in these brief years.

These farm lands, valuable then, have gone beyond price now, well nigh, and the fields, already productive, have become more fertile with the passing years. From the window where I write, high up in the third story of this great and splendid house, some three hundred of these fine and generous acres spread in the distance, and twenty teams with their plows keep the fallow fresh and the soil mellow. This and the farms of the vicinity constitute the vegetable garden of New York, Boston, Philadelphia, Providence, and other northern cities during mid-spring and early summer. It is not an uncommon occurrence, in some seasons, for a single steamer to clear from Norfolk for New York with a cargo of 20,000 barrels of Irish potatoes. It would be astounding to know how many barrels of potatoes this one farm, Town Point, has shipped away these past twenty-one years. As many as 10,000 barrels have gone from there in one season, though if a half of that number has gone this season it has done well, for, because of drought, the potato crop is exceedingly short. The price, however, has been good, and the growers are in good heart. And then the thousands of barrels of cucumbers, squash, baskets of beans, crates of cabbages! This soil yields her increase year by year, feeding hundreds and thousands of hungry mouths, and yet it is far more fertile than it was twenty-one years ago. Did you ever calculate the possibilities of the soil, of its renewed strength, of its incessant and increasing powers? It is wonderful.

The house that was here when I first came is gone now, and a very spacious and many roomed one has taken its place. It is a generous house indeed with three ample stories and inviting, well-appointed rooms on each. The lawn likewise is large, velvet-like in its rich green, and studded with stalwart trees of dense shade. Why such a large house and wide lawn for two peo-

ple? Well, the two great hearts that live here live not by, nor for, themselves alone. There were more than twenty children here this very afternoon, in and over the house, on the lawn, in shade and hammocks and swings, joyous, gleeful, gay, happy. They are having ice-cream and cake even now out on the green, under the thick shade, the whole glad company of them, and their care-free laughter tells a tale of life and joy and gladness that has made this home and these two great souls loved and revered wherever their names are known. And their good names are far known because of the good deeds they have done and the generous lives they are living. I shall spend a happy week here, fishing, resting, writing, meditating, revelling in this beautiful and bountiful hospitality, and then go away to my place of labor happier for these favors, better for these blessings, stronger for the tasks and the toil that crowd my days and make my life seem worth living. Life indeed has many sides and the brief years bring many, many changes. Pity indeed it is that one cannot spend each year, each day well, for that one does not live who can tell what the next will bring forth. I wonder if the changes will go on in that endless eternity as they go on here in time? If so, I am sure all the changes then, as many of them here, will be for the better and we shall enjoy them all as they come and go. J. O. A.

THE EASTERN VIRGINIA CONVENTION.

The Eastern Virginia Sunday-school Convention, to employ an expressive term in slang, is on to its job. It is no longer a matter of social gathering, of impractical essays, and off-hand scintillations and superficialities. This Convention is somewhat, and signifies. If the schools represented last week at Liberty Spring were not enlightened, edified, inspired, then their delegates were out of doors or asleep. I attended this Convention some six years ago. It was like our other Sunday School Conventions then, it was asleep. It is no longer like our other Conventions. It has woke up, and in flaming words over the platform might have been suspended the motto, "We do things." Our other Conventions are still talking about doing things, between the dozes; this one has no dozes, and is doing things.

First of all the speakers were there. And let it be said to their everlasting credit that they were there, not to speak, but to deliver a message; not to cavort, but to convince; not to make a display, but to express a conviction; not to fire in the air, but to find and to fetch their game. My, but those speakers were in earnest, had a purpose, and drove hard to the goal. I am thinking of Newman in calling out, in elo-

quent array, the difficulties of the County Sunday-school; of Peel in making a powerful plea for a Home Department, that which was proving a blessing and a benefit to his schools; of Smith, in setting forth the big boy in all his needs and awkwardness, and the tender solicitude for this bundle of nerves that may be somewhat in the future; of Rountree, the aggressive and alert program builder, who fired the Convention with white heat from "The Real Dynamo of the Sunday School"; and of Harrell, the missionary spirit of the Convention, who called around him the teachers and officers of the Sunday-schools and taught them an object lesson of Missions and Peoples and Conditions in Japan; of Hanson, whose stories and incidents from real life interest everybody and through whose "Open Windows of the Primary Teacher," not only primary teachers, but all present, were made to see many real and very beautiful truths and things; of Blanchard, who is full of zeal for "Primary Union," and who is not merely speaking about primary union at Conventions, but is striving zealously to promote primary union in our schools everywhere. I say, after the Convention is over, and we have all gone home, and the thing is done, I am still thinking of these my fellow-laborers, and beloved brethren, who are leading the van in this great Sunday-school work, and are bringing to bear all the power within their reach and range, to make the Sunday-school go, and go hard, in its wide and wonderful field of pursuits and possibilities.

And, next of all, teachers, superintendents, officers, delegates, were there from the various schools. They were there from a busy life at home; they were there by personal sacrifice, financial and other; they were there through the sweltering wiltering heat, there, a great, anxious, earnest, attentive, determined host of them. They were there not to see and be seen, but to hear, to take note, to learn, to get information and inspiration. The Sunday-school hosts foregathered at this Convention to get plans and purpose for the coming year. And, please God, they were not disappointed. That very prince of Sunday-school teachers, President Harper, of Elon, told the method of his own teaching, a method that is neither an experiment nor a dream, but a reality and a success. Miss Margaret Brickhouse, one of the loyal workers, pardon me, Miss Margaret, one of the live wires, of the Temple school in Norfolk, gave to teachers, delegates, all who cared to know, "The Secret of Success in the Beginners' Class," and if schools do not organize classes as they should it will not be from lack of knowledge and information of what they lack and are missing. And if all that company of teachers do not now realize, and feel to the heart that they are them-

(Continued on page six)

AN EXPLANATION.

Rev. L. E. Smith's letter in last week's issue of The Sun contains some very complimentary words in reference to my work as pastor of the Rose Hill Christian Church, which are most heartily appreciated. But Bro. Smith makes one assertion that might be misleading to some without a word of explanation from me. You will note his statement that I am not only preparing to turn my face from the work I now have in charge, but "from the active ministry, to the profession of teaching," which statement might be construed to mean that I purpose leaving the ministry to take up teaching as a permanent profession, a thing I have no idea of doing. It is true that I have been planning to teach next year, and possibly two or three years, but I have never dreamed of taking up that work as a permanent profession. I am sure Bro. Smith had no such thought in mind as he wrote, yet his statement might lead some to think I am about to change from preacher to teacher.

The fact is, I found several weeks ago that some change of situation would be necessary at the end of this conference year, in order that financial obligations and living expenses might be met. To that end I decided to teach in connection with such church work as I could do. About a month ago I accepted a school and have been preparing to give up this work, knowing that I could not serve a city charge and teach with any great degree of success. I was moved to take this step out of sheer necessity, as it seemed to me, and not from choice or desire. At present, however, it seems that there is a chance for me to remain as pastor here. This I hope to be able to do instead of turning aside temporarily to the mixed profession of preacher-teacher. Even if I should hold on to the school to which I have been elected, I purpose devoting a part of my time to preaching, and after a short while to come back to devote my entire time to the ministry.

To the brotherhood at large I wish to say with all the power at my command, that I shall never vacate the pulpit for the school room as a permanent profession. It would be indeed a cross for me to mix matters even for a while. No other work so appeals to me as that of the Christian ministry. Here I purpose to labor, and here I expect to die.

G. O. Lankford.

SELF-HELP AT ELON COLLEGE.

Self-help is the very best sort of help, and yields the largest returns. It is easy to see why this is so. The man who helps himself knows what the help costs and is in position to appreciate fully the opportunities the help affords. He is at least more likely to make wise use of every opportunity supplied by his own effort and at his own expense, than the man whose opportunities of advancement are due to the generous provision of others.

Elon has always encouraged its students to help themselves, not only in the preparation of lessons for the classroom, but also in paying their necessary expenses. And while the village is small and practically devoid of industrial establishments, yet the number of students who pay their own way by work at off hours has always been reasonably large and has steadily increased.

The first student to matriculate, now a merchant of large holdings and a financier of note, paid his expenses through the College by dint of his own efforts and the exercise of rigid economy. The lessons he learned as a student in making every penny do its ten mills of work has stood him in good stead in his remarkably successful business career.

Year before last a certain young man paid all his necessary expenses in the College and saved about \$16 in money from his work. Last year this same man did equally as well. As I travel from community to community I meet with numbers of old students, some of them alumni, who recount with pleasure with how insignificant sums of money, varying from fifty cents to a few dollars, they entered the College, and how the way, though dark, opened up before them, and how they would not have had it otherwise. (All these men and women are achieving success in their various vocations, and they rightly attribute their advancement and progress to the excellent discipline and thoughtful economy necessitated by their working their way through College.

Last year nine young ladies paid half their board by work in the College dining hall, and at least ten young men earned practically all their way, while many others earned considerable in that direction. The surprising part is that these pupils, almost without exception, take high rank in their scholarship. It is also gratifying to the College authorities that those who thus contribute to their own expenses and to making possible a College career for themselves, are received as equals in every way by their

fellow-students. I hope the day will never come when Elon students will consider work degrading or regard those who necessarily have to do it as inferiors socially or in any other way. That day is certainly not yet.

We have never known a determined man or woman, however poor in this world's goods, to come to Elon for an education and fail to get it. We are always ready to give any assistance possible to young men and young women who are ambitious to help themselves to that priceless boon—a College education. And no young man of promise or young woman of vision need go through life intellectually lame or maimed or blind, while Elon College is able in any way to assist them with the opportunity to self-help.

I will be glad to correspond with any young person of grit, grace and gumption, who is anxious for an education and willing to help himself get it, but has not the money ready at hand to pay for it. Let all interested address me at Elon College, N. C.

W. A. Harper.

OUR STUDENT POPULATION.

Just about this time the attention of Canadian people is called rather forcibly to our schools, colleges, and universities on account of their examinations and closing exercises, and we note with considerable pride the fact that the schools still call for the very best of our young men and women. A nation without high intellectual aspirations will soon become decadent, and we are unfeignedly glad that school and college life still appeals strongly to so many thousands of our Canadian youth.

And we are glad to note the efficiency and aggressiveness of our educational institutions. There is an undoubted tendency in purely academic education to become bookish and possibly more or less out of touch with the world about it. But in this century events are moving so rapidly in the development of the material resources of this and other continents that the swing of the pendulum seems to be now the other way; and education is apt to be narrowed all too much to special training, but leaves him with an outlook upon life that is too often most woefully narrow.

But whether it be a one-sided or an all-round education which our students are securing, the most important matter is what they are going to do with it. The scholar who loves his books (and what true scholar does not?), and who dreams of a life of pleasant companionship with them alone, has surely missed

the path. And the student whose brilliant course has given him a taste of fame, and whose life goal now is the applause of his admiring associates, has failed to see the deeper meaning of life. And the one whose sole idea it to coin his skill and knowledge into yellow gold has failed still more lamentably to seize the real value of his education.

Education helps a man to enjoy the society of men and books, but this is not its end and aim. It sometimes opens avenues to fame, but this is not its mission. It often, like Midas, is possessed of "a golden touch," but its chief value lies elsewhere. It helps the man that he may help others. Education is largely wasted when it becomes selfish. The educated youth has many privileges, but to every privilege is attached a responsibility. The educated man should be always a center of refining and enlightening forces. The man who sulks in his tent because he is not properly appreciated is but a poor sample of manhood.

To the men and women who have had college advantages the country looks naturally for exceptional helpfulness and exceptional public spirit. Canada is deservedly proud of her student population, and at the same time she feels that she has a right to expect of them a broader outlook, a clearer vision, a wider usefulness, and more heroic self-sacrifice than from others whose advantages have been more limited. To whom much is given, of them we require the more.—*Christian Guardian* (Toronto).

RIGHTEOUSNESS.

The uplift of righteousness has been the theme of many a sermon and many a song. But what is righteousness? The dictionary says it is purity of heart and rectitude of life, being and doing right. But what is right? The American people are very much mixed on this question. We have so many people from so many countries with so many different standards and ideals that there seems to be much confusion.

Some console themselves that since there are so many conflicting opinions it is exceedingly difficult, if not impossible, to determine what is right. Many are right glad that it is difficult, for they think it makes little difference what a man believes or what he does; for one man's opinions are as good as another's and no one is bound by the standard of his neighbor. They say that what is right for one may be wrong for another, and what is right at one time and in one place may be wrong at another time and in another place.

Amid all this fog and dust what is be-

coming of our convictions? One may hear scoundrels lauded as honest men and unscrupulous politicians praised as good citizens.

Yet it is not difficult for any one who really wishes to know and to do right to find the way. If men will abandon the search for what is popular and fashionable and expedient and profitable, and seek only to know the truth and obey it, they will not be troubled with many doubts. The fog will clear away and they will see plainly. Let us go on to do the right as God shall give us to see the right, and we shall know. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." If we are as eager to know what is right and to be right as we are to find some excuse for doing as we please, we should find the way.

There is one God and one way of righteousness. The law of righteousness is as simple as the law of gravitation. There is but one. Men may dispute and quibble and confuse their own minds and throw dust in the eyes of their neighbors, but the law of the Lord is right, and the way of the transgressor is hard.—*N. Y. Advocate*.

MY GIPSY MOTHER'S DEATH.

Mother knew she was dying. Our hands were stretched out to hold her, but they were not strong enough. Other hands, omnipotent and eternal, were taking her from us. Father seemed to realize, too, that she was going. He sat beside her one day and asked her if she thought of God. For the poor gipsies believe in God, and believe that He is good and merciful. And she said.

"Yes."

"Do you try to pray, my dear?"

"Yes, I am praying, and while I try to pray it seems as though a black hand comes before me and shows me all that I have done, and something whispers, 'There is no mercy for you!'"

But my father had great assurance that God would forgive her, and told her about Christ and asked her to look to Him. He died for sinners. He was her Savior. My father had some time before been in prison on a false charge and it was there that he had been told what now he tried to teach my mother. After my father had told her all he knew of the gospel she threw her arms around his neck and kissed him. Then he went outside, stood behind the wagon and wept bitterly. When he went back again to see her she looked calmly into his face and said with a smile:

"I want you to promise me one thing. Will you be a good father to my children?"

He promised her that he would; at that moment he would have promised her anything. Again he went outside and wept, and while he was weeping he heard her sing:

"I have a Father in the promised land,
My God calls me, I must go

To meet Him in the promised land."

My father went back to her and said: "Polly, my dear, where did you learn that song?"

She said: "Cornelius, I heard it when I was a little girl. One Sunday my father's tent was pitched on a village green, and seeing the young people and others going into a little school or church or chapel—I do not know which it was—I followed them in and they sang those words."

It must have been twenty years or so since my mother had heard those lines. Although she had forgotten them all these years they came back to her in her moments of intense seeking after God and His salvation. She could not read the Bible; she had never been taught about God and His Son; but these words came back to her in her dying moments and she sang them again and again. Turning to my father she said:

"I am not afraid to die now. I feel that it will be all right. I feel assured that God will take care of my children."—*Gipsy Smith*.

MAKING FRIENDS.

We know a few people who move about the world in a doleful way and with an ever-present feeling that nobody likes them. They are unhappy and they would be glad to be liked, but they are waiting for people to take hold of them.

It is our duty to make friends. We must have a will to do this. They are to be made by an active and thoughtful effort on our part to be friendly. We must do things for people, be considerate and thoughtful of their wants and their comforts and convenience. It is well to remember that we all have in the long run all the friends we are entitled to have. The good Book has something to say to the effect that he who would have friends must show himself friendly.

The second rule to observe, after we have on our own part shown abundance of kindness to those about us, is that we must not be looking out to see whether people respond to our overtures for friendship. At least we must not look too narrowly and too closely to this. Let it take care of itself. Do not open up an account of credit and loss with people, and watch them to see whether they keep the account up on their sides. Deal generously with the world.

(Begun on page three)

selves "The Most Important Asset" in the school it is certainly not the fault of good Bro. Howsare. In eloquent phrase he exalted their position, magnified their place, enlarged their outlook and opportunity.

I could write on and on of the real work this Convention did. It was great and it was good to be there.

Let it be written out in red, heralded wherever this print may go, that the brethren and sisters of Eastern Virginia are making progress, are going forward by leaps and bounds, as touching this matter of the Sunday-school.

Of course the Convention was taken care of. Never saw a religious body that was not. If there is one thing more than any other that a community delights in after it gets at it, it is this entertaining a religious body, a company or Conference of those engaged in the King's business. Here you see the best, the most princely, the real royal side of a community. Sometimes a church fears and dreads and doubts before the convention or conference comes; but after it comes all fear gives place to favor, dread disappears in deeds, and all doubts are dissolved in delight.

The Liberty Spring people were lavish in their abundance and their guests were happy.

Here is an opinion, for what it may be worth. This Convention will have to locate. It is too large to be on the run. It has too much strength to waste any in wandering. This body will have to build, or buy or lease a place of its own and go there from year to year to let the clans take counsel, and to give and gather the last and the best that is to be said or done in Sunday-school work. A great tent will have to be stretched, or a great hall found, by the river or the sea side, and these Sunday-school hosts will have to strike camp there and hold their councils of peace and progress. The Baptists of Virginia have already done this, we believe, and their annual Encampment at the Beach or View has become an epoch in their denominational career. The Christians will have to do likewise. The work widens, the multitudes multiply, and the opportunity for real service increases with the growing years. And it might have been with this in view that the Convention accepted the invitation of the Tidewater Sunday-school Association for its next annual meeting.

—Rev. C. H. Rowland's Pastorate has voted him a vacation in August, one week of which he will spend at Fuquay Springs recuperating, another week of which he will spend with Pastor Lee Johnson in a series of services at Wake Chapel, which was the home church of Bro Rowland in his early years.

NOTES AND PERSONALS

—His great pastorate, of Holy Neck and Holland, has taken counsel of its own cause, increased Pastor N. G. Newman's salary, and said that he must abide with them in his devoted labors another year.

—Miss Margaret Brickhouse whose splendid essay on "The Secret of Success in the Beginners' Class" is present elsewhere in this issue, is a wide-awake teacher herself and leader of our busy and active Baraca Class at the Memorial Temple in Norfolk.

—Mr. S. M. Atkinson, now traveling for *The Sun* in Eastern Virginia, has rendered invaluable aid to the work and the paper during June and July, and will go shortly as our representative to the Valley of Virginia, and in *The Sun's* behalf attend the Virginia Valley Central Conference.

—Rev. M. W. Butler, one of our most active ministers and beloved pastors, is to close his work with the Newport News Church at the end of the present Conference year. We trust that some of our fields of usefulness will be fortunate enough to secure Bro. Butler as pastor.

—We note with pleasure, from the Norfolk papers, that Rev. D. A. Keys of South Norfolk has assumed pastoral control of our Lambert's Point church, preaching there in the afternoon, Sundays, we presume, in addition to his other work. Bro. Keys is a strong man and the work will go well under his directions.

—We note from the Norfolk papers the death of Mr. J. A. McCloud, Sr., South Norfolk, Va., on Friday, July 21. Mr. McCloud, who educated and gave us President Harper, was a friend and benefactor in many ways of the Christian Church and was a well-known man and much esteemed in and about Norfolk, where he had spent the 77 years of his earthly life.

—Rev. Stanley C. Harrell who graduated from Elon two years ago and has taught successfully for the two years since as principal of Holland Va. High School, goes to Defiance College in September as Professor of Mathematics in that institution and will take a two years' course there in Theology. Bro. Harrell is one of our promising young ministers and is seeking to prepare himself well, by study and learning, for his life's work.

—President D. A. Long, D. D., leaves North Carolina this week to take up his work at the head of Union Christian College, Merom, Ind. Under date of July 22 Pres. Long writes: "Expect every room to be taken at U. C. College the day the fall term opens, Oct. 2, 1911." Dr. Long has our heartiest good wishes in his great work at Merom. Here is predicting that Union Christian College will have rapid growth and enlargement under his able leadership.

—Revs. N. G. Newman, J. W. Harrell, A. M. Hanson are the fortunate ones who

are to spend their vacation at the Northfield Bible Conference. How we do view them with envy and wish we could share their journey and the abundant feast of good things that awaits them. Dear Northfield, the sweetest place of Christian fellowship, and of spiritual rest, indulgence and development we have ever found on this earth.

—Are you thinking of sending your son, your daughter, to college the coming year? If so it will be worth your while to investigate and consider well Elon before deciding to send elsewhere. We are persuaded that the Christians have a college the equal of the very best, and in very many particulars, the superior of most. Elon College is doing a great work, and no mistake can be made, and no risk taken, in patronizing it.

—President Harper has rendered herculean service in Eastern Virginia the past month in behalf of Elon College, and all indications point to a very largely increased patronage from that part of the moral vineyard. President Harper is interested not only in the College but in helping young people in every possible way. So while among the churches he did wholesome work for Sunday schools and Christian Endeavor. His addresses before the Sunday School Convention at Liberty Spring were marks of thoroughness and efficiency as scholar and teacher.

—The editor was with the Berea (Nan-semond) school last Sunday morning, and while we missed much the familiar face of our lamented friend, Capt. T. R. Gaskins, and that of dear "Aunt Gaskins" so long the teacher of the infant class and now on an extended visit to her daughter, Mrs. W. L. Long, Chapel Hill, N. C., yet the Sunday school was awake, active and pushing forward under the guiding hand of Bro. F. Winner, Superintendent. This school is not large, some fifty members being present last Sunday, but it is one of the most loyal and lively and liberal in our acquaintance, the collection Sunday being over \$5.00. Rev. I. W. Johnson is the devoted and beloved pastor and he was good enough to let us occupy for him at the 11 o'clock service. It was preaching to home people and we appreciated the privilege.

—The obsequies of the late J. A. McCloud, Sr., of South Norfolk, Va., were conducted from the residence last Sunday and the interment was in Magnolia Cemetery. While Mr. McCloud was not a member of any church, he was friendly to the Christian Church and in more ways than one was its benefactor. Besides assisting greatly in building our Berkley church, he educated his grand-son, now President Harper, at Elon College and more than once gave to those representing the College contributions in cash to help carry forward the work,

Shortly before his taking off, he expressed to President Harper a belief in Almighty God, and a willingness to go and be at rest.

—In giving credit to those who were in charge of preparing the excellent Children's Day program at Pleasant Grove, Halifax County, recently we learn that we were misinformed, and that Miss Carrie Boyd, whose name was not mentioned in our report, was one of the most active and helpful in that efficient service. Our regrets are hereby expressed for an error which was wholly unintentional.

SUNDAY SCHOOL TEACHERS.

We have attended recently three Sunday school conventions, and have heard many thoughts and theories advanced for the improvement of present conditions.

We gather from many sources that the weak point in conditions that now obtain is the absentee and indifferent teacher. Many teachers do not seem to realize the magnitude and importance of the work they are engaged in, and so, on the flimsiest pretext, go elsewhere than to their class on Sunday, or remain at home. Two, three, four absent teachers from a Sunday school disorganizes the work greatly, and causes confusion, and produces bad effects. Our conviction is that the biggest question the Sunday school of the present faces is this, How can teachers be induced to attend Sunday school regularly, and with some idea of the importance and magnitude of their work? This settled, the school will go forward.

SUFFOLK LETTER.

Nansemond County, Virginia, has the best crops she has had for twenty-five years, at this stage in their development; and the Eastern Virginia Sunday School Convention, which was held at Liberty Spring Church July 19—21, was the best Convention in its forty-two years of history.

Rev. I. W. Johnson and his good congregation entertained the delegates and visitors in good country style and the hundreds of people entered heartily into the spirit of the occasion.

The ministers and laymen who had a place on the program showed careful and successful preparation, while Rev. J. O. Atkinson, D. D., Editor of Christian Sun, and W. A. Harper, President of Elon College, added their presence and good addresses to the edification and delight of the people. Simeon Atkinson secured more renewals and new subscribers to the Christian Sun than ever before, and President Harper put in many good words for the College. There is no better advertisement of the College than the

young men and women who take part in the public meetings of the church. There is not only a marked degree of improvement in the literary matter in essay and speech, but there is a genuine spiritual tone that is really inspiring. I think it may be safely asserted that Elon College turns out as complete a type of educated young people as any institution in the land. The scholarship is simple and classic, the manner is refined and modest, and the ideals seem to be optimistic and religious. Many schools do all their work in the domain of letters and professions and overlook the elementary and character requisites. The least observation in our Convention reveals the fact that Elon College is producing a great change in our Sunday school and church life.

The Convention appropriated \$500 to missions: \$100. to foreign missions, \$300. to home missions, and \$100. to Christian Missionary Association. These sums are not large, but they show growth in the interest in this most important enterprise of the church. Besides this the Sunday schools give a goodly sum per month to the Christian Orphanage. I am quite sure more is given to the Orphanage than to missions; though the schools give to missions outside of what is sent to the Convention. Many schools have membership in the Christian Missionary Association. Twenty-five years ago the Sunday School Convention was a mass meeting with speeches and dinners and adjournment; now it is a school of instruction, inspiration, and service; but the present would not be without those early beginnings. Perhaps the pioneer work of other years met the obligations then as well as our work does in the present. Both form a part of what is being done for God and the people.

The interest did not wane and the church was full to the close.

The Convention emphasized "Teacher Training," "Organization," "Missions," "Better Equipment," "The Bible," and the "Country School."

President Harper's grandfather, J. A. McCloud, Sr., died the last day of the Convention, and will be buried from his home in Berkley, Virginia, on Sunday afternoon. A multitude of admirers of President Harper will sympathize deeply with him and his in this bereavement.

W. W. Staley.

ELON COLLEGE NOTES.

President W. A. Harper has just returned from an extended visit to Eastern Virginia in the interest of the College. He reports the outlook very bright

for quite a large delegation from Eastern Virginia next year and is highly elated over his success. President Harper will leave the last of the week for the Western N. C. Conference and other points in the N. C. and Va. Conference.

We are very sorry to learn that Prof. N. F. Brannock, of the Chair of Physics and Chemistry, is very ill in the St. Leo's Hospital, Greensboro, with appendicitis. Prof. Brannock was operated on last Thursday, and had to undergo another operation the following day. At the last report he was resting quietly and getting along as well as could be expected, but his condition is still critical.

Dr. J. O. Atkinson has been spending a week with his family in Eastern Virginia. The doctor will return Friday.

The College community is pleased to welcome into its midst the family of Mr. C. H. Heater of Greensboro. Mr. Heater is erecting a handsome residence in the west end of town, and such improvements as these are welcome additions to the community.

Quite a number of visitors were at the College during the Shallow Ford Young People's Convention. We are always glad to have our friends call on us, and it is a pleasure to show them through the college plant.

Mrs. Alma Wilson and Miss Wilson have returned from their vacation, which was spent at Blowing Rock and Statesville.

Our townsman and genial merchant, Mr. Reitzel, is now spending his vacation at Hiddenite Springs.

Miss Ethel DuRant is visiting friends at Danville.

Rumor has it that Rev. R. P. Crumpler, of the Class of '09, has received a call from Dan Cupid, and to the surprise of Mr. Crumpler's friends, he is to accept the call. His friends here congratulate him most heartily on his decision.

Miss Lizzie Rich, who has been visiting friends at Holly Springs, N. C., has returned to the Hill.

Applications continue to come in, and everybody is pulling together for the best year in Elon's history.

Preparations are being made for the entertainment of the Farmer's Institute which is to be held here on next Wednesday. In connection with the Farmer's Institute, there will also be an institute for women and it is expected that a large number of ladies will be in attendance.

Topics of interest to the farmers, their wives, and also their children will be discussed, and it is hoped that the people in the community will help to make this institute a success.

A. L. L.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

NOTES ON C. E. LESSONS, AUG. 6.

Topic: Lessons From Great Lives. VIII.
Job... Job 6:1-11; 42:1-6... (Consecration Meeting).

God often allows the possessions and dear ones of a good man to come to harm, and the entire story of Job is a discussion of why He allows it. There are many possible reasons, and different cases are for different reasons. Sometimes it is to wean us from the world. Sometimes it is to test our faith. Sometimes it is to set the good man before the world as an example of faith in the midst of trial. Sometimes it is to drive us to God for help us and to make us less self-conceited. Sometimes it is to strengthen us by the conflict with difficulties. Sometimes it is to punish us for our sins and lead us to hate them and abandon them forever. Job's three friends insisted that the last reason was the only one; but Job knew that they were wrong, as they certainly were.

There is no finer lesson in Job than his beautiful resignation to God's will: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." If we can honestly say this, we can meet any sorrow with a smile.

There is nothing in all literature that is finer than the book of Job. It contains the most superb poetry and the highest philosophy. Study it with a good commentary, and it will become one of your favorite Bible books.

Remember that it is Satan who said, "All that a man hath will he give for his life." The saying illustrates how Satan is a liar and the father of lies.

The climax of Job comes with the appearance of God to the patriarch in the midst of the storm. Not all the arguments of his friends, including Elihu, could bend Job's confidence like a single word from God.

"The Lord turned the captivity of Job, when he prayed for his friends." They had been heaping abuse upon him; he would heap coals of fire upon them. Indeed, is there any act in which we come closer to Christ than this prayer for our enemies?

It is rather singular how the same or similar conditions will affect different

people. The storm that uproots one tree strengthens the oak. Hard experience that drives some people from God, draws others closer to God, draws others closer to the Lord. Not every vine is like the ivy; while many cling to their supporters with tendrils, the ivy puts forth its thousands of roots.

Trouble came not in Job's life singly. Much lighter affliction has turned the hair white over night, has driven to drink, upset the mind and brought on such despair that suicide seemed a remedy. Less losses have cast a life-long shadow over sunny countenances, and ploughed furrows across youthful and beautiful cheeks.

We sometimes criticise Job's wife, but before we condemn her and withhold from her our sympathy, let us sum up her losses. Seven sons, and three daughters—not through sickness, and one at a time, but all at once without a moment's notice, by a heartless cyclone that tore down upon them the house in which they were celebrating, doubtless, the birthday of the oldest son, suggests some one.

Job had wondrous wealth. His substance, including "a very great household," made him "the greatest of the children of the east." His wife could wear the latest hats and dresses, entertain box parties at the most fashionable operas, ride in the costliest automobile. But one day she found herself poorer than penniless. The flight of a meteor is not more swift. These were sore trials for human experiences.

We deplore the counsel of Job's wife, "Renounce God and die," but at the same time she commands sympathy. Too bad she represents a large class of modern times, who, as long as the sea is calm, ply their barks regularly; but as soon as the waves begin to stir, are seen no more. Like the man who built upon the sand, they plan for fair weather only.

We all need a reserve fund faith. Life is troubled with many afflictions, and when these come, if we are only equipped for normal conditions, there is danger of

our failing in the storm. The trials of such men as Abraham, Daniel and others of the Bible should strengthen us.

There are other "vexatious experiences" than bereavement and loss that cause shipwreck of faith. "Dost thou still hold thy integrity?" is a question to many today in high places. If sorrow has slain its thousands, "greed for gold" and "thirst for power" have slain their ten thousands.

Job had much occasion for sorrow. His ten children, and all of his property were violently and suddenly swept away from him. Sometimes the loss of some piece of property, or of a friend will cause some unthoughtful person to curse God. Even though all were gone, he said, "Jehovah gave and Jehoveah hath taken away; blessed be the name of Jehovah." "In all this Job sinned not nor charged God foolishly."

Job's friends misunderstood his trouble. They tried to convince him that he had some grievous sins for which God was punishing him, therefore confess and be forgiven. One says, "Whoever perished being innocent?" "Behold happy is the man whom God correcteth."

Paul tells us, "God is the Father of mercies and God of all comfort. He comforteth us in all of our affliction through the comfort wherewith we ourselves are comforted of God." We should bring to the sorrowing a knowledge of God and His mercies. Let his consolation be a sufficient message to the afflicted.

Daily Readings.

July 31. Solicitous fatherhood. Job 1: 1-5.

Aug. 1. Bolts from the blue. Job 1: 13-22.

Aug. 2. Test of patience. Job 2:1-10.

Aug. 3. A lesson in faith. Job 19:21-26.

Aug. 5. A lesson in humility. Job 40:1-4.

Aug. 6. Tonic.

THE ORGANIZED CLASS.

Mrs. W. A. Harper, Elon College, N. C.

Marshall A. Hudson, when he, twenty-one years ago, organized the first Baraca Class of the world, was dealing with a local problem in a local, original way. Little did he reckon on the tremendous consequences that would eventuate from this innovation. There were practically no young men in his Sunday school. He was trying to get them in, and applied

Christian Endeavor principles to the S. S., and with marvellous success and far-reaching consequences. His own Sunday school has grown from a few hundred to over a thousand, and the church membership from less than 300 to more than 1200, and the idea, like wild-fire, has spread to the ends of the earth. Classes for men, classes for women, for men and women, are being organized in every land, under a multiplicity of names, but all with the fundamental ideas of the original class. We shall briefly discuss some of these ideas or principles.

Organization.

We cannot have an organized class without organization. We must have a President, Vice President, Secretary, Treasurer, Teacher, and at least three committees, Devotional, Social and Membership, if we are to come up to the minimum standard of organization set by the International S. S. Association. We may have also organist, chorister, assistant teacher, and as many other committees as we desire, such as visiting, sick, flower, literature, etc. As much organization as we desire can be had, but it is best not to have too much. Don't think that organization will make the class a success. It is like the machinery in a mill. The mill cannot get along without it, but it takes power to make it go.

Service.

This power comes of service. The various officers and committees are to get to work harmoniously, joyously, with devotion and consecration. All must be willing to work, and all must work. The secret of the success of the class is its power to get every member to rendering service towards its success. To do this, skill must be employed in planning the work, and then the plan is to be worked. "Plan your work, work your plan," if rightly and skillfully applied, will make the Class full of zeal, zest, and enthusiasm. Unless we can get service, our beautiful organization will be "vanity and vexation of spirit," to borrow Solomon's expression.

Division of Labor.

This service may best be secured by division of labor. The organization suggests certain lines of work and certain individuals to do these kinds of work. Select those best suited to do each special kind and put them to work there. Change officials at least twice a year, and do not re-elect, certainly not over two terms. In this way, after some space of time, every member will be trained for every position in the class and able to serve effectually in every capacity. This is what we need to make the class succeed and

continue to grow. I sometimes think we make a mistake in always having the same person filling the same place in our religious organizations. It narrows the person and hurts the place, while a reasonably short tenure of office spurs every one to do his best. Rivalry is wrong; but healthful emulation is right and commendable. If we divide up our work well and do our very best, we will see our class grow in numbers, power, and influence.

Bible Study.

No class can long succeed that does not have Bible study. We may get members out once in a while to hear a lecture, but not continuously. Each pupil must study his lesson, or the interest will lag and the class finally die. How best to do this is a problem for the teacher. The best method I know is to give out special assignments of work for home-study. By judicious planning here, great interest in Bible study may be aroused and the permanency of the class assured.

Some Beneficial Results.

From such a class many good results may be expected to follow as the day the night.

1. It will develop fellowship.
2. It will keep the big boys and the big girls true to the Sunday school, for they will be guided by the example of their elders.
3. It will bring the adults into the Sunday school.
4. It will give every body something to do.
5. It will introduce to larger lines of Christian service.
6. It will create genuine interest in Bible study.
7. It will lead to salvation for many out of Christ.

(Read before the Young People's Convention at Shallow Ford Church, June 13.)

JUNIOR CHRISTIAN ENDEAVOR.

Miss Allene Patton, Elon College, N. C.

The Junior C. E. Society is a natural and inevitable outgrowth of the Christian Endeavor movement. Many pastors and churches have felt that while the Young People's Society of Christian Endeavor was answering the needs of the young men and women and of the older boys and girls, yet the younger boys and girls, who could not attend the regular weekly prayer meeting held in the evening, were in some degree left out of the plan.

In the college town of Tabor in southwestern Iowa was the first Junior Society formed. There were no older Christian Endeavor Societies in town, because the Young Men's and Young Women's

Christian Associations of the College seemed to fill their place; but for the children there was no Christian organization, and the idea occurred to Rev. J. W. Cowan, who was then an earnest pastor in that town, to form them into a Junior Christian Endeavor Society. The date of this first Society is March 27, 1884. There were eleven charter members, all of whom have grown up into earnest Christian manhood and womanhood.

The Young People's Christian Endeavor had only been organized three years previous to this date; so this first Junior Society adopted their constitution, including the strong pledge. Within two years after its organization a Young People's Society of Christian Endeavor was formed from this Junior Society by the graduation of its members. Moved by the example of their successful methods, the College organizations of the town changed their forms, and became probably the first distinctively College Christian Endeavor Society.

The name of the first Junior Supt. was Miss Belle Smith. Mrs. E. H. Slocum was the first Secretary of the Iowa State C. E. Union, and to her is due much credit for the early spread of the movement.

From this small beginning in 1884, the society developed until at the Minnesota Convention of 1891 the General Secretary was able to report 855 Junior societies. At the Boston convention of 1895, there were about 8,000 societies with approximately half a million members.

One of the chief features in the rapid progress of the Junior cause has been the formation of Junior city unions. Another step in advance was the establishment of the office of State Supt. of Junior Work. Nearly all State unions now have such offices. Miss Jessie Williams, of Asheville, is the Junior Supt. for North Carolina, and she will gladly assist any one in the organization of Junior Societies or along any line of the work.

Junior work is claiming a more and more prominent place. The New York Convention of 1892 first honored it with a separate session which was crowded and enthusiastic. Junior banners have been awarded. The Juniors have their own papers, "The Junior Golden Rule," and the "Christian Endeavor World." They have also a Junior song book.

In the organization of Junior Societies, I would suggest that the one undertaking this task obtain a copy of "The Junior Manual," by Mr. Amos R. Wells. This book will give all the information needed along every line of Junior work, Constitution, pledge, officers required, commit-

tees and duties of each explained.

The Junior C. E. Society is a power for good. How often is it the case you call on Bro. A. of the church to lead in prayer, but he can't. He has never listened to his own voice in prayer. Take children of the Junior Society and they are trained to think and express their thought not only in prayer, but they will be ready to give their ideas on the lesson topic. A wise Supt. will never give her talk first, but get the Juniors to express themselves about the lesson, and you will be astonished at how fully they have treated the lesson, and much of her talk will be unnecessary. Of course to get these ideas she will have to resort to questions, and will often get queer answers, but these should be treated as did a Supt. once who noticed a boy brimful of some idea. He was very restless, and she knew that he must relieve his mind; so she said: "Johnny, you've got something to say; what is it?" He replied: "Baby's got a new tooth."

She took this piece of news, so wonderful to the boy, talked about it a little, wound her lesson about that tooth, and held the attention not only of little Johnny, but of the whole society. Pick up ideas that interest the children, and use the simplest language to express what you have to teach.

Mrs. Francis E. Clark, who during her Christian Endeavor journey around the world with her husband, devoted herself, especially in many addresses, to teaching pastors and their wives, and Christian Endeavor workers, the blessedness of labor for the children, and the best methods to use in establishing and carrying on Junior Societies.

"We need love's tender lessons taught
As only weakness can;
God hath his small interpreters;
The child must teach the man.
Alone to guilelessness and love,
That gate shall open fall;
The mind of pride is nothingness,
The childlike heart is all."

(Read before the Young People's Convention at Shallow Ford, June 13.)

A Difference.—There is this difference, at least, I have observed, between the church paper and the daily. When a church paper carries the picture of a man it is of one who has performed, or is performing, some helpful and beneficent service; is bringing to pass, or has brought to pass, some commendable and praiseworthy deed. The daily paper, on the other hand, may, and almost with every issue does, carry the picture of a man who is most prominent in the latest scandal; of a woman who is the prin-

cipal in a divorce proceedings.

The church paper seeks to advertise the good, the daily is ready, shall it be said eager, to advertise the bad, in character and in conduct.

And yet there are even church people who will take and will read the daily, but will neither take nor read their religious weekly.

We sometimes wonder if such church members really prefer to read the bad deeds that men do rather than the good deeds men ought to do. And if so, do they not love, also, to hand around in the community the latest bad things they hear about their neighbors rather than to hear and to tell the good things they see and find? Withal there are some strange and far-off church members in this world.

YOUNG PEOPLE INTERESTED.

The Sunday school is the greatest educational institution of the church and this is why it is necessary to get the young people interested in it.

To do this we must first bring them into the Sunday school. Much personal work must be done. Go after them, invite them continually and make them feel that you want them. After having invited them, make the Sunday school worth coming to, or, in other words, have a good meal ready when you ring the bell. Keep the Sunday school moving so that the young people will always have something to look forward to. Have a good Superintendent, trained teachers, and music of a high order. Not music of a worthless character, which sounds like the rhythm of the week-day street song, but music that will feed the soul and not the ear only.

It seems to me that the teacher has the greatest power to interest the young people in the Sunday school. The teacher must be interested in what the young people are interested in. This is a principle which applies alike in business, in politics, and in religion. If you desire to secure the interest of anybody, the quickest and best way is to manifest an interest in that in which he is interested. A teacher who was late to his class found the young people busily engaged talking about a fire that had just occurred. The teacher made a few remarks about it and before the class realized it they were listening intently to him tell of the eternal fire spoken of in the Bible.

This principle applies everywhere. The second great thing is to give the young people something to do. A healthy body must be busy. To the young, life is moving, adventurous, highly colored, and if their energies are not directed in the proper channels they will find other channels. This trait of youth is ample justification for class organization. Occasionally assign to

each some definite work to be done. Assign to John the persons, to James the places, to Charles the doctrines, to William the duties, to Henry a Bible story representing the lesson as a whole. This encourages home study.

It is very important to know your class by name, and, too, a teacher who knows his boys on Sunday and fails to recognize them during the week will have no influence or power to interest them. When it is said of Christ "He calleth his sheep by name" it means that he individualizes them. Nor are you to look upon your scholars merely as a class, as a set of ears, each of which is like the other, or a cluster of living hearts, all of which throb together. John, William and Mary are as different in their character and their moral being as in their names. They are not machines; each has his peculiarities; no two can be reached by exactly the same process.

And don't be always telling your class "don't"; teach positively and not negatively. Instead of telling a pupil he should not read the book he is reading because it is bad, compliment him because he loves to read, then recommend a good book and see that he gets it. Too many of us are like the mother who said to her servant, "Mary, go see what the children are doing and tell them they mustn't." Johnny Don't must not belong to the Sunday school.

Be tactful with your class. Tact is that quality which makes one master of the situation.

Young people do not like to be criticised and bossed and a teacher who does this will not interest his pupils but drive them away. Be a friend to your class. Remember you are far more than an instructor. Do not make the lesson a whip to drive them with. One teacher when asked the secret of his success with a class of young people said, "I am interested in them, in their every-day affairs. I meet them during the week, I sympathize with them."

Love your class. Dr. Charles Sheldon once said, "There is nothing in this world but what will yield if you put love enough into it."

There is a warm side to every young heart and nature into which you can enter through the door of love as in no other way. A teacher who really loves his class will soon have their attention. So many teachers fail at this point. No truer words were ever spoken than those used by the great London preacher, "The world is dying for a little bit of love."

A school that furnishes many teachers, frank, honest instruction, wholesome social fellowship and loving service for others will hold and interest the young even through their years of restlessness and doubt.

Myrtle Cox.

(Read before Young People's Convention at Shallow Ford Church, July 12.)

COCA COLA.

Dr. Harvey W. Wiley, chief of the Bureau of Chemistry, says that the sale of drug drinks should be prohibited.

The promoters of the best known of these drinks, Coca Cola, have always insisted that their beverage is harmless. Evidently the government chemists are not of that opinion, for on page 268 of the report referred to in the foregoing, this is said: "The prevalence of the 'Coca Cola' fiend is becoming a matter of great importance and concern."

Some Southern newspapers are now warning against Coca Cola. One Atlanta paper has recently dared to speak out in behalf of the children who are being sacrificed in health to the avarice of the manufacturers of this drink. The Atlanta Jeffersonian says:

"Any man, woman, boy, or girl who tampers with Coca Cola will form the Coca Cola habit. Any man, woman, boy or girl who has become a slave to the Coca Cola habit is on the road to ruin.

"The appetite, like the whiskey thirst, will establish a mastery over the victim. It will demand more and more. It will go from one glass per day to two, from two to four, loosen the moral structure."—Selected.

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—A recent letter from Charles Underwood Butler, singing evangelist, now at Laurel, Miss., in a great meeting there, says he and wife will, the Lord allowing, be at Pleasant Grove, Halifax County, Va., Aug. 5th and the week following, which means that this fine congregation is favored indeed above most of its kind, and that it has a treat in store which will be greatly appreciated and enjoyed.

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My Dear Children:—

As we sit at our work we hear the merry voices of children all around us. They do not bother so long as no discord creeps in, but my! when they strike a wrong note and begin to "squabble" how it gets our nerves unstrung! Just now the conversation is quiet and one little girl says, "Yes, Jesus died for us." Another says, "What did he die with?" The question must have been too deep, for I hear no answer and they drift to other subjects.

Bettie Earles, Manson, N. C., sends two thimbles this week for which our little ones are thankful.

Our garden is still suffering from dry weather. No corn as yet, few tomatoes, Irish potatoes, snaps and cabbage.

Cordially,

Uncle Jim.

Dear Uncle Jim:—

We have been enjoying a visit here at Dr. Newman's—right in sight of the Orphanage. We love to watch so many children together, and go with them to Sunday school. Aunt Myrtle is our teacher. In a few days we are going to Henderson to see Charles, Hannah Clare, and Helen Newman,

then on to Virginia to see Grandpa. We will hand you our letter and dimes.

Fondly,

John Newman Denton,
S. E. Denton, Jr.,
Joseph Rabb Denton.

Elon College, N. C., July 17, 1911.

And so, little folks, you have really seen where our children "sleep"! Newman said when he first visited the Orphanage and did not go to the bed-rooms, that he did not believe the children had any place to sleep. He knows now, all right, don't you Newman?

Dear Uncle Jim:—

My birthday comes in this month, so I will send the Orphanage a birthday gift of 50 cents, as I haven't written in quite a long time. We have a birthday bank in our Sunday school, in which we place a penny for each year we are old, but I don't want any one to think I am fifty years old. I want to give five pennies for each year. We had our Children's Day exercises last Saturday. I miss going out to the church every day to practice and play with the children while we rested from our singing, but I guess Cousins Macie Farmer and Carrie Boyd, who trained us so patiently, are glad it is over. Everybody said we had nice exercises.

I enjoy my little cousin Wm. Staley Cheatham's letters to *The Sun* fine. I wish he would come to see me again.

My brother William will send his birthday offering in September. He will be six. I will be glad when he will be old enough to go to school with me. Love to all the cousins. Your niece,

Mary Melissa Cook.

News Ferry, Va., July 8, 1911.

Thanks, Melissa, for such a nice amount of birthday money. Many happy returns.

Dear Cousins:—

We are the little girls that sweep the front porch and put stools to the dining-room tables. We are not but five and six years old, so you see we cannot do much but play. We can sweep yards, too, and help keep our home neat and clean. Two of our cats died and we went to the funeral.

Thelma Councilman,
Rose Rogers.

THE FRUITS ARE BAD.

Those who have accepted the teachings of what is called "higher criticism", but which is really destructive criticism, are saying that they now have much better views of the Bible than they had in former years. Some preachers of this kind say that the Bible is a new book to them since they obtained the modern methods of studying it. They say that they are not now obliged to believe many things in

the Bible which they once thought that it was necessary for them to believe and preach. Of course, such ones can see no harm in the theory which leads its subjects to disbelieve those things in the Bible that are contrary to their own big reason. They do not see that their faith in God is being lessened; nor do they seem to realize that their former reverence for God's word is being destroyed. The fact is, the general fruit of an acceptance of such views is bad everywhere. It must be so, for anything that leads one to indulge in doubts about God and the Bible is decidedly bad. I quote some words from Prof. F. Bettex, of Germany, who is a competent authority. He says: "Suppose that all the teachings of this criticism were true, what would it avail indeed. For then, sitting beside ruined temples and broken-down altars, with us? It would put us in a sad condition no joy as respects the hereafter, no hope of everlasting life, no God to help us, no forgiveness of sins, feeling miserable, all desolate in our hearts, and chaotic in our minds, we should be utterly unable either to know or believe anything more. Can such a view of the world, such a religion, which, as was said of Prof. Harnack's lectures in America, only destroys, removes and tears down, be true? No! If this modern criticism is true, then away with all so-called Christianity, which only deceives us with idle tales! Away with a religion which has nothing to offer us but the common-place teachings of morality! Away with faith! Away with hope! Let us eat and drink, for tomorrow we die!" One would better have no religion at all than to have one which is beguiling the souls of people and teaching them to fall. I urge you to cling fast to the holy Bible, and defend it with all your might.

C. H. Wetherbe.

THE BEAUTIFUL LIFE. NO. VIII.

If I could prevent it I would never speak nor write another sad word, but it would be my chief delight to write and speak glad words, loving words, cheerful words, bright words, helpful words, and encouraging words. It makes one feel and look so much better to help some body in this way. By using them life passes away more pleasantly, and you feel happy when you make others happy. In these beautiful lovely months, while nature is putting on her spring and summer dress, it looks so bright, beautiful and cheerful, that it makes the heart inexpressibly happy to look over the way at the red, white and crimson clover fields, and to see the wind galloping over it in

waves of beauty. The lovely budding and blooming flowers of so many names and colors, perfuming the air as it breathes softly through the rustling leaves while the glad zephyrs play around us. And if I could I would forever banish disease, sickness, sadness and death, and write across the sky in letters of gold, bright as the sun,—Health, Peace, Joy, Love, and Happiness,—and then bask in perpetual youth and bathe the tired heart in the refreshing waters of life. Has it been the joyful refrain and the great object of your life to help somebody along life's weary way? To do so will be a blessing to you as well as to them.

And when you get to the last river and hear the boatman dipping his oars in its still water, may you be taken safely on the eternal shore where the tree of life will bloom on continually, and where we hope to meet our dear loved ones as they look for our coming.

Let us look away from the sad, lonely, discouraging, desolating, affliction, destitution and want, and fix our minds upon the lovely, the beautiful, the helpful, the healing, the healthy and happy conditions of life. Then we could gaze upon them until our souls were filled with the spirit of a better and happier feeling, and we could roam in the superlative realms of joy, and live in the infinite heights of permanent bliss.

To help somebody, to gladden some heart, to inspire some life with greater effort and a stronger ambition ought to be the constant desire of every one in the field of progressive thought and work. You meet so many in life who only have sad discouraging words to tell, and you have tried to avoid meeting them, because they related the same old experience,—full of sadness, trouble, affliction, and poverty. There was nothing new, fresh, or comforting in their conversation, and it filled the time with sameness and unpleasantness.

As has been repeated in these short papers, a beautiful life contains all the elements of a pure life. Purity of thought, purity of speech, and purity of purpose and action make the real beautiful life. Then, too, to wipe away the falling tear, to brighten the looks, to kindle a new fresh sparkle in the eye, to cause the face to shine with hope and cheerfulness, to help make the step more elastic and steady is a privilege you can enjoy and a duty you can help to perform. Why not then try to do it instead of repining so much.

That these short series of articles might be read they have been purposely short. For, sometimes, failure to read

is produced by having lengthy articles with not so very much in them except repetition. My conception of a beautiful life is great, but my manner of telling of it is very weak and imperfect.

J. T. Kitchen.

DIED.

Gatling.

James Vivian Gatling departed this life at his home near Holland, Va., July 11, 1911, aged 38 years, 5 months and 12 days. He leaves a widow who was Miss Willie Rawls, and two daughters, Azzie Quelda and Mary Emily; a father and mother, Mr. and Mrs. John J. Gatling of Gates Co., N. C., three brothers, Riddick W., Langley Taylor, and Grafton Gates; and one sister, Mrs. Mary Gatling Thaxler, Greenville, S. C. The deceased was a member of Holy Neck church and a good man. He was kind and loving in his home, faithful and generous toward his neighbors and friends, and a man of marked industry and integrity. The funeral services were conducted by the writer at Holy Neck church, and the remains placed in the Holy Neck cemetery. The sympathy of the entire community goes out to his loved ones. May our Heavenly Father bless and keep them.

N. G. Newman.

Davis.

At Asheville, N. C., June 24, 1911, Harvey C. Davis, aged 33 years.

The deceased had been sick for some time. He had spent the last three winters in Florida seeking health. All was done for him that could be done, but death claimed him at Asheville, where he had stopped on his way home to his people at Sedley, Va.

He leaves a father, four sisters, three brothers and many friends who are made sad by his death. Funeral services were conducted at the grave by the writer.

R. H. Peel.

Johnson.

Mrs. Mollie B. Johnson was born July 17, 1865, died July 7, 1911. She was a great sufferer for several months. A loving husband and children and her physician did all in their power to restore her to health. About two weeks before her death she was taken to a hospital in Norfolk, where it was hoped she could be benefitted. She died while at the hospital. She was brought to her home near Windsor after her death, and funeral services were conducted at Antioch church by the writer. She leaves a husband, five children, five grandchildren, a

mother, one sister, and one brother to mourn their loss. May the Lord bless and comfort them.

R. H. Peel.

The shadows of death have fallen upon our community and taken from the home of Dr. G. S. Watson and wife one of our loveliest young women. That death loves a shining mark was shown when the death angel took from our midst Miss Ellen Watson.

Resolved, That we bow in humble submission to the will of the heavenly Father who has taken her, whom he gave, to be with him in glory.

Resolved, That in her death the community, church and Ladies' Aid Society have lost a faithful, devoted, and loved member, and her home a bright and cheerful spirit.

Resolved, That a copy of these resolutions be placed on the records of the church, published in The Sun, and sent to the family of the deceased.

Mrs. J. U. Newman,

Mrs. J. W. Patton,

Mrs. W. A. Harper,

Committee.

THE SECRET OF SUCCESS IN THE BEGINNERS' CLASS.

In seeking the secret of success in the beginners' class, it might be well to ask first. What is the purpose of the beginners' department? Perhaps we have all heard of the little boy who, when asked what the Sunday school was, replied: "It's the place where the little kids give up their pennies, and don't get nothin' back." Surely there was no beginners' class in that Sunday school. All of us have been in Sunday schools where the little children from three to six years of age were so restless and noisy, the older people could not enjoy, nor satisfactorily profit by, the instruction given. What is the trouble in such cases? Just this: they do not understand what is being done and said. It is as if you were to try to teach a little child color by presenting to him fine works of art in which many different delicate hues were shaded from one to the other. If you want to teach a child color, you show him primary colors, red, blue green; these are such things as his mind can grasp. The purpose, then, of the beginners' class is to make spiritual truth and the work of the Sunday school intelligible to children between the ages of three to six.

Since that is the purpose of the beginners' class, it seems to me that the secret of success in this work is to adapt methods to the children's needs and development. Yet, when the secret is dis-

covered, is the problem solved? The key to success in any relationship of life is not necessarily hard to find. The problem of greater importance is the fitting of this key into the various doors of opportunity, which swing open or remain closed for each one of us according to our diligence in inserting the key. For each Sunday school there is a door of opportunity in the beginners' department. Yet, each Sunday school presents a unique combination of conditions, and the key to success must be inserted carefully and persistently until it fits, and the door is unlocked.

One of the first things to remember in organizing a beginners' class is, that the work is to be planned in an entirely different way from that of the Intermediates, the Juniors, and even the Primaries. If different kinds of cultivation are necessary for growing different plants, how much more important it is that methods be adapted to the proper development of each child in the Sunday school, where plants are being grown for eternity in the souls of the pupils. The ages nine, ten, eleven, and twelve include what is known as the "golden memory" period; consequently, memory work is strongly advocated for such pupils. In the beginners' department, however, much memory work has the effect that a great deal of sunshine has on delicate flowers, causes vitality to wilt. During the years three, four, five and six the child's brain grows much more rapidly than in after years, and should not be taxed. Perhaps none of their work will be such that it can be exhibited to advantage. They may not sing their songs perfectly, nor give correct answers to questions. This is the time when the roots of character are busy taking a firm hold on life, and there is no time for showy accessories.

The work for beginners must be chiefly impressionistic. Definite results should not be looked for, as in the higher grades. The teacher of the beginners is the artist; the child's mind, the canvas upon which she works. In some cases, the result of her work is brought out most beautifully, so that almost any one could appreciate its value. In other cases, the result seems incomplete and faulty. Yet, there is often more beauty in these soul pictures than the casual observer sees. The great Master Artist may be preparing through these imperfect sketches some of the finest productions of His art.

No doubt, the most difficult part of beginners' work is the imparting of spiritual truth. This is no easy task to be learned by rote. Moral truths must not be pointed at the children. They should

be allowed to imbibe them from the lesson stories, the circle talks, and from the teacher's actions. Far more is gained by what the teacher does than by what she says. The truths to be taught at this time of life are those fundamental in character, obedience, love to God and to one another, love of right and duty, prayer, and childlike faith. The child's relationship to God should be emphasized as that of the child to his father. This relationship is familiar to little children, and helps them to gain a true conception of God.

Another important requisite for success in the beginners' class is to have a teacher who is sympathetic with child nature and understands it. She should have a generous supply of imagination, and be able to look at things from a child's viewpoint. She should be so filled with the spirit of youth as to enter heartily into their games and childish pleasures. It is needless to emphasize the importance of faithfulness, patience and enthusiasm, as these are requisites of all good teachers. To be a good story teller is necessary to the success of this department. This art can be acquired to a great extent by studying stories written by Miss Harrison and other good storytellers, memorizing their stories and noting their methods. The last requisite to be mentioned for the teacher of beginners is one that should permeate all others and bind them together—love for the children, a true, sensible, wise love for them. Those teachers who have not yet had opportunity to prepare fully for this department need not be discouraged. A wise love for the pupils solves many problems that could not be solved by closest study of numerous books.

In seeking to adapt the work to the needs of the children, material aid is gained by proper equipment. It is strongly urged by international workers that a separate room be used for beginners. If that is impossible, space should be curtained or partitioned off in some way. Besides this, at the State Sunday school Convention in Richmond this year, it was emphasized as of great importance that the beginners have a separate session throughout the school period, in order to provide opening and closing exercises they can understand and enjoy. Small chairs the children can sit in comfortably are also necessary. Hooks to hang hats and wraps on are a helpful addition to the equipment. Appropriate pictures on the wall give a tone of inspiration to the room. Reproductions of famous paintings are especially good, such as Little Samuel the Sistine Madonna,

Hoffman's Head of Christ, and the Good Shepherd. A blackboard, a musical instrument, and a cabinet to hold books and papers are desirable.

The program for the beginners' class suggested by the International Association, with a few changes, is as follows:

1. Before the session opens, the teacher or assistant should be present to provide hand work to keep busy early comers. They might help in the arrangement of the room, look over pictures, or assist one another to remove wraps.

2. **Circle Work.**—Call to order by quiet music.

(a) The Children's Greeting Song—"Good Morning to You."

(b) Prayer Song, to encourage a reverent, prayerful attitude.

(c) Prayer, led by teacher, repeated by children:

"Dear Father, we thank thee for our church,
And for our Sunday school, so dear,
We thank thee for the Sabbath day,
And for thy ever loving care.
For Jesus' sake, Amen."

Instead of this, the following kindergarten prayer may be used:

"Dear Father, we thank thee for the night.
And for the pleasant morning light;
For rest, and food, and loving care,
And all that makes the world so fair.
Help us to do the things we should,
And be to others kind and good.
In all we do and all we say,
To grow more loving every day.
For Jesus' sake, Amen."

(d) New scholars and visitors welcomed—song.

Cradle Roll Service—song.

Birthday Service. A special exercise is provided, including an appropriate song and prayer.

(e) Offering received and attendance marked. To give variety, the children may march while making their offering. Letting the class count the pennies in concert awakens interest. To teach the true beauty of giving, Miss Frayser, at the State Convention, suggested having two offerings, good money and best money. The good money is that which some one has given the child for Sunday school; the best money is what he has earned or saved by denying himself. She arranged to use the best money to help some needy person the children know of, so that they could appreciate the joy of giving.

(f) Several songs chosen by the children.

(g) Circle Talk. This should prepare for the lesson, and should be directed

with simplicity, about things with which the children are familiar.

3. Rest Exercise.—Marching or some other physical exercise.

4. Story Period.—This is the climax of the hour. A slight pause after the story often adds to its effectiveness.

5. Hats and Wraps put on.

6. Good-bye song.

7. Papers and cards distributed

It is strongly urged that throughout the program the children be kept occupied, though not taxed. They are bundles of energy; the need is to direct this energy in a way beneficial to their development. Simple kindergarten games are often very helpful, finger games especially.

Flowers in the room create a pleasant, uplifting atmosphere.

Repetition of the same thought from Sunday to Sunday is encouraged. Their minds ought not to be overcrowded with many new thoughts.

A few memory verses are prescribed by the International Committee as supplementary work. They are very short, however, such as "God is love."

The secret of success, then, in the beginners' class, is the adapting of methods, such as those already discussed, to meet the child's needs. When these are applied to suit conditions, and are united with earnest, believing prayer, success must be the result, even if not discernible at once to the human eye. Would we dare neglect this important part of our Sunday school work in this day of kindergartens, when so much helpful literature on child study can be secured? In this day, too, when people are realizing more and more the need of preventive rather than corrective measures for the improvement of social conditions, will the Sunday school be found wanting in so important a branch of its work as that for its youngest pupils? Too many young men and women, and older people, too, are out of God's fold because they did not in earliest childhood receive training in a way their minds could understand. Surely we are not willing for the children of our Sunday schools to grow up without the advantages which, with a little labor and perseverance, it is within our power to give them.

(Miss) Margaret Brickhouse.

(Read before the Eastern Va. S. S. Convention at Liberty Spring, July 20.

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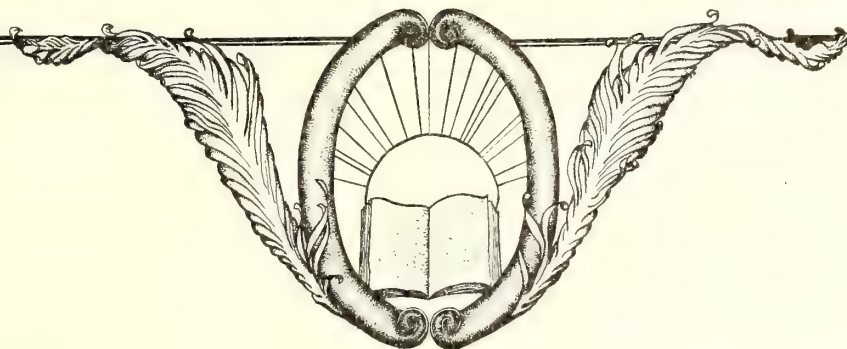
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"THINE."

If we had one glimpse of the Kingdom,
Far-reaching o'er sea and o'er land,
A glimpse of the Kingdom, my neighbor,
Begun at humanity's strand;
Could we see its borders celestial,
Its depths as the depths of a heart,
Its citizens, all who are serving,
Would we fail in doing our part?

If we had one glimpse of the power,
The Kingship of Him so divine,
Whose love makes the world ever better,
Whose love—which is yours, which is mine—
Has room for our deed, our ambition,
Has care for long ages of right,
Would we fail in courage, my neighbor,
Co-working with Him Who is Might?

If we had one glimpse of the glory,
Of peoples once sinning and sad,
On yesterday, or long before then,
Now strong and triumphant and glad
Because we were true to those visions,
With Him did the work that was meet;
We would know what a crown meant, my neighbor,
When we laid it, star-gemmed, at His feet!

—Fanny Edna Stafford, in The Watchman.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

MY LIGHT.

The Lord is my light and my salvation;
whom shall I fear?—Ps. 27:1. Golden
text for Sunday, August 6.

The truth is what stings and burns and bites, especially when that truth convicts and condemns us. The criminal seeks by all the wiles and devices he can command to cover up the truth, and so have justice averted. Men will hate you for telling the truth on them, provided that truth crosses their pathway or seems to thwart their designs.

In the lesson today priests and prophets and people do not stop to enquire whether the terrible indictments pronounced against them are just or true; not for a moment. They arise in wrath and say in madness, "The man that says these things against us shall surely die." The man Jeremiah was speaking eternal truth, but that made the matter worse. We dread one truth worse than we do forty falsehoods. That which is false soon perishes, but truth crushed to earth will rise again for the eternal years of God are hers. The people of Judah were smitten to the heart, and flew into a rage, because a man of God had dared to stand up in the sanctuary and proclaim the solemn truth with its dire consequences.

But the man of God, this man of God, was not alarmed. He had the true boldness, the undaunted courage, of a sincere and honest heart. He dared to trust in God, and to speak the truth in love. He was not afraid to tell the people, whom he served, of their misdoings and evil deeds. Some men are afraid; Jeremiah was not. And by sticking to the plain, simple, unvarnished truth, he brought the people, finally, to see the error of their way, and to repent of their folly and wickedness.

Jeremiah and his kind make religious history glorious. "Such men count their lives not dear unto themselves: they are the heroes of faith."

Such men do not live on the surface. They are not seekers nor time servers. They are not striving even for notoriety. They are not shallow nor superficial. They go to the heart and center of things. God is their light, and the abiding desire of their heart is to walk in that light.

Cheap and shallow denunciation is easy. It is sometimes mistaken for preaching. It is used by preachers, not infrequently, instead of the gospel. It is quite one thing to criticize, denounce, ridicule,

abuse. It is wholly a different thing to go into the depths of things, and show in the light of eternal love and truth that things which appear wrong are wrong. Jeremiah went to the word of God, and wrought out his argument in refined dignity, in majestic but in everlasting truth and love. He got on sure and safe ground and stood there.

He who speaks the truth in wisdom and in love has nothing to fear. God is his light; and there is no darkness about him. These are they that make the time better and life more inviting.

YOUNG PEOPLE'S CONVENTION, WESTERN N. C. CONFERENCE.

It was the second session of this Convention, at Liberty, July 28-30, that we were permitted to attend last Saturday and Sunday. To be frank and fair, we should say that this is one of our Conventions that has not woke up. It may awake some time and begin to do things. But so far it seems to be having sweet, peaceful, quiet sleep. We heard some very good things said. There were some splendid papers, some fine addresses, some excellent suggestions. The president was all right; the secretary was all right, the singing was good, and the hospitality was cordial and unbounded. But the Convention was asleep. It did not do things. It did not adopt plans. It did not secure methods. It did not accomplish results. The Convention is alive, we presume, but it is sleeping.

This writer is optimistic as to all our religious assemblies and undertakings, and by nature enjoys them all. We had a delightful time at Liberty. It was good to be there and hear Rev. T. E. White preach an eloquent and illuminating sermon on "Giving," ("Freely ye have received; freely give"). It was delightful to hear President Harper discuss phases of "Teaching the Sunday School Lesson." It was inspiring to hear Attorney Chas. A. Hines, of Greensboro, deliver a logical and able address on "Christian Endeavor as a Developer of Christian Leaders." It was edifying to hear Rev. L. I. Cox tell enthusiastically of the "Real Worth of this Convention." And it was uplifting to hear Miss Blanche Teague read a beautiful and becoming essay on "Improving the Music in the Sunday School." It was agreeable indeed to meet and to greet again in the flesh many of our friends and brethren in the Lord whom we have learned to love. It was more than a pleasure to see again, and be entertained in the home of our long time friend, Prof. W. H. Albright, who graduated from Elon College

in 1893, and who has made a success in the school room, married a charming wife, and the two together have built a comfortable and happy home. We revelled in their gracious hospitality, and esteemed it a privilege to share their generosity and their good company.

Now we could wish two things for this Convention. First of all, that the Corresponding Secretary shall let the Sunday schools and the Christian Endeavor Societies (that should compose the Convention) know that the Convention is, and that the Convention is about the biggest, best, and liveliest thing that they will likely hear of, or know about, during the year. The only way to have a live convention is to get representatives and delegates present from the schools and societies. Secondly, that the program builders for next year have a care for plans, methods, achievement, results; a desire to get things done in Convention that will tell in the history and conduct of Sunday schools and Endeavor Societies, etc.

We are not criticizing anybody. We are not laying strictures. We are wishing for definite practical, powerful results. We are thinking about the possibilities of this Convention in comparison with the actualities of it. We are thinking of what it might be, and may become. Fifteen dollars was appropriated for purposes of promoting the cause and interest of the body the coming year. We trust every penny of this will be used to good results, and that a year hence ten-fold more delegates will be on hand, and that definite plans for future good will be discovered, discussed and well laid out.

A live Convention is an inspiration to every component part thereof. And all the schools of a Conference should receive direct results and benefits from the sessions of the Convention.

THE LAYMEN'S MOVEMENT.

The Laymen's Missionary Movement is beginning to tell in round numbers, and in results. It is a comparatively new "movement," but it has the might and the majesty about it which count. It has not touched at many points yet, but it has touched hard and heavy at places and things have happened. Within three brief years North America's churches have increased their contributions from \$26,559,206 to \$33,127,491, and this result of a more than six and a half millions increase in free gifts to one object is largely attributed to this laymen's movement.

Some churches have taken advantage of this movement, and have largely in-

creased their activities and contributions. Strange to say, our Christian Church has been neglectful of its privileges, and has reaped little benefit from all its teachings and wise counsels.

GIVING GLADLY.

Rev. L. I. Cox, than whom we have no more successful and resourceful pastor, believes that people will give of their own free will for missions, and for other good causes, if the matter is presented right and made a subject of prayer and devotion. And Bro. Cox does not talk theory but relates facts. In one of his Sunday schools on missionary day the school had not been giving a penny per member. The pastor decided to ask for ten cents per member. The congregation was called to prayer over the matter. And then after appropriate and solemn devotional services a table was placed in front of the pulpit, and all who felt disposed were invited to come forward and place not less than a dime each if possible. The resulting collection was \$13.66. The call that day was for only \$7.60. Pastor Cox got nearly twice what he asked for. It was not a large undertaking, nor a large collection; but the principle is large. Many a pastor is afraid to ask for what he wants, and very many do not make giving any part of prayer and devotion. Bro. Cox has the right idea, and it will work.

EDITORIAL COMMENT.

The Training School.

Reports are that the Stonewall Training School, Concord, N. C., is full to overflowing, and that more room is sorely needed for others who should be received. The object of this institution is to take the boy who is down, or has started on the downward way, and help him face about, and, if possible, start on the upward way. Youthful criminals, incorrigibles, the ready and reckless fellows are received there, and given the best training under the most favorable conditions.

The State was indeed a long time in coming to any help of this character, but now that it has come at last to see the need and the results, there is certainly no institution that should be cared for with greater concern and interest.

Is it not strange though that the most needy, as well as the most worthy and helpful, institutions must cry loud and long before their plea is given heed? It seems to be ever the case. This training school reaches the farthest down and so helps the lowest up. Its hand goes out for the fellow who is sinking and endeavors to rescue him.

With *Charity and Children* we do not now

see how the State got along without it, but now that it has come and its beneficial results have been seen it behooves the State to enlarge and equip as growing needs demand.

We saw a great farm the other day. The crops were uniform and everywhere good and beautiful. We asked the owner how this uniformity came about. He took us out into his broad acres and showed how he had made all rich and useful and productive by working most on the poor and barren spots until they yielded as the best. A State may learn of this. For best results to citizenship, those lowest down need help most and first of all. The Stonewall Jackson Training School helps at the right place.

Orators and the Bible.

A British paper, recently speaking of the great oratorical achievements of the present Chancellor in the house of Parliament, makes this significant observation: "No one is happier than the Chancellor in letting the last sentences of his speeches gleam with some golden word of Scripture." Daniel Webster's power as an orator was due in no small measure to his knowledge of the Scripture, and his ability to quote appropriate passages when needed. It is safe to say that no orator of modern times was without a close intimacy with words, phrases, verses of Scripture, and was able to quote them on any and all suitable occasions. The rarest gems of all literature, the completest and most expressive sentences of all the writings, are found in the Book. Here pages are packed into a single utterance, and great mines of truth are hidden in a single sentence.

Judas Iscariot.

They are trying to abolish Judas Iscariot now. We read a book some time ago that sympathized with Judas so much, and commiserated him so thoroughly, that he was made more of a martyr and a hero than he was a traitor. We thought that bad enough. But here comes one Prof. W. B. Smith of Tulane University, who goes a full shot further and undertakes to prove that there was no such person as Judas Iscariot at all; that he was a fictitious being, not a man of flesh and blood at all, but a sort of shadowy substance, typifying the whole Jewish race. So they have decided to abolish Judas, and the scientists, so-called, go merrily along spinning their wild theories and weaving their wild vagaries into a web—of merry and silly nothings.

The chief difficulty about this latest Judas theory is that Judas himself persistently refuses to be abolished. Judas not only lived and wrought and acted the

traitor in Christ's day, but he lives and works his deadly tasks and plays the traitor to this day. There are plenty of people, all too many, today who would betray the blessed Christ, who would betray their best friend if they had one, with a paltry and deceiving kiss, for even less than thirty pieces of silver. Our Professor Smith of Tulane is up against a hard proposition. There are too many sneaks and traitors, real Judases, in the world yet, to prove that one, the real one and the type of all, never did exist. Judas Iscariot refuses to become extinct, and too many of his kind encumber now this unhappy world.

The Love of Sensation.

Recently a representative of a daily paper in one of our large cities went to a religious convention ostensibly to write up the proceedings of the body. Many questions were asked of the Convention's officer by the newspaper man, and incidentally a few questions were put about a certain professor, member of the Convention. Next day when the paper appeared there was a sensational heading about the said professor, but not a reference to the important work of the Convention. There was seemingly no room for a write-up of the real work of the body, but in the same paper there were accounts of eleven murders, suicides and attempted murders, five burglaries, six tales of political and commercial frauds; descriptions of weddings of actresses, elopements, disappearances, divorces, will contests, scandals, wedding of rich girl, escape of a count from an American girl, and forty-two sporting and pugilistic events. And yet you will find church members not a few who will take and will read their daily paper, but will neither take nor read their church paper.

Vast Evils.

The vast evils that go on in our large cities are beyond comprehension. Take these frightful facts of Chicago. In this one city there are 326 vulgar nickel shows visited daily by between forty and fifty thousand children. There are 936 pool rooms which by law minors are not allowed to enter, and yet they are wide open to boys night and day seven days in the week and are visited by thousands of youths. That the girls may have similar "moral" training there are 366 dancing halls for girls. Is it any wonder that Chicago turned out, or rather locked up, last year 10,447 criminals under twenty years of age? What will the harvest of manhood and womanhood be from such a crop of youths as that? The church of our Lord Christ has not yet finished its stupendous undertaking in the world.

IRREGULAR THOUGHTS ABOUT HEAVEN.

(Among castaway manuscripts of N. Summerbell I find matter somewhat like the following:—)

Heaven, in physical science, signifies the whole expanse surrounding the earth, with its planets, comets, nebulae, and suns.

But men have ever held that in this beautiful expanse, somewhere, there dwelt God, or "the gods", in a celestial empire. All agreed (Plato, Aristotle, Epicurus) that the most elevated part of the heavens was the divine dwelling.

In the religions of the Greeks and Romans none were admitted to this celestial abode but heroes of virtue, and these became demi-gods. In this, was there a shadow of the doctrine intruded into the Garden of Eden, that if men would eat of the tree of the knowledge of good and evil they should "be as gods"?

The Bible teaches that previous to Christ the "third heaven," the Paradise of God, was not open. Jesus himself said, "No one hath ascended into heaven, but he that descended out of heaven, the Son of man, who is in heaven" (John 3:13). On the day of Pentecost, Peter said, "David ascended not into the heavens" (Acts 2:34). And Paul said, "The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing" (Heb. 9:8); and, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh", etc. (Heb. 10:19—20).

And the first promise of immediate entrance to heaven agrees with such words: for it was by Jesus himself on the cross, who said to the penitent thief, "Today shalt thou be with me in Paradise".

How Jesus cherished companionship!

He prayed to his Father, when near his death, saying, "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me" (John 17:24). And he even promised his disciples the sweet words, "If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also" (John 14:3). And in the Garden of Gethsemane he seemed to desire that his disciples watch with him, even though he went a little way from them to pray. The communion service itself is a rite binding us to Jesus very closely.

And Jesus wants us with him in heaven.

And it was not long after Jesus died till the heavens were opened to Stephen the Martyr, and he saw Jesus standing on the

right hand of God, ready to welcome him, and cried, "Lord Jesus, receive my spirit."

J. J. Summerbell.

Dayton, Ohio.

DR. DIXON ON PLEASURE SEEKING.

(This sermon was preached in the Moody Church of Chicago on Sunday evening, May 21. It will be read with all the more interest because of the fact that Dr. Dixon has been called to the pastorate of the Metropolitan Tabernacle, London, which was the church of the late Charles H. Spurgeon, and left for England on May 30.)

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity." —Ecclesiastes 2:1.

"The things which amuse us do much toward molding our characters for good or evil," said Dr. Dixon. "It is, therefore, needful that the young Christian should be as careful about his amusements as his duties. There are certain principles by which he may be guided.

"Amusements that injure the body, weaken the mind, or corrupt the morals ought to be avoided. So with amusements that vitiate our joys. The German proverb says, 'The good is enemy of the better and the best.' Amusements, fun and pleasure may be good; but joy is better. Amusement is the dash of the spray, the sparkle on the surface; joy is the flow of the deep current in the soul. We should not sacrifice the current for the spray or the sparkle. Whenever, therefore, we find that amusement is entrenching upon our joy, we should sacrifice amusement, that joy may be saved.

"Amusements should always be avoided when they are associated with any great evil institution. The people of Israel played before the golden calf. Their play was associated with the evil institution of idolatry. Paul said that he could eat meat offered to idols, for he regarded an idol as nothing, and it would not, therefore, injure him. He had a right to eat, but he had a higher right, which was the right to give up his personal right for the good of the weaker brother. He therefore determined to surrender this right and exercise the higher right of self-denial for the benefit of others.

"Two men were in a boat above Niagara Falls. When they saw that the current was taking them down, by a bold stroke they reached the bank, and there on a tree was the placard, 'No trespassing on these grounds.' A farmer appeared with a fierce bulldog at his side, and one of the men was cruelly torn. The magistrate at Niagara used these words, which are worthy of a place on the fly leaf of your Bible: 'You

had a right, sir, to placard your land, but in this case there was invoked the higher right to surrender your right for the good of humanity, and because you failed to do so, I send you to jail for thirty days.' We may contend for the Christian privilege of indulging in certain things, while we forget the higher privilege of self-denial that we may have a larger influence for good.

"A safe rule for the young convert is never to indulge in any amusement that links him with a great evil institution. Try the card table, the dance and the theater by this test. The card table is a world-wide evil institution which you find in all countries, Christian and pagan. It is the gambler's instrument. It has been blackened by dishonesty, stained by murder and disgraced by innumerable wrecks of character.

"A pack of cards is suggestive, not of an innocent game, but of a great foul institution which has been a curse to mankind. Shall I indulge, and thus link myself with this institution? Or shall I deny myself, that I may not be suggestive of evil?

"The square dance may be considered by some as an innocent pastime, if indulged in moderately, but in general it may be said that dancing has become a world-wide institution of evil. The dance house cannot be described in polite society. Dancing is not only worldly, but in many of its forms it is desperately wicked. Its associations are malodorous. There may be pleasure in the physical response to music; shall I yield to it and thus associate myself with a bad institution?

"The theater as an institution is also bad. There are some moral plays, as well as some moral actors and actresses, but, so far as I can find, there is not a moral theater in the world. Edwin Booth determined to establish a moral theater, before whose footlights there should not be a display of spectacular obscenity. The result was that Booth's theater failed and paid five cents on the dollar.

"Henry Irving determined that the Lyceum theater should be moral, but the management had to change its quality to keep from bankruptcy. Mary Anderson left the stage, and declared that on moral grounds she did not wish her children to attend the theater. McCready would not allow his children to go to the theater. Edwin Forrest, after hearing Dr. Brantley in Augusta, Ga., preach a sermon denouncing the theater for its immorality, lingered after the service long enough to take the preacher by the hand and say to him, 'Sir, what you have said tonight is true, only you have not painted the picture as dark as it is.'

"There is a difference between pleasure in the midst of business, and making a business of pleasure. The pleasure seek-

ing spirit is a living death, for 'she that liveth in pleasure is dead while she liveth.' If you will turn to Job 21:12, you will find some of the results of this pleasure-seeking spirit. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, 'Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit shall we have if we pray unto him?'

"When the pleasure seeking spirit fills a man's life he ceases to desire God. He says to him, 'Depart from us.' He sees no profit in prayer or in the service of the Almighty. Pleasure is his god, and he becomes vain and empty like the god he worships.

"The picture of a pleasure-seeking life which is given us in the second chapter of Ecclesiastes is enough to startle one who desires to be something or do something in the world. Solomon was rich enough to have everything that he desired, and he set himself to seeking pleasure. The result was that he hated life and declared that 'All is vanity and striving after wind.'

"Some one has described the palace of pleasure as a building 'which has a gorgeous street entrance adorned with statuary and brilliant with variegated lights, and the passer-by is lured in by strains of music. The exit is a dark, narrow, concealed rearway, which leads into the fields where swine are kept.'

"As a gentleman entered the theater several years ago the usher beckoned to him with the words, 'This is the way to the pit.' The word 'pit' was so suggestive that the man turned and left the theater in haste. However beautiful the entrance to the pleasure-seeking life, and however entrancing the music, the exit is into the swine field, and near the swine field is the precipice over which sooner or later we fall into the pit.

A DANGER SIGNAL.

"The danger is that the pleasure-seeking spirit may displace the serious work of life. In the parable of the sower, the seed was 'choked by the pleasure of this life,' and when one makes up his mind that the end of life is simply to have a good time, duty is neglected, sacred obligations are ignored, business lags, the prospects of life wither and the end is despair. Here is a good time to hold the red flag of danger.

"When the Duke of Orleans was in this country he happened to be in a small village when a circus was there. He could not obtain dinner or any sort of service. The people of the hotel informed him that no one would work that day, for everybody was going to the show. Such a holiday once in a while might produce little harm,

but suppose that village should decide to quit work and attend the show every day; the result would be stagnation and death.

"Just so with the life of a man who allows pleasure to displace business, who lets fun and frolic swallow up the serious duties of life. The Romans became so greedy for amusement that they demanded great outlay in purchasing wild animals and gladiators for their enjoyment in the arena. This pleasure-seeking spirit so enervated the people of Rome that they became an easy prey to the serious northmen who came down upon them.

"As with the nation, so with the individual. Pleasure-seeking weakens character and makes it easy for us to be captured and destroyed by evil habits. I have read of some cavalymen who during five or six years of rest taught their horses to dance to the music of the band. It was great sport, but when they were riding into battle and the band began to play, hoping to inspire the soldiers, the horses stopped the charge and began to dance. The result was the enemy swept down upon them and conquered them.

"Many a man has lost the battle of life for the same reason. He is so possessed by the pleasure-seeking spirit that when he ought to be serious and dutiful he is dancing or gambling or in some other way frittering away his time.

"After Napoleon Bonaparte had killed the Duke D'Enghien the indignation of the French people was so intense that there was danger of a revolution. The wiley Emperor quieted their consciences by producing for them the most magnificent ballet that Paris had ever seen. They rushed to the theater and forgot their grievances. It is hard for conscience to assert itself when the pleasure-seeking spirit is master. Everything that any one ought to enjoy the Christian may enjoy. What is sinful or hurtful to body, mind or soul should not be indulged in by any one, and such indulgence displaces a purer enjoyment. If the young Christian will take Jesus Christ as the umpire of his life, submitting to him his pleasures as well as his duties, his life will be full of light, and shadows that come will only refresh.

"Jesus said, 'I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.' And this light never becomes darkness. It grows brighter and brighter till the perfect day."—*Inter Ocean*, May 22.

MOMENT BY MOMENT.

Now is the only time for which we need to seek supplies, or strength, or deliverance, or any other blessing. If we accept from God in Christ all that he offers us now, for this present moment, and

continue to do that moment by moment, the future will be well taken care of. This is an old, old truth; but we shall need to be reminded of it anew until the heavens and the earth are done away. We long and chafe to look ahead, and to have some assurance that we shall have an undiminished deliverance from sin—from our besetting sin—in such continued power that the rest of our life will be a path of glory. That assurance is, indeed, given to us, but it is in terms of now. Christ is able to guard that which is committed unto him, now and hereafter; but he asks us to trust him for both present and future, while we concern ourselves not at all with the future, but see to it that we are yielded utterly to him in faith and obedience today. It simplifies life so to let it become simply a matter of my present, immediate relationship to Jesus Christ! Am I yielded wholly to his will now? If I am, he will do all the rest.

"Moment by moment I'm kept in his love;

Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."

—S. S. Times.

THE ABSORBED LIFE.

One who has begun to show what life means when self has died and is replaced by Christ longs to become so completely lost in Christ that there is nothing more to be yielded up to Him. This will evidently not come to pass for any one until the bondage of the corruption of this body is finally done away with. But it is a good goal to have ever before us. The complete and satisfying merging of ourselves in Christ may be likened to a saturated solution in chemistry, when a liquid is impregnated with a dissolved solid until no more of the latter can be taken up. Some definitions of "saturate" are strikingly suggestive of our longings for the fulness of union with Christ: "To fill the substance of, as by absorption, so thoroughly that it will hold no more; to fill to the utmost extent of the capacity for absorbing or retaining." Again, in chemistry, "to satisfy the affinity of." What a blessing it is to hunger and thirst, when we know that we shall be filled! What a comfort that Christ's New Covenant has in it such a daring word as "filled unto all the fulness of God"! That is our goal, and our assurance. How eagerly should we abandon every thing that hinders or delays us in its final attainment!—S. S. Times.

NOTES AND PERSONALS.

—Rev. W. S. Long, D. D., makes a suggestion in another column and invites comment. Dr. Long puts his finger on a weak spot. Has he suggested a remedy? Read carefully what he writes and give Sun readers the benefit of your conclusions. Our columns are open and opinions are invited.

—The Missionary Society of the Memorial Temple, Norfolk, has for 1911 a beautiful booklet with the names of officers and members of the society and the program for one service a month throughout the year. It is well prepared and speaks much for this live and active missionary society.

—Rev. L. E. Smith assisted Rev. Jas. L. Foster, pastor, in a series of successful meetings at Lebanon, Caswell Co., N. C., week following third Sunday in July. There were many conversions and five accessions to the church.

—Rev. J. F. Morgan assisted Rev. L. I. Cox, pastor, in a revival the past week at Apple's Chapel, Guilford Co., N. C. Congregations were exceedingly large and much good was accomplished. There were many conversions and the church was greatly refreshed and strengthened.

—Dr. E. L. Moffitt was at Elon the past week shipping his household effects to Asheboro.

—It is a real pleasure to lay before our readers this week a sermon by the eloquent and brilliant Dr. A. C. Dixon on "Pleasure Seeking." The Sun's editor had the privilege a few years ago of hearing Dr. Dixon deliver this sermon, or one much like it, and it was magnetic, mighty, masterful. This was one of the last sermons Dr. Dixon preached before leaving Chicago for London, and it is a message, not to his local congregation, but to this whole pleasure-seeking country of ours. Read it. You will learn something.

—Our Greensboro First church Sunday school has voted to have a day's outing and picnic on the Elon College campus August 17th. This is not the first time this school has chosen this good place for a picnic, and no company comes here that is more orderly and congenial than our Greensboro people. They will receive royal welcome here.

—Rev. P. T. Klapp, Jonesboro, N. C., has purchased a home near Elon College and is to take possession and move here about December 1st. Bro. Klapp will receive a warm welcome back into this community where he is held in high esteem as a good citizen and a generous neighbor.

—In one of our conventions recently one of our loyal and wide-awake laymen

made this remark publicly: "We of the Christian Church are trying to do too much business with too little money. A church, to operate successfully, must have money, as much so as any individual amongst us who would bring things to pass."

—In this country about 10 to 15 people per 1,000 are afflicted with tuberculosis. The remedy urged is wholesome food, cleanliness of person and surrounding, and abundance of fresh air by day and by night.

—Our good friend Allie Hayes, Norlina, N. C., remembered last week that we were flesh and blood with appetite and hunger like other folks. And the copious crate of luscious canteloupes he sent us was enough to make life gladder and the heart happier for six months to come. If there is anything in summer more delicious for breakfast than a good canteloupe we have never found it—unless it be two canteloupes. As soon as we make a fortune editing a religious weekly we have it in mind to endow Allie Hayes' melon patch (so that it may be enlarged for the benefit of other sufferers).

—The Greensboro Daily News is to erect a building of its own and greatly enlarge and beautify its place of publication. Congratulations, neighbor. The News is worthy and we are delighted at these evidences of its permanency and progress.

—Rev. P. T. Klapp writes this cheering note: I have just closed our revival meeting at Moore Union continued for seven days. It was judged a glorious revival. Much faithful work was done. Several were reclaimed and a goodly number professed faith in Christ. Several united with the church and others will at the next appointment. This church is now in the best spiritual condition I have known it for a long time. They now speak of building a nice house of worship. God bless them."

—Rev. P. H. Fleming, D.D., has decided to accept the unanimous call recently extended him by the Greenville, Ohio, Christian Church, and is to go to Greenville about September 1. Dr. Fleming has been pastor of our Burlington Church for ten years or more and under his ministry the work there has prospered and considerably developed. Large congregations greeted him last Sunday and there were 221 in Sunday school. We regret exceedingly to see Bro. Fleming leave the South and sincerely trust that this land of warmth and welcome will win him back ere many years go by. Ohio's gain is North Carolina's loss.

ELON COLLEGE NOTES.

Mr. Joe Clendenin of our town was brought home very sick on last Wednesday. He continued ill and Saturday was paralyzed, the whole of his right side being affected, and at this writing he is in a very precarious condition.

Prof. John T. Cobb, who was several years an instructor in Elon College, but who taught last year in the State High School at Cooleemee, N. C., passed through Elon last week en route to his old home, just north of here. He returned to Cooleemee Monday, where he is acting assistant cashier in the bank during the summer.

Mrs. J. W. Patton, Miss Alene, and little Kent and Gwendolyn have gone to Eastern North Carolina to visit for a few weeks at Mrs. Patton's former home.

President Harper and Dr. J. O. Atkinson attended the Sunday School Convention at Liberty yesterday, and report a pleasant time. Quite a crowd was in attendance.

Mrs. S. J. McCauley's brother and his wife, from Texas, are spending a few days with Mrs. McCauley.

Mr. Henry Barnes, traveling representative of the Halls Safe Co., is spending a few days at his home.

Mr. S. M. Patton of the class of '09, spent the night in town last week. Mr. Patton has been teaching in Tennessee during the past scholastic year, and will return there in the fall.

Rev. J. F. Morgan spent a few days here last week enroute to Liberty to attend the Sunday School Convention. Mr. Morgan is president of the Convention.

The Farmer's Institute which was held here last Wednesday was a decided success. A very large number of farmers and their wives were present, and the Institute people were highly gratified over the reception they were given here. Mrs. Sue V. Hollowell and Miss Katherine Parker spoke to the Women's Institute, on Health Hints, Bread Making, Care of the Child, and other topics of interest to the ladies, while Prof. C. L. Newman, of the A. & M., and Mr. Jeffreys, also of A. & M., and Mr. T. Frank Parker spoke to them on things relating to the farmers and the farm.

Mrs. W. A. Harper, Mrs. J. O. Atkinson and A. L. Lincoln spent a very pleasant Sunday with Mr. and Mrs. Buck Hobby at their lovely and spacious home three miles west of the College.

A. L. L.

NORFOLK LETTER.

Mr. S. M. Atkinson, representing *The Sun* has been working Norfolk and vicinity pretty thoroughly recently. It would seem from the thoroughness with which he canvasses *certain* sections of this territory, that the subscription list should grow considerably. At times it's a little hard to tell whether he is working for the interest of his *uncle's Sun* or his *father's son*.

Rev. A. M. Hanson of the Third Church spent the past week with Rev. J. W. Harrell at Berea, Norfolk Co., assisting in a meeting. Bro. Hanson did the preaching, twice daily. A good meeting is reported as the result with 15 conversions and 10 to unite with the church.

Mrs. A. B. Jarvis is visiting her sister in Warren, Pa.

Mrs. A. R. Greene, our Cradle Roll Supt., with her family, is spending a month in the mountains. Quite a goodly number of our people are away on vacations now.

Bro. Hanson closed his series of sermons on the "Five Greatest Things in the World." The subjects thus handled were "Humility," "Truth," "Love," "Faith," and "Peace." Congregations have held up well. There was one member received on profession of faith at the night service.* Mr. Edwin Chas. Shapel. He is in the naval service and came in his uniform. Bro. Hanson spoke very fittingly of his coming in uniform and consecrating his life in it to the service of the Master as well as to his country.

On the Washington boat this afternoon will leave Revs. N. G. Newman, J. W. Harrell and A. M. Hanson, also Bro. Hanson's wife, mother, and sister. The party will spend some time together in Washington; there they will separate. Mrs. Hanson and daughter, who have been visiting here, will return to their home in Iowa, and Mrs. A. M. Hanson will accompany them, where she will visit some weeks at her old home.

The ministers of the party will proceed to New York where they will spend some time and then go on to Northfield where they will attend the Summer Bible Conference.

After the school is over, Bro. Hanson will spend a week in the slums of New York in "Social Settlement Work." He will then possibly spend some time in Boston and Fall River, Mass.

Rev. McD. Howsare of the Temple announced to his congregation yesterday morning that he would not be a candidate for re-election next year. He has been extended a call by the Mission Council of the Mission Board to go to Porto Rico for the coming year to do special missionary work in other interests. It is reasonably settled that he will accept the work. He is now studying Spanish very industriously, and proposes to spend most of his vacation in that way. Bro. Howsare is an enthusiastic and energetic worker and will no doubt

be just the man for the work there; but his going will be a loss for the Temple.

Knowing the field as I do, and the situation as it was when he took the work, and what has been accomplished, I am quite sure that it would have been hard to find any one to do better than he has there.

His going will leave open one of our best fields. There has been a great and good work done at the Temple. There is yet a great work to do there, in a certain sense, a new work to accomplish. I hope that some one of our strong men may be secured for the place.

Rev. J. W. Harrell has been called to serve Berea for another year.

I failed to report in my last letter the latest addition to the Cradle Roll of our Sunday school—little Miss Annie Smith, new daughter of Prof. and Mrs. S. M. Smith.

Prof. Smith is spending three weeks at Silver Bay, the Summer Y. M. C. A. school.

Rev. C. C. Ryan, of Ansoria, Ohio, former pastor of the Temple, reached the city last night. He is on his way to Damascus, Gates Co., N. C., to hold a series of meetings.

Winchester Letter.

The interest in our work is increasing, notwithstanding the extreme heat July the second, we had the largest attendance at our services that we have had for three months. Everybody seems interested in our church and many have expressed themselves as being well pleased with the appearance of our building. The plastering is done and workmen will begin finishing the inside next week. We hope to be able to hold services in the Sunday school room before our annual conference, which meets the 17th of August and to be ready to dedicate some time in September.

Our Sunday school held a very enjoyable picnic July the 6th.

The following contributions have been received:

Previously reported	\$3736.30
Received since	
Mrs. Virginia Kingree	.75
G. Clarence Miller	5.00
A. J. Tavener	5.00
M. M. Lynch	5.00
Sale surplus material	2.20
H. W. Barrett	1.00
Mrs. Annie Fauley	1.00
Ladies Aid and Miss. Society.	
(Pleasant Grove, Va.) ..	1.00
Mrs. J. E. Lincoln	10.00
Miss Lillian Chamberlain	1.00
I. P. Hook	1.00
H. P. Hook	5.00
H. P. Barrett	1.00
Miss Beal Garvin	1.00
Mrs. William Grubbs	1.00
Walter Oates	1.00
A. S. Anderson	5.00
N. L. Morris	1.00

Mrs. W. J. Muse	1.00
Cophas Spaide	1.00
R. C. Hook	30.00
David Jay	1.00
Ladies Aid Society	11.00
Ever Ready Society	10.05

Total

\$3,838.30
We are grateful for the support we have received from the Christian Church in all sections and to the many others who have helped us.

We need One Thousand Dollars to meet outstanding bills and building expenses between now and the day of dedication.

The importance of this point as a connecting link between our work in the South and our churches in the North and West, makes it well worthy the consideration and support of all our people.

May we count on you to help at this critical point in our work? With this \$1,000 we will be in shape to dedicate and handle whatever obligations remain wisely.

W. T. Walters.

Winchester, Va., July 20, 1911.

Valley Letter.

Our work is moving along reasonably well. The summer months are largely occupied in getting ready for our Young People's Convention, and the Annual Conference. The convention was held several weeks ago and was, I believe, about the best we have ever had. We are now looking forward to the Annual Conference, which meets August 17-19 at Leaksville, near Luray, Va. We are hoping that we may be able to say this was our best yet. It depends upon every church and every delegate to make it the best.

Owing to the very severe drought throughout the bounds of the Conference this summer, I fear some of our churches will let some of the apportionments suffer. This ought not to happen, even though we may have to sacrifice a little more than usual in order to bring them up. Every cent of the amount asked of each church is needed, and, of course, a great deal more.

New Hope and Linville have each held beautiful Children's Day services this summer. In each case the program was excellent and well rendered. Others of my churches will hold Children's Day services in the near future.

A. W. Andes.

Harrisonburg, Va., July 20, 1911.

—August 1st sixty-five Chinese students were to leave Shanghai, China, for the United States, to be educated here by the Chinese Government, the money for their education coming from the indemnity paid by China to America, and then given back for this purpose by our government, on account of the Boxer uprising.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

NOTES ON C. E. LESSON, AUG. 13.

Topic: Small Beginnings of Intemperance.—Prov. 23:29-35. (Temperance Meeting.)

The Bible writers bring a terrible indictment against the glowing cup. And the evidence of the centuries sustains the charge. It would seem useless to talk upon a subject that has been so discussed, but "line upon line, and precept upon precept," is the law of moral progress. And then it is not alone that repetition is necessary, but there are those who need to learn the truth for the first time. Young people growing up in homes where there is no definite teaching, children who will profit by hearing the truth from the lips of them who lead and teach them, and older ones who need to be aroused from their indifference and be enlisted actively in this great work.

The text of the lesson is a vivid delineation of the suffering of an intemperate person. Six undesirable sensations and experiences are enumerated. Woe, sorrow, contentions, complainings, wounds, inflamed eyes—all these are catalogued together and cited as the results of tarrying long at the wine cup. A solemn warning is spoken. The time to avoid these penalties is when still sober and in possession of all the faculties. "Look not upon the wine" may sound puritanical, but is the safe course.

In our day the beginnings of intemperance are to be found in the open saloon. As long as saloons exist somebody's boys are sure to enter and be destroyed. Therefore the way to cut at the root of such beginnings is to hew down the saloon. It is a poison tree that ruins the community.

Look at the size of it. Jacob Riis says that he counted them, and found that while there were 111 Protestant churches, chapels, and places of worship below Fourteenth Street in New York, there were 4,065 saloons. They had a beginning. One saloon, like one drink, inevitably leads to another. It will do little good to lop off the odd sixty-five or the odd three thousand. The whole tree must go, root and branch.

In saloon-poisoned communities the individual must fight the beginnings of in-

temperance in young people. The saloon appears cozy, inviting. It seems manly to lounge behind the bar and smoke. What are we doing to provide still more cozy places, and far more manly tasks, for young men than lounging at evil-smelling counters?

Rev. C. N. Howard tells the following story: In a certain town the temperance people and the liquor people planned to have street-parades upon the same day, the parades to start from opposite ends of the town. At the head of the liquor procession a man carried a banner marked, "Men, Vote for Your Liberty." At the head of the temperance procession a little boy carried a banner, "Fathers, Vote to Save Your Sons." As the processions met, the man threw down his banner, ran to the boy, and, raising him upon his shoulder, faced about, and himself headed the temperance parade. The boy was his own son.

A little boy went with his mother to dine at a friend's house. On their return home he said to his mother: "The pudding sauce wasn't as good as ours. What made it taste so different?" His mother gazed at the boy, speechless, but in her heart she said, "If my boy has begun to like the taste of wine in the sauce, it is time I stopped using it."

The beauty of a clean body and a clean mind must be made attractive. "They are beautiful," sir," said a tipsy man to a clergyman, pointing to some flowers. "Yes, and do you know why they are beautiful?" said the clergyman. "No." "They drink nothing but water," was the reply.

From Various Pens.

There is not a thought in a hogshead of beer.—Theodore Roosevelt.

No user of tobacco has ever taken first place at Harvard.—Henry W. Longfellow.

Ten minutes spent in Christ's society every day, aye, two minutes, if it be face to face and heart to heart, will make the day different.—Drummond.

"All the good that temperance brings
From pure self-denial springs."

"Sometimes intemperance begins with eating brandied food, like mince-pies or preserves. Alas, when the home is made an annex to the saloon."

"Satan never concocted a shrewder device than when he began to put liquor in candy for children. Every such confection is a devil's bait."

"There are more patent medicines that are used by drunkards in prohibition states as substitutes for whiskey, and there are physicians whose prescriptions of alcohol have set many upon the downward road."

"Drug stores are responsible for cocaine and opium habits, which are mainly fostered by apparently innocent 'medicines' sold freely without prescription."

For Daily Reading.

Aug. 7.—Small cause, big effect Gen. 3:6

Aug. 8.—Beware self-confidence

Prov. 28:26

Aug. 9.—Wine's allurements

Prov. 23:31, 32

Aug. 10.—The drunkard's inefficiency

1 Kings 20:13-21

Aug. 11.—Power of habit

Jer. 13:23; 22:21

Aug. 12.—Touch not Col. 2:21; Rom. 14:21

A PERSONAL WORD TO OUR PEOPLE.

The Executive Committee of the Young People's Convention need money if the work of the convention is to be properly carried forward. To this end the treasurer has written a number of people in the Convention for contributions. Some have responded; others have not. Are you one of the latter number? If so, you are doing the work injury by not sending the small amount that has been asked of you by the treasurer.

Within the next ten days a goodly sum will be needed to meet obligations that have been contracted. This appeal is made to you to the end that you may be again reminded that the convention wants you to help. If Brother Cox has not written you, do not wait for him to do so, but send in your contribution. Send all amounts to Rev. L. I. Cox, Treasurer, Elon College, N. C. Do not lay this aside until you have done what you must necessarily feel is your moral duty.

Treasurer's Report.

The following amounts have been received since the last report published:

Joe Stout, pd. \$ 1.00

Rev. A. W. Andes, pd. 5.00

Report blanks sold	1.44
C. E. Society, Palm St., Greensboro	1.00
Liberty (Vance) Sunday School ..	5.00
Graham Sunday school	5.00
Rev. J. F. Morgan	5.00

Very truly,
L. I. Cox, Treasurer.

IN THE FIELD OF CHRISTIAN SERVICE.

The Young People's Convention of the Western North Carolina Conference was in session at Liberty last Friday, Saturday and Sunday. Next week's issue of The Sun will carry something about the proceedings.

* * *

The second largest missionary gift made by any organization through the Women's Presbyterian society of the Spokane, Wash., district came from the First Presbyterian Endeavorers, Spokane, who contributed \$190 for missions last year.

* * *

Does the Christian Endeavor pledge mean anything in your life? It depends upon you and not upon the pledge. The pledge should always be repeated in concert at the Consecration meetings. If the society is growing lax repeat it at every meeting for a time.

* * *

The editor of this department wishes to get in touch with the secretaries of the various conference Young People's Conventions. There is a great deal of work that needs to be done. The fall is the time to organize new societies, and put new life into the work.

* * *

If your Sunday school does not have a teacher-training class, is it not time for you to get in line? The books can be secured at any time from Dr. Atkinson, at Elon College. The fall and winter will be the best time to do the work, and the class should be started about Sept. 1.

* * *

Has your Sunday school raised its Home Mission fund yet? If not, now is the time to begin the work. The Sunday schools should take advantage of this opportunity to assist the church in its work of reaching others. We shall be disappointed if our Sunday schools should fall down in these contributions.

* * *

One of the greatest events of the Atlantic City Convention was the serenade given on Tuesday evening to Dr. Francis Clark, of the International Society. Hundreds of Endeavorers marched for three-quarters of a mile at 11 o'clock at night to Dr. Clark's hotel, singing religious songs as they went. Elks and other

strollers along the board walk had to move aside for this great band of young people.

NOTES FROM WOOSTER.

It was a privilege I much enjoyed and one I had many times wished for,—a visit to Defiance College, Defiance, Ohio. My journey was over the Pennsylvania railroad to Lima, and thence north forty miles by electric train to Defiance. But stop a moment for some facts about the Pennsylvania railway. This is one of the great railway systems of America, if not the greatest. It has a great rival in the New York Central which now owns the Big Four. The chief rivalry in train service is between New York and Chicago. Some years ago the New York Central put on a fast train covering the distance of a thousand miles between these two cities in twenty hours. Everybody has heard of that famous train, the twentieth century limited. The Pennsylvania soon worked up a line of track to endure great strain, and put on what is known as the eighteen hour limited. This train passes through Wooster and attracts attention for ever. People who have seen it scores of times still gather about the station to see it flit by like some fabulous monster with lightning speed carrying a whirlwind for a quarter of a mile in its wake. The Pennsylvania Company, I read in an Ohio paper a day or two ago, is taxed with two hundred million dollars worth of property in this state alone. The Company pensions all employees after the age of seventy. It pays its president fifty thousand dollars a year, but no president has yet received a pension. The tense business strain seems certain death in a few years at most, and each drops away before the pension age is reached.

Now as to my visit. I found a beautiful, fertile, farming country dotted with thriving, clean, well-built towns along the distance of a hundred and sixty-five miles to Defiance, itself a pretty town of about ten thousand people with Defiance College situated on the north in a charming campus of twenty-five acres. As we approached farther to the west and northwest, the broken, hilly landscape about Wooster gradually subsided into one continuous stretch of level plain, marked off into rectangular farms of great fertility, and producing luxuriant crops of timothy, wheat, oats, and corn. So Defiance appears to be set in the midst of a system of large farm gardens covering the extensive valley of the Maumee River which flows north fifty miles into Lake Erie at Toledo.

I was met at the station by Professor Endors, a most amiable and cordial gentleman, head of the English department, and driven over to the College a mile through the town. At the College was President

P. W. McReynolds whose surpassing cleverness and cordiality intensified the feeling of welcome that Professor Endors had set going, and I was soon feeling as much at home as if I had been at home. In the evening at a church social, held at President McReynolds's handsome new home, an unsolicited gift of the lamented Judge Sutton's two children in memory of their father's faith and interest in Defiance College, I met a number of persons I had often heard of, among them Professor Edwin Morrell, head of the department of philosophy, and the venerable yet active and alert Dr. J. B. Weston, just past his ninetieth birthday, and still the active Chancellor of the Christian Biblical Institute.

The next morning I breakfasted in the dining-hall with something over a hundred of the Summer School and members of the faculty, a fine, intelligent looking body. I then had the pleasure of visiting several classes where I found evidences of such thoroughness of instruction and diligent application on the part of students as to make the Summer School as real and methodical in scholastic effect as any session of a well-ordered College. I was shown through the entire plant of four large brick and stone buildings, in which I found every equipment for students' comfort, and for the acquiring of knowledge a good college requires, gymnasiums for both young men and young women, swimming pool, library, society halls, well-equipped physical, chemical, and biological laboratories, and department of domestic science, with an equipment costing five thousand dollars. The city has recently spent ten thousand dollars in paving streets and putting in sewerage system in the College community. Water and lights are furnished from the city plants. With the exception of one building this material equipment has been added together with a handsome endowment fund within ten years, and during the administration of President McReynolds, whose frank joyous countenance bears no indication of the toil, the burden, and the anxiety—his three comforters during these years. God prosper Defiance College, and may her kind increase.

W. P. Lawrence.

Wooster, Ohio.

POWER IN WEAKNESS.

Spiritual things should be viewed very differently from the manner in which physical and material things are considered. Physical strength is not on the same plane that spiritual strength is. One may be proud of his physical power, and not be any less powerful; but one cannot be proud of his spiritual power, and yet retain any considerable measure of it. No Christian can glory in his spiritual strength and attainments, and at the same time be strong

in the Lord and progressive in the best spiritual life. It is only when one feels indescribably and sufferingly weak in heart that he receives a fulness of the power of the Holy Spirit. It is when one keenly realizes that he has no light in himself, and yearns for strength from the God of all power, that a plenitude of such power comes to him, causing him to give glory and honor to God.

The saintly Isaiah tells us what God does: "He giveth power to the faint and to him that hath no might, He increaseth strength." Here is a brilliant encouragement to every Christian who is weighed down with the feeling that he is utter weakness, and is a dismal failure. Every true Christian has such experiences. He who never feels that he is too weak to accomplish anything of value to God and man, has reason to doubt that he is a Christian. Certainly, if he be a Christian, he is a very small and powerless one. Such a person needs some humbling experience, so that he will feel profoundly weak and worthless in himself. It is a fact that very many Christians never became prominently useful in spiritual directions until they had trials which laid them low and made them realize how weak and insufficient they were. Paul would never have become the spiritual giant that he was, had he not experienced the weakening piercings of a great thorn in his flesh. Even an enduement of the Holy Spirit could not take the place of that thorn. He needed both. His natural ambition must be kept in curb by that afflictive discipline. He gladly acknowledged that spiritual power came to him in the midst of his great weakness, and on account of it. And if we would be possessors of much spiritual power, we must be weak in our estimates of ourselves.

C. H. Wetherbe.

SANFORD.

The meeting at Sanford began the second Sunday in July and ended the third Sunday night. Rev. Neal Rowland, of Fort Worth, Texas, did the preaching. He is a most zealous and consecrated preacher. He preaches the gospel and aims at the conscience of the hearer. There were some conversions and renewals, but not as many as we had hoped to see. We believe, however, that the church was very greatly refreshed. The congregations were good and appeared to be deeply interested. There were a number of ministers, from time to time, in attendance, Revs. J. D. Wicker, J. W. Patton, W. L. Wells, H. F. Wolfe, of the Christian church, Rev. K. D. Holmes of the M. E. Church, and Rev. Dr. Beattie and Rev. M. Catlett of the Presbyterian church.

Appointments have been made for a series of meetings at Youngsville, N. C.,

beginning the third Sunday in August, and one at Pleasant Grove, Randolph Co., N. C., beginning the first Sunday in Sept. Brother Rowland has agreed to be with me at these places.

W. S. Long.

Chapel Hill, N. C.

MARRIED.

Lippin-Hyatt.

Suffolk, Va., April 18th, 1911, John Lippin and Miss Eva Hyatt.

Pierce-Butler.

At the home of the bride's parents, Mr. and Mrs. W. W. Butler, near Windsor, Va., May 21, 1911, Wilber Leroy Pierce and Miss Eula May Butler. The young and happy couple have the best wishes of their many friends.

Emory-Ballard.

Suffolk, Va., June 15, 1911, on Washington St., at Mr. Benj. Smith's, Mr. Eugene L. Emory and Miss Susie K. Ballard.

Edwards-Harrison.

At the bride's parents, near Windsor, Va., June 18, 1911, Mr. John Lindwood Edwards and Miss Myra D. Harrison. Both members of Antioch church. May their lives be long and happy together.

Clements-Ballard.

At Mt. Carmel Church, Isle of Wight Co., June 23, 1911, there was a very beautiful wedding. The church was decorated with potted plants and evergreens, which presented a beautiful and lovely scene, when Miss Lilly, the beautiful and accomplished daughter of Mr. and Mrs. John M. Ballard, was led to the altar by Mr. Fabius Monroe Clements, of Chattanooga, Tenn. Rev. H. H. Butler, their pastor, assisted by Rev. W. W. Staley, D. D., of Suffolk, Va., performed the ceremony, which was very beautiful, being the ring service. The church was crowded with admiring friends. Miss Daisy Ballard, the bride's sister, dressed in blue messaline with crystal trimmings, was maid of honor, and Mrs. R. O. Harvey, of Suffolk, Va., in pink marquisette over messaline silk, carrying pink carnations, acted as matron of honor. The bride's maids were Misses Mary Reynolds of Smithfield, Va., Navira Ballard, cousin of the bride, Miss Nannie Brooks and Miss Nancy Dick of Suffolk, Va. Mr. Henry Barnes of Elon College, N. C., acted as best man, and Messrs. Hutson Council, Augustus Edwards, Lonnie Ballard, brother of the bride, and Thornton Dick, cousin of the bride, were the

groomsmen. The bride, dressed in a white crepe meteor gown with pearl trimmings, the veil caught with orange blossoms, and carrying white carnations, was very beautiful indeed, and greatly admired by all present. Mrs. A. D. Bowen, of Suffolk, Va., played the wedding marches, and Mrs. Lizzie Carr Brinkley, of Suffolk, Va., sang A Crown of Love.

After the marriage ceremony the young and happy couple left for Norfolk, Richmond, Asheville, N. C., and other places, before going to Chattanooga, where they will make their future home. The happy couple have the congratulations of their many friends. H. H. B.

Turner-Raiford.

At R. W. Hayes', Gates Station, Gates Co., N. C., Mr. Euclid C. Turner and Miss Mattie Estelle Raiford, of Isle of Wight Co., Va. They did not run away, but owing to the bride's father and mother being dead, and not having reached her 21st year, had to go to N. C. to obtain license. Mr. Turner is a very prosperous farmer, and a member of Mt. Carmel Christian church. Miss Raiford is beautiful and well accomplished. Therefore the happy couple have the congratulations of their many friends. H. H. B.

Williamson-Moore.

At the home of the bride in Harrisonburg, Va., July 18, 1911, I united in matrimony Rev. Robert Lee Williamson and Miss Virginia Pearle Moore. It was a quiet, but beautiful home wedding, with only intimate friends and relatives of the contracting parties present. The couple entered the tastefully decorated parlor to the strains of Mendelssohn's wedding march, played by Miss Jessie Wampler of Mt. Clinton, Va., and standing beneath an arch of white and yellow, made the solemn vows that unite them for life. Bro. Williamson is well known in N. C., from whence he came about eleven months ago, and has been laboring successfully within the bounds of the Va. Valley Central Conference since then. He is to be congratulated on having won for his life companion one so worthy and noble as Miss Pearle Moore. She is the daughter of Rev. H. C. Moore, who is favorably known among many of our people. After receiving congratulations from friends present, Rev. and Mrs. Williamson left for Natural Bridge, Va., to spend a few days sight seeing and resting. After their return they will make their home, for a while at least, in Harrisonburg. I am sure their many friends join me in extending heartiest congratulations and wishing them a happy and useful life together.

A. W. Andes.

NEWS ITEMS.

The following from The Concord Times fairly sizes up the situation and sentiment in Texas:

The vote on prohibition in Texas a few days ago was the most encouraging boost the cause of prohibition has received in some time. The majority for anti-prohibition was only about one per cent. of the total vote. Several years ago a result like this would have been an impossibility. We predict that Texas will be a dry State within five years. The case of Texas is indicative of the manner in which the prohibition idea has spread through the country in the past few years. In 1887 that State voted on the question, and in a total of ballots smaller by far than that of Saturday the proposition was defeated by more than 90,000 majority.

—We note in the dispatches from Washington that Congressman Godwin has promise from the Government to assist in the drainage of Flea Hill, in Cumberland Co., N. C. If it is as dry in Cumberland County as it is just now in Alamance we hardly think it will bankrupt the National Government to drain Flea Hill.

—The "wets" won out by a very narrow margin in Texas, but the claim is made that so much money was used by the liquor interests to keep the open saloon that the fight must go on till the will of the people is properly registered at the ballot box.

—At Canton, Haywood County, N. C., Saturday evening two young friends, Paul Stamey and Seth Woods, began pranking at each other with their pocket-knives. Woods had been drinking and soon becoming angered and enraged literally carved to pieces his erstwhile friend Stamey. Woods is in jail awaiting trial for his life—incarcerated in a murderer's cell for killing his friend. Whiskey did it.

—A negro excursion from Durham to Charlotte over the Seaboard road carrying 900 passengers was wrecked at Hamlet and ten persons were killed outright and eighty were injured.

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Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111 leaving Goldsboro at 10:45 p. m.

If you desire any information, please write or call. We are here to furnish information as well as to sell tickets.

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Amount brought forward\$1,503.33

Dues

Helen Foster\$.20
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Monthly S. S. Offering:

Lebanon, N. C. 1.25
Dendron, Va. 5.00
Hayes Chapel, N. C. 2.00
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T. J. Fraley, Chapel Hill,
on support of child 10.00
Rent on Tenant house ... 2.00
Unknown10
Amt. 27th week 91.69

Total\$1,595.02

Elon College, N. C., July 26, 1911.

My Dear Cousins and Friends:—

Uncle Jim has been out several weeks in protracted meetings, and orphanage business, and Aunt Myrtle has been writing the letters. We are glad that many of the cousins continue loyal and faithful to the work they have so nobly wrought, and do trust that many others will be faithful also. We should have many more of the church-children in the Children's Department. It seems to Uncle Jim that parents would love to see their children taking part in such work as will help them grow into church workers.

We need to turn our children into every path and every work that will cause them to develop loyalty to our church. Disloyalty has for years been a great source of weakness to our church. Give us all our children and our church will grow. The Band of Cousins and Orphanage work will draw them in closer sympathy with each other and center them more in the Church.

We herewith submit the names of churches and Sunday schools that have complied with our numerous requests for "the monthly offering." Some of these schools have decided to feed and clothe an orphan at \$5.00 per month, others give more, and many give smaller amounts.

When all our schools give them they will about support the present number of inmates. We are grateful to all the Sunday schools for their help. Some send monthly, some quarterly, and others at their convenience. We are trying to systematize our work by getting the offering monthly. Your school, if you have one, can greatly help us by sending the offering for one Sunday per month.

Antioch, Val., Va.; Apples Chapel, N. C.; Auburn, N. C.; Antioch (Warren Co.) N. C.; Antioch (Chatham Co.) N. C.

Beulah, Girard Co., Ala.; Broadway, Va.; Berea (Nansd. Co.) Va.; Berea (Alamance) N. C.; Burlington, N. C.; Berea (Norfolk) Va.; Bethlehem (Warren) N. C.; Bethlehem (Val.) Va.; Browns Springs, Ga.; Bethel, N. C.; Beulah Ala.; Beulah N. C.

Catawba Springs N. C.; Columbus 1st Ch., Go.; Christian Union N. C.; Christiansia Ala.

Damascus N. C.; Dendron Va.; Durham N. C.

Elon S. S.; Elon Citizens' Bible Class N. C.; Ebenezer N. C.

Franklin Va.; Fullers N. C.

Greensboro N. C.; Graham N. C.

Henderson N. C.; Happy Home N. C.; Hine's Chapel N. C.; Haw River N. C.; Hickory (Norfolk) Va.

Isle of Wight C. H. Va.; Ingram Va. Linville Va.; Liberty Spring Va.; Liberty (Vance) N. C.; Liberty (Caswell) N. C.

Mt. Auburn church (monthly collection); Mt. Hermon N. C.

New Lebanon N. C.; Norfolk Va. (Main St. Berkley) Va.; New Elam N. C.; Norfolk, Third, Va.; Norfolk, Memorial Temple Va.; New Hope Ala.; New Center N. C.; North Highland, Columbus Ga.

O'Kelly's Chapel N. C.; Oak Level N. C.; Oak Grove N. C.; Oakland Va.

Pleasant Hill (Alamance) N. C.; Popular Branch N. C.; Pleasant Cross N. C.; Pleasant Union N. C.; Patterson's Grove N. C.; Piney Plain N. C.

Rosemont Va.; Richland Ga.; Rose Hill (Columbus) Ga.; Ramseur N. C.; Rock Stand Ala.

Suffolk Va.; Shallow Ford N. C.; Spring Hill Va.

Timber Ridge W. Va.

Union (Surry) Va.; Union (Southampton) Va.; Union (Alamance) N. C.

Virgilina Va.

Wentworth N. C.; Windsor Va.; Wakefield Va.; Waverley Va.; Wake Chapel N. C.; Wood's Chapel N. C.

Youngsville N. C.

We may have made some error in this list, if so we hope you will let us know so we can correct same. We hope to re-

port again many new ones, and many who will feed and clothe a child. We will report wheat next week. William Brown and Everton Morris have quite an additional number in their hog family—32 pigs in the four families. We hope we can have fine success in raising them for market and for meat.

Give us many letters next week.

We are glad to receive the \$60 annual interest on our cash endowment—what a blessing "that Friend" is to us! Oh for 99 more just like that one!

Yours for service,

Uncle Jim.

Crews, Va., July 20, 1911.

Dear Uncle Jim:—

I have had a nice trip to see my father's people in Tennessee; went up on Lookout Mountain. I thought it was the prettiest sight I ever saw to look in so many states and to look down on the cities. The buildings looked very small. Hope you and all the cousins are well and enjoying the summer. It is awful dry and warm here. We send our dues for June and July. I think that is right. I close with love to you and all the cousins. Your little niece and nephew,

Helen S. Foster,

T. Clifford Foster.

Mountain scenery is indeed grand, children, and I am so glad you had such a chance. You are indeed fortunate.

Elon College, N. C.

Dear Cousins:—

We are the two little boys that help feed the pigs and help graze the cows. We can ride the horses to water, but we are afraid to ride the mules, because they try to run with us. We love to help milk the cows, because it is such fun. We are only seven and eight years old.

Irving Frayley,
Joseph Medlin.

TWO PICTURES.

A story is told of an artist who began to search for something that he could get an ideal of Heaven from. He wished to paint a picture of the Home or something to represent its beauty and splendor. For four or five years he gazed at the sunrise, the many and beautiful scenes of the day and the lovely sunset, but no picture seemed to present itself that would satisfy his desire.

At last as he was walking down the street one day, he met a small boy with a sunny face, wearing a bright smile and seeming to be as happy as anyone could be. The artist, after getting a good look at the boy, returned to his room and painted, from imagination, the boy's face. For days and

days the artist was busily engaged placing every little finishing touch on his master-piece. But as he worked on this, his ideal of Heaven, the thought of what he could paint to represent Hell came to his mind. So, here another search was begun, but like the first, it proved to be a hard task. After ten or twenty years had past, the artist visited a jail where several prisoners were confined. In the strongest cell was found a man who was a murderer, a bad man indeed. The prisoner's face was marked with every line of crime and dissipation.

Here as the artist stood and looked at a man, who, in his estimation, and from the countenance of his face, was the vilest of the vile; a picture of hell.

The artist returned to his room, as before, and began to paint his ideal of hell. When the picture was finished, he placed it, together with his ideal of Heaven, in a conspicuous place, and as people thronged the streets, day after day, passing the pictures and making inquiries about them, it was discovered that both pictures were of the same person.

Now, why the reason? "Sin! sin!! sin!!" I hear a hundred voices shout out.

Sin makes mother weep, children suffer, and the world mourn. Sin makes beautiful and promising young men become beggars and criminals, and causes their souls to go down to an awful hell. Sin fills our jails, our asylums, our orphanages, and crowds our homes with suffering and sorrow. But it is needless to enumerate the consequences of sin. Just stop and think how it crucified the Savior of the world, and you *can not* estimate the other desperate deeds it has done. C. B. R.

FACE TO FACE WITH ONE'S OWN LIFE.

A writer in one of the magazines said recently that if he were a preacher he would raise his voice in behalf of the individual life. He thinks the individual is lost sight of by too many preachers in considering the needs of society in general. The personal human soul is starving while men are discussing the problems of mankind. "If I were a preacher," he says, "I would talk usually just to one person."

Every one who has received any good thing ought straightway to begin giving it out that others may have it too. But one must receive before one can give. So the personal life must come first. You must feed your own soul or you cannot feed another's soul.

This is universally true. There is the duty of helping others,—the strong are bidden to help the weak,—but one must have in himself the ability and the re-

sources of helpfulness before he can do for others what they need. If you are to teach others, you must be taught yourself. Before you can lead men, you must know the paths yourself. No one about to climb mountains would accept a guide who had never acquired skill in mountain-climbing in experiences of his own.

You must face life's problems yourself and master them. No one can do it for you. "Each man shall bear his own burden," says the scripture. Another scripture says, "Bear ye one another's burdens." There is no conflict in these teachings that seem contradictory. It is every one's duty, always, to put his shoulder under his brother's load, but always it is true that every one must bear his own burden, and that no one can bear it for him. God's purpose in all the work of the world is the making of men. Here, what is done must be done by the individual himself. Each man must build his own house. The process is going on continually. All experience contributes to it. Tennyson says:

"I am a part of all that I have met."

Every life we touch leaves something of itself in us. Every book we read puts some mark on our character. Every temptation makes us either stronger, if we resist it, or wounds and hurts us if we yield to it. Every sorrow that befalls us makes us better or spoils our beauty. The effect of these experiences upon us is not accidental, but depends upon the way we receive them.

God's purpose in all our life is our edification, to use one of Paul's suggestive words. This up-building is not all wrought in church services, in acts of worship. Christ is building men all the while—in love-filled homes, in places of labor, in daily companionships and associations, as well as at communion tables or prayer-meetings. We say that the business of a carpenter is to make the things that a carpenter usually makes. But God's purpose for the carpenter is the making of a man. The work of a farmer, we say, is to till the soil and reap harvests. But the thought of God in the farmer's work, what He looks for as the real outcome, is a beautiful life. If this result is not reached the farmer's life is not successful, however prosperous he may be as a farmer. We say that a man's circumstances make him; but at the center of all the circumstances the real, determining factor is the man himself. Whether the hard knocks you experience through the years make a man of you or wreck your life depends upon the way you meet them. It is you, not

your circumstances, that will determine the outcome in your life.

There is need, therefore, for personal preaching at this point. It will not do to tell men merely that their lives are plans of God, that God thought about them before he made them, and then made them to fill a certain place and do a certain work. This is not the whole truth. The other part of the truth is that they have now to fulfil this divine purpose and live out this divine plan. We can spoil God's beautiful plan for our life if we will,—every man does who lives in sin, rejecting the will of God for him and taking his own way instead. We can fall far below God's perfect plan for us by living indolently, self-indulgently. Every man is required to do his best if he would measure up to the divine plan. An English writer says the three words, "That will do," have done more harm than any other three words in the language. Men get easily into the habit of looking at something they have made or done, and, though knowing it is not what it ought to be, or what they could make it, yet indolently let it pass, saying, "That will do." Thus they suffer their work to deteriorate in quality and fall far below God's plan, which requires the best.

It is said that the great violin maker, Stradivarius, would never allow any violin to leave his hands which was not as nearly perfect as he could make it. George Eliot makes Stradivarius say:

"If my hand slackened,
I should rob God,—since he is fullest good,—
Leaving a blank instead of violins.
He could not make Antonio Stradivarius' violins
Without Antonio."

It is true we rob God when we do any of our work less well than we could do it. God will help us to do our best, but we must work with him. He will not do our work without us. He will not do our best for us if we work indolently. "He could not make Antonio Stradivarius' violins without Antonio."

Thus at every point we need this lesson of individuality. We must meet life as individuals. We are responsible in a certain way for the good of all men. We owe a duty to "the other man" which we dare not fail to pay. But we must not forget that our first duty is to let God have his full way with ourselves. Keeping other people's vineyards will not be enough if meanwhile we have neglected our own. Doing a great work for others is not enough if we have not let God care for our own life.—S. S. Times.

TRIBUTE OF RESPECT.

At a stated communication of Harmony Lodge, No. 149, A. F. & A. M., held July 15, 1911, the following tribute to the memory of Col. Alexander Savage was unanimously adopted:

Whereas, It has pleased an All-wise God to remove from our midst our beloved and respected brother, Col. Alexander Savage, therefore, be it

Resolved—That by the death of our brother, Harmony Lodge has lost a true, upright and enthusiastic Mason; Nansemond County has lost an enterprising and respected citizen, and Virginia has lost a staunch and fervent patriot, who held himself ever ready to answer her call. Born in the County of Nansemond, while yet a young man he was received into the membership of the Church and the order of Freemasonry. These two organizations held the warmest place in his heart to the day of his death. He loved his country and his home, and, though engaged in a prosperous business, when Virginia called for the help of her sons, he was among the first to offer his services.

He entered the Confederate States Army in April, 1861, and was made Orderly Sergeant of Nansemond Cavalry; from this rank he rose to that of Colonel of the Thirteenth Virginia Cavalry, which Regiment he commanded from the time of his appointment till March 31, 1865, when he was wounded at the Battle of Five Forks—losing his right leg—just nine days before the surrender of the Confederate forces at Appomattox. He was engaged, with his regiment, in most of the principal battles fought in Virginia, Maryland and Pennsylvania.

He reached his home in Nansemond on June 12, 1865, maimed in body, but unbroken in courage, ready to take up the burden of life and help rebuild the fortunes of a broken and desolated South-land.

By untiring energy, and largely by reason of his military training in habits of precision, he succeeded in accumulating sufficient for his needs. Not only this, but he helped other men. His life was a full one; and when the summons came, he was ready to "pass over the river and rest in the shade of the trees."

Rest, noble Colonel,—thou hast earned thy rest.

We loved thee well: thy Father loved thee best.

We fain had kept thee with us, but we know

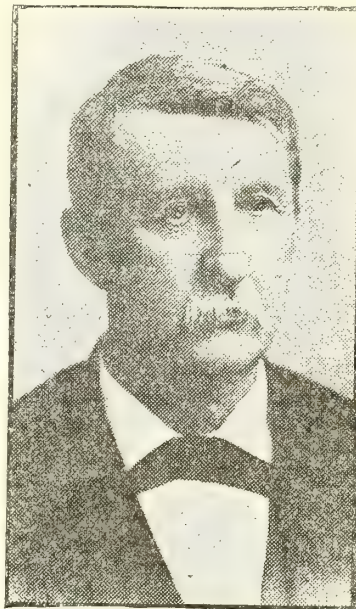
That when the summons came for thee to go,

Our transient loss was thy eternal gain. Then good-bye, Colonel, till we meet again.

Frank Wright,
R. H. Williamson,
Geo. T. Rawls,
J. A. Williams,
Committee.

Joyner.

William Irvin Joyner, near Darden, Va., aged 57 years, 6 months and 15 days. Leaves a devoted wife and five children. He was married twice, and leaves one daughter by his first wife, Mrs. J. A. Stokley, of Suffolk, Va., and four children by his last wife. Also an aged father and mother, three brothers, J. E. T. Joyner, and R. H. Joyner, of Darden, Va., and M. W. Joyner of Suffolk, Va.,



COLONEL ALEXANDER SAVAGE.

two sisters, Mrs. T. Bradshaw, of Nurneysville, Va., Mrs. G. W. Munford, of Petersburg, Va., and many friends. He was a good, faithful, and true member of Mt. Carmel Church. He was taken sick and died very suddenly, before his wife could get any one to her aid, for by the time one of his neighbors reached his bed side he was gone to that land where sickness and death can never come. Funeral service was conducted by his pastor at Mt. Carmel church, and his remains were laid to rest in the church cemetery. The Lord bless and comfort the bereaved ones. H. H. B.

Franklin.

On Sunday evening, June 18, 1911, near Corapeake, Gates Co., N. C., Miss Minnie Coston Franklin, aged 24 years. She was fully resigned to her Savior's

will and said the Lord's will be done. She was a true and sincere Christian, a faithful member of Parker's M. E. Church. She was greatly beloved by all who knew her on account of her many amiable traits of character. Her funeral service was conducted by the writer at her home, and her remains were laid to rest in the family burying ground. She leaves a devoted mother, three loving sisters, one dear and faithful brother, and many friends. God bless and sustain them all in this their sad time of bereavement with the blessed hope of meeting again where death can come no more. H. H. B.

Piland.

Helen Virginia Piland, daughter of Mr. and Mrs. G. A. Piland, died at her home near Holland, Va., July 17, 1911, aged 5 years and 17 days. The death of this bright and interesting child came as a sad blow to the home, and more so on account of the absence of the father, who has been confined to a hospital for more than four months from an injury received last fall. Beside the parents and grandmother, there are three brothers, Sallie, Rowland and Bennie, and three sisters, Jessie, Bernice, and an infant sister. The funeral was conducted by the writer at Holy Neck church, and the body laid away in the church cemetery. We extend our sincerest sympathy to the fond parents and all the bereaved ones, praying a Father's richest blessing upon them all. N. G. Newman.

Richards.

Norfolk, Va., July 13, 1911, at her grand son's, Dr. Fletcher Archers, Mrs. Louisa Richards, relict of the late Elijah Richards, who was a power in the church for God. He was powerful in prayer for the salvation of souls. He used to be a great help to the writer in his revival meetings. Sister Richards had been afflicted for a year or more, but was cared for by her grandson, Dr. Archer, who was greatly attached to his grand mother. Therefore she had everything done possible for her comfort. The Lord bless her grand son, Dr. Fletcher Archer, for his love and care for dear old grand mother. There are rich promises for all those who love and honor their parents. Her funeral service was conducted at Oakland church by the writer, and her remains were laid to rest in the old family cemetery. She leaves to mourn their loss two grand sons, Dr. Fletcher Archer, of Norfolk, Va., Solomon Archer, of Nansemond Co., Va., many relatives and friends. God bless the dear ones.

Brittle.

Near Zuni, Va., June 7th, 1911, Hugh Jonathan Brittle, the dear, bright and interesting little one of brother and sister R. E. Brittle, aged 1 year and 6 months. Everything was done for little Hugh that could possibly be done by a skilled physician, a devoted father, and a loving mother. It was sad for the dear parents to give up little Hugh, but like one of old they could say, The Lord gave and the Lord hath taken away; blessed be the name of the Lord. Bro. and Sister Brittle have the deepest sympathy of their many friends. The funeral service was conducted by the writer at their home, and the remains were laid to rest in the family cemetery to await the coming of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God." Little Hugh is now happy with Jesus, no more pain nor death. H. H. B.

Foster.

At his home in Burlington, N. C., July 25, 1911, Mr. J. J. Foster, in his seventy-third year. His wife and one brother survive him. Some years ago he confessed Christ, and during his sickness it was my privilege to visit him, read and pray with him; and he expressed himself as trusting Christ his Savior.

The funeral services were conducted from the home, by the writer, and Confederate veterans as pall-bearers laid the remains of their comrade to rest in the cemetery at Union Ridge. Capt. J. A. Turrentine made a very appropriate and touching talk at the grave regarding the faithfulness of Bro. Foster as a soldier. May the God of comfort and consolation bless and help the bereaved ones.

P. H. Fleming.

—Dispensaries for the treatment of hookworm disease were established in July in the counties of Sampson, Columbus, Robeson and Halifax, N. C., and at these dispensaries 1,479 cases were treated during the month. In Columbus County 412 people were treated for hookworm disease in one day. Rickefeller's philanthropy came none too soon.

—We note with sincere regret that Rev. McD. Howsare is not to remain with Memorial Temple, Norfolk, another year. Our Norfolk correspondent tells of the announcement which will carry much regret. Bro. Howsare is much beloved by his brethren in the South, and we had hoped to hold him here these many years to come. We are sure the Memorial Temple will give him up with great reluctance. He is a good preacher and a valuable man wherever he goes.

—Because of the unprecedented drouth 152 cotton mills in the Carolinas shut down July 31. The water in Catawba River is so low that the Southern Power Company cannot supply the power, hence the wholesale shut-down. It is estimated that 70,000 operatives are thrown out of employment. It is believed that the mills will only be shut down a few days.

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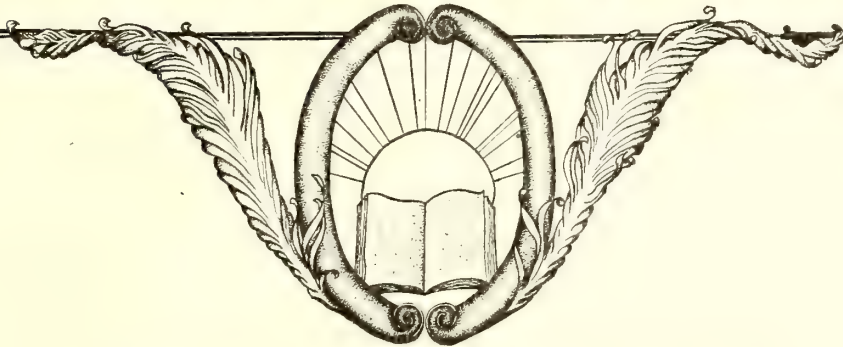
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THE WORDS OF LIFE.

The disciples were once tempted to leave the Great Teacher. They had been disappointed. He had failed to do what they had expected. Yet they did not leave Him; for though they had lost all in following Him, they reflected that they had also gained much. If they had not found such a kingdom as they had expected, they had found a life that they had hardly dreamed of before—a life that they believed would be everlasting. They could not leave Him, for He, and He alone, had the words of everlasting life.

Jesus alone knew what was in man. He saw in men—in all men—the possibility of great things. His words awakened in the minds of those that received them powers that had never been suspected by their possessors. John, the son of Zebedee, would have always remained a common Galilean fisherman if he had not learned in the school of Christ. But Christ's word waked in him the powers that made him foremost in the great work of giving the world a new philosophy and a new life.

No teacher can produce in the mind of his pupils powers altogether new, but he brings to the full growth what was before only germinal. So it is in the school of Christ. He still has the words of eternal life—the words that may bring life to its fullness and so prepare it to be transplanted into the garden of God.

He Himself lived perfectly the life He taught. He was Himself the living word, God's revelation of the life He calls all God's sons to live. Coming from Him, His words had a meaning that they could not have had from any other source. Even yet His words demand constant translation. The ancient language may still have its ancient force, though it has lived for centuries only in books; but the life itself must speak, for the words of Jesus still convey the divine life, speaking from faith to faith. They bear the message of God, and they speak to all that is divine in every man. As they are preached the Christ still appeals to the Christ, for all the divine in man is one; it is the one divine life, the life of God and of His children.—*Christian Advocate*, Nashville.

EDITORIAL.

THE WORD

(The word of our God shall stand forever. Isa. 40:8.)

The criminal at the bar, unless hardened beyond recall, hears his sentence pronounced with pangs of terror and deep regret. If hardened and indifferent, he listens to his doom heedless and unconcerned. Jehoiakim, king of Judah, was steeped in sin, sunken in shame and iniquity. He heard his own doom pronounced by the man of God and quietly, deliberately, diligently gathered together all the parts and parcels of the word pronounced against him, and burned them in the fire of his winter palace. And he never even so much as feared, faltered, or hesitated. Jehoiakim was a bad man. On this account he hated, and was anxious to destroy forever, the Word of God. Poor silly, sinful, foolish king. He thought to destroy God's word. God's Word destroyed him.

This same sort of folly has been going on in the world through these thousands of years. Sinful men have been trying to destroy the Word of God because it pronounces against them, and against their wicked ways. "We may reject God's word, but it will still condemn us."

There have been various foes of the Word, but they have all failed. Not only kings, but peasants, preachers, priests, scholars, thinkers, rich, poor, great, small, learned, unlearned, all sorts and conditions of men have sought, many times over, to destroy and make to none effect the word of God, but all in vain. "The word of our God shall stand forever." When the heavens and the earth shall have passed away, even then will God's word abide.

Since the Word of God cannot be destroyed, it behooves men of reason and wisdom to accept and obey it. His words are words of beauty, truth, wisdom. It were far better to hear and heed these words than to fling ourselves against them, heedlessly, to our own undoing.

As the years lengthen, we are learning that there is more of truth and power in the Book. Pity that we do not imitate Jehoiakim in one particular. He went directly to the Book. So many of us hear much, and read much, about the Book, but we go so seldom to, and read so little in, the Book itself. We need to quit reading so much about the Book and read more of the Book.

In our Sunday schools we need to leave the quarterlies and helps at home, and read and study and learn the Bible. If we carry any book at all to Sunday school, it ought to be the Bible.

If you are to interest old people especially in the Sunday school, the best way is to have a real Bible class, a class where in the only book studied or in evidence is the Bible. This is the book that contains words of eternal life, and we need to study and to learn it more and more.

CRITICISING THE CHURCH.

Nine times out of ten it is the man who does not go to church that criticizes it most roundly and recklessly. We were talking recently to a poor fellow who was out with the churches; had not put his foot inside a house of worship in years. Did not think he would ever go again. Some man in the church had angered him; some preaching was puerile and powerless; churches had folks in them who were not fit. His arraignment of the church was heartless and severe.

Isn't it strange indeed that so many people so readily and so roundly criticize the church?

The Homiletic Review recounts that recently at a banquet in New York one of the principal speakers was manager of a great metropolitan daily. This newspaper man vigorously and vehemently assailed the church, though he admitted that he had not been to church in twenty years. His entire address was given to denunciation of what he called church conditions; the churches were ruled by petty cliques; their chief business was begging and money raising; they were out of touch with practical life; ministers are preaching antiquated and sentimental theories, afraid to say their souls were their own because of rich old sinners in the pews and so on *ad nauseam*. This newspaper man thought, we presume, he was getting off something novel and sensational, whereas his speech was old and hoary with antiquated and threadbare nonsense.

And here is the comment that goes to the heart of the matter:

The point of the matter is, that such criticism should come from men who never go to church, and who know nothing of the conditions; who have had not the slightest opportunity to note the progress and observe the activities of the church. Yet, if they chance, as in the case above mentioned, to occupy a position of influence they are able to do considerable harm. They do not mean to speak slanderously; they are echoing sentiments that are more or less current; they may have an isolated fact or two as a basis for their criticism; but what is the meaning of so much readiness on the part of many well-meaning men to attack the church? It is doubtful if there is any other institution within their knowledge that they would assail so indiscriminately. What would such a man say of another critic who had not read his par-

ticular newspaper for twenty years, but who should nevertheless undertake to characterize it before a mixed assembly?

Deserving of all help, needing all the sympathy of men, doing more for human welfare than all other human institutions, can any one easily explain why upon the church, first and most, so many thoughtless critics find it so easy to pour out their animadversions?

His Life a Failure.

A writer in a current magazine states that he recently met, in one of the New York clubs, a millionaire, known throughout the country, who declared "I consider my life a failure." The interviewer was astounded, for everybody thought this millionaire a great and shining success. But he declared himself a failure. "I have been giving myself to business so completely that I have lost interest and appreciation in the better things of life."

Some time ago a man in Washington was told he was dying. "Dying? Indeed, I have been dead these thirty years save for sepulture. I have been a piece of business machinery like any other mechanism for thirty years. Let the last come, for I am worn and done for as any other piece of machinery."

He too had made money. The world had said he was a success. Was he a success? Life is more than dollars. It is life. It looks to art and literature and love and appreciation. Without these and God it is failure.

We call attention of our readers to the Vacation number of the *Elon College Bulletin*, which can be had free upon request directed to President W. A. Harper, *Elon College, N. C.*, mentioning this paper. This bulletin, bound in Maroon and stamped on the cover sheets with Old Gold, the College colors, contains 32 pages of matters of vital importance to young people, intending to go off to College. Some of the topics discussed are: Reasons for Education, What is Education? How best to get it, the Life and Spirit of *Elon College*, the Special Advantages and Departments of the College. A Succinct Statement of Expenses and Terms of Admission. We call the attention of our readers also to the advertisement of *Elon College*, which appears in this paper.

—Admiral Togo, of Japan, hero of the Russo-Japanese war, is on a visit to this country and is being accorded highest honors. He deserves them.

—The membership of the National House of Representatives is to be increased from 391 to 433. The increased membership will add to the country's expenditure about \$400,000 a year.

EDITORIAL COMMENT.**Not a Miracle.**

The esteemed Times-Dispatch, Richmond, is much puzzled over watermelons and enquires, How Come? Even in a dry season this far spreading vine extracts water and sweetness from the thirsty earth, and our contemporary thinks it a miracle: "Where does the water come from? There is a miracle. How can that great juicy core come out of that parched ground? There was a miracle in which water was turned into wine, but here is a case where a dry clod is transmuted into sugar. How can it be explained?"

No, beloved, this is no miracle. The sheep extracts wool, the goose feathers, the swine flesh, the horse strength, and the cow milk, all from the self-same pasture. But it is no miracle. It is all as natural as the night which gathers into its tender embrace the weariness and fatigue of the day and renews their strength and vigor; or as the deep darkness that cleanses the impure and disease-reeking atmosphere and within a ten hours gives another day as beautiful, bright, and fresh as that which gladdened the hearts of Adam and Eve in the garden of Eden. The watermelon extracts sweetness, the tobacco plant nicotine, the cotton plant a fleecy whiteness, the wheat and the corn flour and meal, the staff of life for man and beast, but it is no miracle. It is all as natural as that process by which the water is gathered from the running stream or the restless sea, after it has done its work of purging and purifying a filthy earth and is given back in refreshing showers or from a cooling fountain.

A miracle is a marvel and a wonder which seldom happens. It seems to arrest or transgress the laws of nature and the ordinary. The world is wonderful, not because of its miracles, but because of the marvellous, mighty, majestic things going on around us every day and all the time. Open your eyes, neighbor, if you want to see wonders. The world is just full of them. They are not miracles. They are more than miracles. They are the voice, the presence, the power of our God speaking to us every hour we live in this beautiful, wonderful world.

Southern Hospitality.

Hospitality need not remain the same in order to be as genuine and as lavish. F. Hopkinson Smith, speaking of the "old Southern gentleman," is reported to have enquired: "What has become of the old-time chat over a long-necked bot-

tle? Where has the spirit of our old-time Southern hospitality gone?" The esteemed Charlotte Observer briefly answereth, "One has gone autoing and the other is putting up at the sky-scraper."

The "old time Southern gentleman" is dead, but his son, the new-time Southern gentleman, is alive and about in the world. The long-necked bottle is not necessary any more. There is so much going on that he does not find resort to the bottle a necessity in order to keep up conversation. Public school houses, such as the old time Southern gentleman never dreamed of, are to be built and maintained in every rural community; public roads, graded and macadamized, are to be constructed and maintained, such as our ancestors did not even have a need for; farm lands are to be improved and enriched instead of being abandoned and left to grow up in "old field" as in "ye olden days." In short there is plenty to stimulate conversation now without recourse to the bottle.

"Where has the spirit of our old-time Southern hospitality gone?" It hasn't gone anywhere. It is still here. The war destroyed the means of indulgence and lavish abundance; but the spirit of our erst-while hospitality yet abides. Let the son of a Southerner, "bred in the bone," become able by industry and energy, to indulge his taste, follow his ideal, and he will build for you a home whose hospitality is as regal and lavish as any that blessed our good land in the days that are gone. The spirit of hospitality is here. Its appurtenances may sometimes be lacking. And we shall have a regal hospitality without the help of the long-necked bottle.

Reciprocity.

This word has been before our eyes every day, in the headlines, as our paper has reached us, for the last several months. Congress has discussed and debated and grown warm and weary. Now that Reciprocity with Canada has really passed, and the heat and discussion are over, we may summarize what the items are about which we are entering into agreement with our neighbor to the north west. We take the fundamentals of the agreement, as given by the New York Advocate, as follows:

Reciprocal lists shall be made of leading food products, such as wheat and other grains, dairy products, fresh fruits and vegetables, fish of all kinds, eggs and poultry, cattle, sheep and other live animals, so that they may be taken into either of the countries without paying any customs duties. There are various

commodities that were free in one country and not in the other, and if Canada accepts these are to be made reciprocal. For example, cotton-seed oil is to be made free by Canada, rough lumber by the United States, and tin and tin-plate, now dutiable in both countries, are to be made mutually free. Barbed-wire fencing is now exempted from duty by both Canada and the United States. Some raw materials, such as mica and gypsum, are to be made free by the United States. Printing paper is to become free on the removal of all restrictions in the exportation of pulp wood. There are mutually reduced identical rates on secondary food products, such as fresh and canned meats, bacon and hams, canned vegetables, flour and cereal preparations, and also on a long list of manufactured commodities, including motor vehicles, cutlery, clocks and watches, sanitary fixtures, satchels and other leather goods, plate glass, printing ink and brass-band instruments. There has been a difference between rates in Canada and the United States on agricultural implements, such as plows, harvesters, threshing machines and drills; and these are now reduced by Canada to the United States rates. There is a small list of articles given special rates by each country. Canada reduces the duty on coal to 45 cents a ton, and on cement to 11 cents a hundred pounds. The United States reduces the iron ore rate to 10 cents a ton, and lowers the rate on aluminum products and dressed lumber.

The total amount of duties to be remitted by the United States is \$4,850,000. The total number of duties to be remitted by Canada is \$2,560,000. The value of articles now dutiable which the United States proposes to make free is \$39,811,000. The value of articles now dutiable which Canada proposes to make free is \$21,958,000, and the value of dutiable articles on which Canada proposes to reduce duties is \$25,870,000. The value of articles imported into Canada which are affected by the reciprocal agreement is \$47,828,000. The value of articles remaining dutiable is \$85,198,000. These figures are taken from the State Department's announcement.

—Chief Health Officer of Richmond, Va., has figured it out that owing to the death rate among negroes of his city, the colored race in his country will be extinct in one hundred years. There are indeed absurd conclusions drawn from figures.

Former Governor James K. Vardaman has been chosen United States Senator from Mississippi.

REASONS FOR EDUCATION.

In this day of enlightenment and all but universal learning it seems perhaps out of place to set forth the reasons for education. The materialism of our day, however, makes this necessary. Everything now is judged by the commercial standard. How much will this course add to my earning capacity? Will this year in college make me more capable as a wealth producer? These and similar questions make it not only proper, but even necessary to set forth briefly the reasons for education, aside from the dollar-and-cents one, because education does pay handsomely in money returns and in earning capacity, about which generally accepted verity it is not necessary to speak further at this point. It is the poorest of the reasons for education.

Education trains the mind, expands the mental powers, unfolds them, develops them. Man's mental powers are his glory, the source of his control over nature and the animal creation. Anything which adds to these powers or makes them more efficient is worthy of our attention and deserving of our patronage and support.

Education broadens the horizon of life, gives vision, insight, grasp of things. The world is very different to two men, one of whom is educated, the other of whom is not. Education brings a man into relation with the past of the world,—its successes, its failures, its hopes, its aspirations, and gives him the power to foresee the consequences of many measures proposed for human amelioration and betterment. It also gives him insight into the present,—a consciousness that he is master of the circumstances and opportunities of life and living about him. By giving him understanding of the past and mastery of the present, it offers him also the very best chance to control the future and meet the demands and emergencies of life.

It furthermore gives an insight into nature and an understanding of the natural universe to be had in no other way. The contributions of education along this line to the peace of mind and satisfaction of soul of the world's inhabitants can never be fully appreciated. By explaining the causes of storms, earthquakes, eclipses, comets, and other phenomena of the heavens, natural science has sweetened the life of mankind and removed from them constant causes of alarm and dread. Through Biology, Chemistry, and the other physical sciences it has greatly enhanced the enjoyment of life and added to man's mastery over material things. And daily new truths are being brought to light, adding to our possibilities of life and introducing us to forces unrevealed before, but powerful in their import for human welfare and progress.

Education reveals the purpose of life.

Purpose serves the same end to living that the compass does to sailing. Our purpose in life is our compass. It keeps us from getting lost in life's voyage and from being wrecked on the jutting bars and treacherous rocks of the sea of life. Blessed is the man with a purpose in life! Keep your eye on that man. He will make his influence felt and leave his name honored among his fellows. There is no way to learn the purposes of life so well as to go to college, where the growing, expanding mind is brought into relation with the purposes that have controlled the action of other men and brought them to greatness and renown. Noble purposes pulse through the heart and stir the soul of youth in the rare days of college life as they do at no other time and under no other condition.

Education also has the high privilege of giving its devotees correct notions of God and things divine. I am pained that all education does not yield this priceless fruitage. I regret that many men who are educated at State and privately endowed institutions have no adequate or proper concepts of these vital issues of life. Education, under the constant influence of the church, where only devout Christians are allowed as instructors, where religion is never scoffed at nor desecrated nor ruled out by science and sociology, hardly ever fails, to have the wholesome effect of moulding the character and the ideals of the young for Christ and Christian service. The education which fails to do this, which retards this, had better be let alone. We have had and will have none of it at Elon.

W. A. Harper.

A SUGGESTION.

About this time every year the churches call pastors for the ensuing year, and in all instances the call is made for one year. This is, in my opinion, a great mistake, and has resulted in forcing the preachers to locate; for no man with a family can afford to take his family into a community with a prospect of remaining one year. Our cause has suffered more on this account than from any other one thing. On other occasions, and at different places, I have called attention to this cause of weakness, but no one can change a custom of long standing unaided by those involved. The churches can do this without any action by conference or convention, but these bodies should seek to have a change made. The convention which met in Asheboro, N. C., some years ago recommended a plan for establishing pastorates, and the churches in the Eastern Va. Conference have in part adopted the plan. But the churches in that con-

ference adhere to the old custom of calling their pastors annually.

If a church cannot support a pastor for all his time, it should unite with one or more near by and call ^{it} ^{for} ^a ^{pastor} ^{for} ^a ^{term} ^{of} ^{years}, or indefinitely, ^{with} ^{the} ^{understanding} ^{that} ^a ^{change} ^{can} ^{be} ^{made} ^{by} ^a ^{notice} ^{given} ^{and} ^{time} ^{allowed} ^{for} ^{the} ^{same}. This would place the preacher near his charge and enable him to do pastoral work, but as it is he is on the railroad when he should be visiting the sick, etc. Every church should have preaching at least twice a month, and there are few that are really unable to provide for this. Any church with 100 members can do this. Every member should do something; but if there is a member who is too poor to do anything, that one is an object of charity and should be aided by the church. The Word of God gives us the plainest and best rule for making offerings in the church. Read 2 Cor. 16:2—"Upon the first day of the week, let every one of you lay by him in store, as God has prospered him." Read also 2 Cor., 9th chapter.

Now take a church with 100 members, and a very large majority have this many, and make a calculation:

10 persons paying 1c. per week for 52 weeks, or one year, makes	\$ 5.20
10 paying 2 cents per week	10.40
10 paying 3 cents per week	15.60
10 paying 4 cents per week	20.80
10 paying 5 cents per week	26.00
10 paying 10 cents per week	52.00
10 paying 20 cents per week	104.00
10 paying 25 cents per week	130.00
10 paying 30 cents per week	156.00
10 paying 35 cents per week	182.00

\$702.00

This gives \$702.00 for a church of 100 members. Then it is reasonable to conclude that any two churches with a membership of 100 each, or when united, would have 200 members, should raise a salary of at least \$1,000, and employ a man for all his time. Then by building a parsonage and having the preacher near, his salary could be paid largely by products from the farm.

I trust that others will consider this matter seriously, and express their opinions freely. Churches are, in many cases, declining, getting weaker yearly, and unless some change takes place, soon there will be a loss that will greatly hinder our cause. The churches in the country are suffering most, and some relief must be provided. Will laymen speak out on this subject? Do not, however, all speak at once.

W. S. Long.

Chapel, Hill, N. C., July 28, 1911.

WHAT IS EDUCATION?

The problem of the ages has been the problem of education. The reason for this is patent—there can be no progress in civilization or culture or science without education. It is the conserving force in human advancement—the force that enables the acquisitions of one generation to be transmitted to the succeeding one. The benefits of progress cannot be transmitted physically, but intellectually. As one's parents are one's fate in the physical realm, so one's fate in the mental sphere is contained in one's education. It is the duty of every one, then, to educate himself as far as possible.

But what is education? Some think it is an accomplishment, an adornment, and in this conception there is a germ of truth. Education is the result of strenuous effort—an accomplishment. It does adorn its possessor with the richest sort of adornment. But it is not such an adornment as arises from polish, from veneer. This adornment comes from within, not from without—it is therefore enduring and will not rub off, because it is not put on. No man can put on education or lay it aside, as he would his coat or his collar. The so-called *culture* or *society* schools are therefore not true educational institutions.

Others regard education as synonymous with training or with the idea contained in a trade. In this conception also there resides a germ of truth. All true education trains, but its prime end is not training for a special thing until a broad and enduring foundation has been laid. Specialization is all right in its place, adds to efficiency and enriches life, but begun too early and carried too far it narrows and prejudices men, disqualifies them for filling the largest sphere in life. The great fault of our modern education is that it begins to specialize before the foundation is laid—it is top-heavy and narrow. The *technical* school is not in the proper sense an *educational*, but a *training* school, and to enter such an institution before the foundational work has been done is to stand a pyramid on its apex, to invite intellectual mediocrity and court failure in life. The professional, the technical, the normal, the business school has its place, but it is after the College has done the foundational work of preparation for success and usefulness and large achievement.

Education in the true sense, therefore, is what its Latin origin suggests—a *leading out*, a development, of the powers within one. Education is growth. It offers the opportunity of expansion, of development, of unfolding to the mental powers. It is kinetic force generated from a potential power under the influence of competent instructors and in pursuit of the best that has been said, done, and thought in the world's

history. It is foundational and strength-producing—without it life can never be at its best nor achievement attain its maximum. Education is not primarily an adornment, tho it does adorn; it is not primarily a training, tho it trains the mind for its largest fruitage of endeavor and achievement; it is the unfolding of the mental powers, the ripening of the intellectual life, without which no man is capable of his best, however great he may become.

W. A. Harper.

PORTO RICO. A PERSONAL LETTER.

On the second Sunday in July at the Memorial Christian Temple, Norfolk, the pastor being absent, the morning service was conducted by the missionary society and the evening service by the young people's Christian Endeavor society. Both services were well attended and much enjoyed. The missionary society's work for that day "Cradle Roll Rally," was a special missionary service for Cradle Roll Rally Day in the missionary society, which has a good membership. Among other good numbers on the program was the reading of a letter from Rev. D. P. Barrett, of Ponce, Porto Rico, and so interesting was it to us that I am sending it to *The Sun* in hope that others will be glad to hear from this field. It is indeed a dear letter to us. There are many ties that bring us near this field of labor. It may be that we will be brought still closer to this field in time. This society donated \$10 to the Porto Rico Building fund and aside from this friends of the society gave \$6.00, making a total of \$16.00 for this building through the efforts of the society. This is but a mite, we know, but we are proud of that mite, for it is the best we could do. We expect to see the building go up because of the mites contributed.

J. H. B.

Bro. Barrett's letter is as follows:
Dear Brethren, Sisters and Friends
of the Memorial Christian Temple,
Greetings:—

Today, (second Sunday in June) marks the eleventh anniversary of your Missionary Rally Day. Well do we remember the inauguration of this forward missionary movement. God has blessed you in your efforts to serve Him and we believe His blessings are continually showered upon the work which has been made possible through your gifts and prayers.

The relation between the Christian Memorial Temple and the work in Ponce, Porto Rico is surely that of mother and daughter, and I believe that the tie that binds the two so closely may be strengthened as the years go by.

You will remember that our missionary force has been increased this year by the arrival of little Mabel Barrett, so we now have Alice, Olyn, Palmer Jr., and Mabel.

Little Mabel is just three months old, but she makes herself useful in that she attracts the admiration of all who see her. She finds a welcome everywhere.

We have not been entirely free from sickness this year, but compared to what many of our friends have suffered even here in Ponce, we feel that God has taken peculiar care of us.

My work this year has been somewhat more irregular than formerly owing to Bro. T. E. White's absence. My native helper, Bro. Rafael Hernandez, had to leave Ponce to take charge of the Salinas field, hence the work in Salinas has been under the general direction of Miss Mishler and myself with Bro. Hernandez in charge.

Miss Jennie Mishler still has her headquarters in Santa Isabel. The Board has bought a lot there with a dwelling house on it which has been repaired and a part of it turned into a chapel, while another part Miss Mishler uses for herself. She is quite comfortable there to what she was formerly. Her work is interesting and progressing.

Our Ponce field which includes six other preaching points besides Ponce, has made some progress this year. The work, however, is hard and there are many things to discourage. But when we compare the present with the past, our hearts rejoice to see many mile stones behind. There is progress along every line of work in Porto Rico.

Our Sunday school has added another phase of work this year, that of the Cradle Roll Department. We believe that it is going to be the means of carrying the gospel to some homes that otherwise would not have had it. We have 22 little ones enrolled and are trying to carry out plans suggested by the International Sunday School Department for keeping up interest in the homes we have once entered.

We have built a little ranch for our services in the Barrio of Manzanilla, which has added to the general interest of the public there.

We are building a very nice chapel in Arus at the cost of \$600.00. Arus is a very important Barrio, and there are many small settlements nearby, so we feel that there is much promise for the work there. I should be able to send you a picture of the building had I not been caught in a swollen river, which entered my buggy, spoiled my camera, and all the pictures I had taken that day.

In our last quarterly conference in Arus the church recommended Bro. Rafael Bracero, a member of the church there, to the Annual Conference as being worthy to become a member of our Biblical class. Bro. Bracero aspires to the ministry, and we have hope that he may become a very useful brother. He is just twenty-one years of age, and while his education is limited, he makes

the best of his opportunities. He is a teacher in the Sunday school, and often leads the service in case no one else is there to lead. He is the assistant pastor of the church, in practice, not in name. He needs help in various ways, which we hope to be able to render in the near future.

Our mission work in Porto Rico has taken up another phase of Christian work since Christmas. The idea of establishing dispensaries for the poor appealed to us as a great necessity. By the kindness of Dr. C. E. Ruth who offered his services free of charge, we have been able to open up and establish two of these dispensaries. One was opened in Salinas the 26th of January of this year and the other on the 1st day of June at Santa Isabel. We have not been compelled to spend a penny from the regular fund. We have had given us in Salinas by native friends and Americans \$105 which put us on a good basis. We have work only twice a month, but great good is being accomplished in combating the hookworm and also the malaria, which are two diseases very prevalent in that district.

We recall the fact that the Ponce church is not yet realized, but seems to be a thing of the near future. It is greatly needed and our prayers are that it may soon be built. Trusting that we may continue to have an interest in your prayers for the advancement of God's plans in the salvation of souls, I am yours in His service,
D. P. Barrett.

NOTES AND PERSONALS.

—Dr. P. H. Fleming, who goes to Greenville, Ohio, as pastor of the First Christian Church, Sept. 1, has served our Burlington church nearly sixteen years instead of "ten or more" as stated in last week's *Sun*.

—Suffolk church has voted Dr. W. W. Staley a vacation the month of August, the most of which time will be spent with his family at Franklinton, N. C. *Sun* readers are not as generous as members of the Suffolk church, so there is no vacation given, and we trust none will be taken, from "Suffolk Letter."

—Rev. J. W. Wellons was the past week at Pope's Chapel with Pastor J. W. Patton in a good meeting. Bro. Wellons writes: "We have had a fine meeting which resulted in about fourteen professions and ten accessions to the church. The meeting was largely attended and Bro. Patton was at his best and gave us fine sermons. I enjoyed the meeting so much, greeting again in the flesh many whom I knew in other days where I was pastor for 20 years. The church is doing well under the pastorate of Bro. Patton who has served it for nearly four years."

—Last Saturday and Sunday were great days for Pleasant Grove Church, Halifax County, Va. The occasion was the meeting of the Halifax Co. S. S. Convention, all denominations, and a great company gathered to enjoy the feast of good things. Mr. and Mrs. Charles Underwood Butler, the great evangelistic singers, were present and inspired the great audience with their marvelous music. President Harper made a magnificent address, to the delight of all, on Sunday. The editor, with Mr. and Mrs. Butler, is in a meeting at Pleasant Grove this week.

—Childhood lives in the present, youth in the future, old age in the past. This proverb holds good as to the events and issues of this world, but when the life to come is included, then old age looks to the future with hope and prospects. Rev. T. A. Pounds, Clayton, writing recently, said, "I am now on the verge of 75 years, and I thank God and praise Him for the preservation of my life, for I feel I am drawing nearer home every day. Won't it be a happy time when we get to that heavenly home?"

Rev. S. B. Klapp, pastor, is in a meeting this week at Salem Chapel, assisted by Rev. B. J. Earp. Bro. Klapp is to be assisted at Ingram, Va., by Rev. P. T. Klapp in a meeting next week—beginning the second Sunday in August.

A Church in a Day.

People some times get in earnest, and in a hurry, about the church and church work. When they do, somewhat takes place. Get people really interested in some physical exertion or material undertaking for the church, and they will do more work in less time with greater ease, joy and satisfaction than they will in any other sort of work whatever. Recently the people of Waco, Texas, got in a hurry for a church. If authentic reports are to be credited, they put up that church building in a day. Here is the way an exchange (New York Advocate) reports the proceedings:

"At eight o'clock the first load of materials came on the lot, at 9 the cement foundation was begun, by noon the entire frame was up, and the vestibule finished. The forty mechanics rested an hour while the women of the church served a luncheon. By 4:30 the ruberoid roof was finished, the painters were putting on the second coat, the decorators had the burlap and paper on the walls. At 6 the job was done and the furniture in place. A joyous religious service was held at once, the workmen occupying the front seats. There was a large attendance and a collection of \$2,500 was taken. The next

morning at 7 o'clock the new parsonage was begun."

Church Loyalty.

Why is it that many of our Christian name and faith are willing to live without a church home? Let two of the Baptists, Methodists, Presbyterians locate in a community or a town, and shortly you will see a church of their name, faith and order going up. We wish we could say as much of our Christian people. If our observation is correct we cannot, however.

It would be easy to count a dozen places now where not only three or four, but a dozen members of Christian churches live, and have lived for years; but they are willing to be members of the old church "at home," and to go as visitors to other churches rather than provide a church home for themselves and their children. We often wonder why this is. Are we Christians lacking in loyalty? If not, where is the cause?

A New Song Book.

At the Young People's General Convention in biennial session at Elon College last May a committee was appointed to recommend a song book for use in our Sunday schools, Organized Classes, Christian Endeavor Societies, etc. This committee consists of Rev. A. W. Andes, Harrisonburg, Va., Mesdames Jas. L. Foster and J. W. Patton, Elon College, North Carolina. This committee has spent much time in investigating and in making many examinations and have now made report that we use "Song Service and Revival No. 1," by E. T. Hilderbrand and W. E. Burnett, as being best adapted to our needs in all young people's services.

Song Service and Revival No. 1 is a book especially edited for "Revival and Gospel work, but admirably adapted to the needs of Sunday schools, Leagues and Praise Meetings of all kinds. It contains many of the old popular revival songs that everybody can sing, and a number of new inspiring ones for Song Service, etc. Both notations. Muslin 25c; the dozen, \$2.50 prepaid. In boards, 30c; the dozen, \$3.00 prepaid." The book is on sale at *The Christian Sun* office, Elon College, N. C., and can be had in any quantity at prices named.

—Congressman Underwood, from Alabama gave Mr. W. J. Bryan, of Nebraska, a rather severe drubbing from the floor of the House at Washington, Aug. 2, and the House looked on and cheered. Mr. Bryan can hardly be said to be as popular with his party as he has been.

—We hear of people leasing a county to hunt in, but here is a novelty. James J. Hill, the railroad magnate, rents a river in Labrador, and goes there occasionally

for fishing. He has just returned, the papers say, after a month's fine fishing in his own rented river.

ELON COLLEGE NOTES.

His many friends will be very glad to know that Prof. Ned. F. Brannock, of the department of Physics and Chemistry, who recently underwent a most serious surgical operation in the St. Leo's Hospital in Greensboro, is improving and, while he is not able yet to sit up, his physicians feel confident that all danger is past and his complete and final recovery is assured.

Mr. Joseph Clendenin of the hill, who was stricken with paralysis of the alimentary canal and digestive system last Thursday, continues very sick at his residence. Relatives and friends have been called to his bedside, and the issue of his ailment is being watched with much concern.

The Rev. J. W. Wellons, who is the co-pastor of the church in this place, is spending the vacation granted him by his congregation, visiting friends and acquaintances of long standing in Franklin and Wake Counties.

Intelligence has reached here with regret that the Rev. P. H. Fleming, D. D., pastor of the first Christian Church of Burlington, N. C., and Secretary and Treasurer of the College Corporation, has accepted a call to the pastorate of the Christian church at Greenville, Ohio. Dr. Fleming's services as secretary and treasurer of the College have been most valuable in the past.

The vacation number of the College Bulletin appeared on the first of this week and has been mailed to old and prospective students and such friends as desire it. This number contains articles of general interest on educational questions of the day and ought to appeal to young persons who are considering the matter of entering college this fall. A copy of this bulletin may be had by addressing the President.

The prospect for the fall term, despite the drouth and poor crops in many counties, is very bright. The expectation is that the enrollment will represent an increase over that of last year.

Miss Marjorie Lee of Richmond, Va., has been visiting Miss Annie Watson during the past week.

Mr. and Mrs. Hobby, of Raleigh, N. C., are visiting their daughter, Mrs. M. A. Atkinson, and also Mr. Buck Hobby, north of town. They will return to their home Tuesday.

Mr. Buck Hobby and family were pleasant visitors at M. A. Atkinson's yesterday.

Mr. D. A. Brown is having a deep well bored at his home. Mr. Heator, who dug the College well, is doing the work.

Miss Annie Watson left last week for

an extended visit to Mars Hill, N. C., where she will be the guest of Miss Bryan, of the Art Department.

Mr. Mack Clendenin, a traveling salesman, has been called to the bed-side of his father.

Mr. W. E. Lowe, auditor for the Virginia Railway, is spending a few days at his home on Faculty Row.

Mr. J. W. Ingle, our efficient postmaster, has returned from a ten day's vacation, which was spent in the mountains of N. C. near Blowing Rock, where Mr. Ingle was the guest of his parents.

Dr. W. C. Wicker, who has been doing such excellent work in the field, returned to the hill last Friday.

A. L. L.

Aug. 7, 1911.

THE GIFT OF SINCERITY.

Take from a man every gift but sincerity; let him be blind and deaf and lame—let him stammer in his speech, lack education and good manners. Handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real things, will gladly overlook all his infirmities.

In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain empty pews.

There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks things are quite largely not what they seem.

The chief anxiety of too many people is to keep up appearances. If they are poor, they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor car, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignorant, they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institute."

Be a real man—not a shoddy sport or a sham aristocrat. Be sincere with yourself, your friends and your work. With

sincerity, a few talents and a little strength may go far. Without it, genius itself must fail!—Henry M. Hyde, in Chicago Tribune.

WHAT FORGIVENESS IS.

Forgiveness that depends upon the penitence of the one who has done wrong is not forgiveness at all. Yet how often we hear people say that they would gladly forgive an offender if only he would show some desire for forgiveness. If they cannot forgive him while he is still bitter against them or utterly indifferent to their forgiveness, they cannot do so after he repents and seeks their forgiveness. For true forgiveness is not a matter of feeling, nor of purchase, nor of bargaining, nor of return for something received. It never waits until it is asked for. It is not a temporary thing. It is strictly defined by Mr. Johnston Ross when he says, of God's attitude: "Forgiveness is not a sudden throb of mercy in the propitiated heart of God, it is the perpetual state of the divine heart, a divine hospitality open to all." Have we made our own that selfless, incessantly outgoing love which God shows toward us even while we are hostile or indifferent to him, and which he would have us always show toward all who need to see him in us? Let us secure the repentance of those who have wronged us by forgiving them before they want to be forgiven.—S. S. Times.

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over and the feeling that he has run out of the storm into the quiet harbor of home, where he can rest in peace and with his family, is something real.

It does not make much difference whether you own your house or have one little room in that house. You can make that one room a true home to you. You can people it with such moods, you can turn to it with fancies that it will be fairly luminous with their presence, and it will be to you the very perfection of a home. Against this home none of you shall ever transgress.

You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and is a more royal grace than some people seem to think. If you will be but courteous to each other, you will soon learn to love more wisely, profoundly, not to say lastingly, than you ever did before.—Ram's Horn.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

AMONG OUR YOUNG PEOPLE.

The First Philathea class of the Greensboro Christian Church is an example of what an organized Sunday school class can do and be if the members are earnest and enthusiastic. Mr. W. B. Truitt is the teacher of this class and is a young man who knows how to win the girls into his class and keep them. Last Wednesday evening he had the members at his home, on Vance Street, as his guests at a combined business and social meeting. As the members came each was handed a neat program, which was folded and tied with the class colors. All were cautioned not to open them until the proper time. The program provided: 1. Social; 2. A bachelor's idea of refreshments; 3. A business session; 4. Who's Who; 5. A minute for the minister; 6. Philathea hymn; 7. A few other things.

Mr. Truitt's idea of refreshments included buttermilk, ginger snaps and stick candy. Just before the social closed ice cream was served in cantaloupes. Mr. Truitt read an original poem, in which was mentioned the name of every member of the class. There were about 30 members of the class present and all said they had "the very best time ever."

There should be at least four organized classes in every Sunday school—one for young men, one for young women, one for older men and the fourth for older women. To these might be added one for youths, and another for girls from 14 to 17. With six classes organized for definite work, with officers and committees who will really *work*, what might not be accomplished!

If you haven't an organized class in your Sunday school, suppose you set aside one Sunday in September as "Organization Day." Get the older members together and see if you cannot get four or six classes organized and then put each class to work among the people eligible to membership in their class. I believe the Sunday school will grow.

There is nothing about organizing a class that requires unusual ability or effort. Simply have a meeting, decide to organize, elect your officers and committees, put the officers and committees at work and have them report frequently on what they have accomplished.

Organized classes should do *definite work*—that is what the class stands for. Single out some individual and try to get him in your class. If there is a member of the class unsaved work toward the definite end of saving that man. If you find a man who is not attending regularly, have the proper committee see why he is not attending.

Don't organize your class unless you mean to do things. What will a member of an organized class think of that class if he is sick and no one comes to see him; if he is out of town one Sunday and nobody says he was missed; if he drops out for awhile and nobody seems to care for him to come back.

The editor of this department is wondering why the secretaries of the conventions in Eastern Virginia and Eastern Carolina have not given some report of their splendid meetings to this department. Also he wonders why our organized classes and Christian Endeavor societies do not write occasionally and tell us what they are doing.

NOTES ON C. E. LESSON, AUG. 20.

Topic: Mountain Scenes in the Bible.

Deut. 34:1-16; Matt. 17:1-8.

Have you ever stood upon a lofty mountain top and "viewed the landscape o'er"? Those to whom this privilege has been given can enter into this lesson with an enthusiasm and interest that will hardly be experienced by others. It has been the privilege of the writer to stand upon the tallest peaks of the Old North State and look out over the undulating and hilly earth until vision is lost in the haze that covers the world. When viewing such a scene one understands why Christ led the apostles up into the mountain for the transfiguration and the season God called his prophets away from the world and nearer Himself when he desired the closest communion between them.

It is no idle fancy that gives charm and real worth to the mountains in the elevation of man. No man can stand in the presence of God's greatness without having some of his own smallness removed. People living in the hill and mountainous parts of the world have always been noted for their love of liberty, their generosity, and their largeness of mind and soul.

In the lesson are set out some of the more important mountain scenes of the Bible, but the daily readings must be studied for others, while a look at your concordance will

open up other Bible scenes in both testaments. Find the poem "By Nebo's Lonely Mountain" and have some one recite it at the meeting.

Ararat, the patriarch of mountains, smoked with the first sacrifice in the restored world; Moriah reminds us of the victory of faith, and Nebo of the Christian's vision of the celestial Canaan. Sinai still towers as the symbol of divine law, and Olivet is redolent with Christ's loving interviews with his disciples. Carmel quickens our faith in the power of prayer; and Zion is the type of Christ's everlasting reign, and the saint's everlasting rest.—Mountain-tops Experiences.

"Yet we must not expect to reach heaven before our time. Jesus Christ did not spend all his time on Hermon, wearing a raiment as glittering as the sun-light. The impulsive suggested that they should build their tabernacles up there, and stay on that mountain summit. But the Master was needed down at the foot of Hermon, where a poor distressed youth possessed with evil spirits was awaiting to be healed."

"There is another kind of mountain-top experience to which every faithful Christian may aspire. John Bunyan, in his immortal allegory, brings his children to certain 'delectable mountains,' which are clad with orchards and fountains of water. From these sunny heights they caught some glimpses of the Celestial City, and we regale with pleasant fruits."

ON BIBLE SUMMITS.

Mount Sinai is the great mountain of the Old Testament. It is the Mount of the Law, the awful mount of flame and thunder. But it no longer has terrors for the world, for now we know that Jesus was there.

The hill called Calvary is the great mountain of the New Testament. To be sure, it is hardly to be called a mountain, or even much of a hill; and yet it overtops Sinai and the Alps and the Himalayas. Its summit reaches beyond the clouds and touches the very throne of God.

Mount Hermon, the Mount of the Transfiguration, is the mount of the Old Testament and the New Testament together, for upon it Christ talked with Moses and Elijah, and the subject was Christ's death, foretold in all the Old Testament and gloriously accomplished in the New.

The Horns of Hattin, the scene, perhaps, of the Sermon on the Mount, is the Sinai of the New Testament, where the laws of the new Kingdom were promulgated. They were not diverse from the old laws of the same Kingdom, but carried a long step further.

The Mount of Olives is the mount of the ascension. Its message to us is, "Live no longer in the material but in the spiritual.

Cease to think of Christ in a perishable body, and begin to live for His immortal body, the church."

Mount Carmel is the mount of testing. All of the Bible mountains, in a sense, are mountains of evidence, but Carmel particularly so. God is always proving Himself, upon His foes by fire, upon His friends by rain.

Mounts Ebal and Gerizim are mountains of the covenant. It is well to speak our good resolutions in the presence of the mountains, that their stanch and abiding fidelity may serve as our examples. An Ebal and a Gerizim should be set up in every heart.

Mount Pisgah is the mount of hope. To be sure, to Moses it was the mount of defeat, for the lands he saw from the summit he was never to tread; but he was not living for himself, but for his people, and in their success he recognized his own.

Mount Hor is the mount of succession. There Aaron was stripped of his sacred vestments, and his son was made high priest in his stead; and there Aaron died. Every life must come to Mount Hor, and must provide, in some fashion, for its work to go on in other hands.—*Daily Companion*.

Daily Readings.

- M. Carmel I. Kings 18:19—22, 25—39.
T. The mount of vision Deut. 32:48—52
W. The mountain sermon Matt. 5:1—12
T. The mountain temptation Matt. 4:8
F. The mount of the law Ex. 19:9—13
S. The unknown mount Matt. 28:16—20
S. The topic.

Are You Making Progress?

Not if you are doing the same thing in every prayer meeting.

Not if your committee is making no new plans.

Not if you are not studying the Bible for new light.

Not if you are not praying for new orders.

Not if you are not willing to make failures.

Not if you are not willing to do more than your share.

Not if you are not dissatisfied with your attainments and accomplishments.

Not if you are not sure that God has some great deed for you to do.

IMPORTANT NOTICE.

Delegates and visitors to the Virginia Valley Central Conference, which will convene with Leaksville Church Thursday, Aug. 17, will notify Mr. W. H. Keyser, Luray, Va., Route 3. Conveyance will be provided from Luray and Stanley. State to which place you will come and when you will arrive, as no trains will be met except those on which visitors to the conference are expected.

R. L. Williamson.

AMONG THE CHURCHES.

Winchester Letter.

We are pushing the work on our church building as fast as possible, and hope to be able to occupy it at an early date. We are badly in need of funds just now to push the work to completion and get in shape to dedicate.

We have received one hundred and eighty-five one dollar contributions. We lack eight hundred and fifteen of having the one thousand. Five hundred of our friends can send \$1.00 each within the next ten days. It will mean much to us at this time.

Our Conference assumed an obligation of \$2,200 during the session at Newport in 1909. While the response to the calls made to churches and individuals to help on this fund, as we had hoped, yet when we consider that this is the first time the Conference has undertaken anything of the kind, the interest is gratifying. \$507.87 has been contributed, leaving a balance of \$1,692.13. This is only about \$1.00 each. How many members of the churches comprising the Conference will bring or send \$1.00 to Conference? If you cannot send that much send 50 or 25 cents. 25 cents from each one would be over \$400.

The \$507.87 sent in was contributed by 137 persons; if the other 1477 members in the churches raising this fund will pay one dollar each, it will almost meet the Conference obligations. Those who have paid have averaged \$3.70 each, and many of them have pledged more, ranging in sums from \$1.00 to \$17.00. How much we could do, and how easily we could accomplish things, if we would all join our efforts together and try.

The work is yours. The church is the property of the Conference. Your help is needed just now. If you cannot send large amounts, send small ones and let us finish paying for this one so that we can take up the work at other important points. Our local congregation has raised within Winchester and vicinity an average of \$31.60 each this Conference year. We are trying to help ourselves. But the task is too large for our means. Will you help us now?

The following contributions have been received:

Previously reported	\$3,838.30
Sale surplus material	.15
Miss Maggie Spaid	1.00
M. B. Richards	25.00
Jas. R. Sharpe	1.00
Mrs. M. E. Grove	8.50

Total\$3,873.95

We appreciate these gifts and trust

that others may be led to follow their example. W. T. Walters.

Winchester, Va., July 29, 1911.

Bethel.

This church is doing fairly well considering the surroundings. We have a good Sunday school and a very good singing class. We expect to begin our protracted meeting here on the fifth Sunday in July. We hope to have a successful meeting, and my experience is for the church to do its part and a great revival will be the result.

Christian Chapel.

Here we have a good strong church, and the work goes on nicely. We have a good Sunday school, and a splendid singing class. Our music is good, led by our beloved brother S. A. Woodall. We expect to hold our protracted meeting beginning second Sunday in August.

New Hill.

Here we have a working little church. On the fourth Sunday in June we held our Children's Day. It was a good day for New Hill Church. It was a large gathering. We had some speeches and as sweet music as could be rendered. We expect to hold our meeting here fourth Sunday in August.

Pleasant Ridge.

Here we have a good Sunday school, and good singing. It seems that the members are in harmony with each other, and the work goes well. At my last appointment the spirit of harmony was manifested at a neighbor's home, where the people came to enjoy themselves socially, a meeting brought about by the Farmers' Union.

We expect to hold our meeting beginning on the third Sunday in August. Now I ask the prayers of all Christian people, that the Lord may save many souls in my field of labor this year.

J. S. Carden.

A SURPRISE.

I was more than surprised when I read the editor's account of the Young People's Convention of the Western North Carolina Conference, wherein he said that said convention was asleep.

To those who have regularly attended these conventions it was the most wakeful and inspirational session ever held. I heard the editor once tell of his art of putting a whole convention to sleep under the soothing eloquence of his oratory, but if that is what the editor means when he says the Western North Carolina Young People's Convention was asleep, some of those who were present are of the opinion that this is one time when the Doctor's art failed him. J. F. Morgan,

ChIPLEY, Ga., Letter.

The District Meetings of the Alabama Conference have come to be very important. The one just held with the church at Rock Springs, I think, was the best we have had in several years. Every church in the conference was represented, except four; and the delegates came like they meant business. Really, those who have the interest of the church at heart look after that as they do their own business. All the ministers of the conference attended this meeting except Bro. Milam, and he was engaged in a revival with one of his churches in Georgia.

As the churches and delegates were being enrolled, a motion prevailed to enroll those of Dingler's Chapel. This is a new church which was organized by Rev. J. H. Hughes since Christmas.

By motion all the officers of last meeting were unanimously elected to their same position.

Under the discussion of the subject, "Should the Alabama Conference be districted?" by Rev. C. M. Dollar, a motion was carried and a committee appointed to district the conference and to report during the afternoon session. The Committee reported as follows: District No. 1. Churches, Macedonia, New Home, Dingler's Chapel, New Harmony, Flint Hill and Sardis. Ministers: Revs. J. W. Elder, J. H. Hughes, J. V. Knight and T. J. Edmonson.

District No. 2. Churches: Noon Day, Rock Stand, Rock Springs, Forest Home, Bethany, Mt. Zion and Corinth. Ministers: Revs. C. M. Dollar, T. H. Elder, J. D. Dollar and T. W. Gray.

District No. 3. Churches: New Hope, Pleasant Grove, Christiana, McGuire's Chapel, Beulah and Wadley. Ministers: Revs. C. W. Carter, G. D. Hunt, W. R. Knight, E. M. Carter, G. O. Lankford and J. H. Milam.

By motion each district was made a sovereign body to arrange and hold its own meetings. By so doing a district meeting will be held in reach of every church in the conference, from two to three times a year, and more good may be accomplished. It was decided that a meeting would be held in each district next fall as follows: Dis. No. 1. New Harmony; Dis. No. 2. Forest Home; Dis. No. 3. New Hope.

After the devotional exercises Sunday morning, as was provided by the program, a time was given for general discussion. The question was asked by the president: "What are the conditions of the several churches?" We learn from this discussion that the work is moving along reasonably well; and, in many of the churches the Sunday school work is on a "boom." New Harmony, under the pastoral charge of Rev. C. M. Dollar has greatly increased in membership. In two weeks' time there was an

increase from sixty to one hundred and sixty-eight. That gives us an idea that by systematic efforts all our schools could be made better.

E. M. Carter, Sec.

A SUNDAY SCHOOL CONVENTION

The Sixth District Interdenominational Sunday School Convention of Wake County was called to order by Mr. Murry of Catawba Springs, the president, Mr. George M. McCullers, being absent on account of illness.

The devotional exercises were conducted by Prof. Franklin of Merry Oaks.

The song service was splendid, led by Mr. L. B. Woodall, one of the best bass singers in that part of the country.

An address, "The Opportunity and Responsibility of the S. S. Superintendent of Today," was ably discussed by J. W. Bailey. Mr. Bailey made a few prefatory remarks on the significance of the Sunday school. He said the Sunday school is an old familiar thing. We have been brought up in it all our lives, and yet we have never taken time to consider it.

"We appreciate the new more than we do the familiar." In the criticism of the Sunday school it has been said that it was fit only for women and children. If it is fit for women and children it is fit for all the sons of men. The rise of woman shows the value of Sunday school; she was once the slave of the husband, now she reigns supreme. The Sunday school made the Bible to be known as the book of knowledge all over the civilized world. The author is pleased when he can bring a verse from that book into his manuscript; the statesman is glad when he can quote a verse to his audience; the lawyer is proud when he can quote the Bible to the judge and jurymen.

The work of the Sunday school is for the domain of knowledge, the truth that makes us free. The philosopher says, "Know thyself"; religion says, "Know thy God." The real practical object of the Sunday school is to make the world ready for the coming of the Messiah. The work of the Sunday school superintendent is to see that the teachers are fully competent, and if they are not to get them out in some tactful manner and put the proper ones in their places. It is his duty to see that the Sunday school goes out on the hedges and highways for the girls and boys that are waiting to be brought into the fold. The superintendent is to the Sunday school as the dynamo is to the electricity; as the general to the army.

The next thing on the program was the offering which was preceded by a few words from T. B. Elderege, county secretary. He asked that each Sunday School represented should pledge a certain amount

a year for the convention or give them a special collection.

It was then announced that dinner would be served in the grove, of which there was an abundance, that was thoroughly enjoyed.

The first thing after dinner was the election of officers. Mr. George McCullers was re-elected president, with three vice presidents of different denominations. It was moved and carried that all the officers should constitute an executive committee.

After having some special music, there was an address, "The Teacher Training Class, Its Place and Power," by Rev. J. O. Atkinson.

Dr. Atkinson portrayed very strikingly the importance of the Sunday school. He said it is one of the greatest organizations, a divine institution, or it would have died long ago. The Sunday school has done so much for us, is it not our duty to give it better treatment? And the Teacher Training Course is to that end. If it is worth while to have a road overseer; if it is worth while to train soldiers for the army; if it is worth while to prepare teachers for the public schools; is it not worth while to prepare boys and girls to teach the truth eternal? To teachers,—Do not go to your class making excuse for not knowing the lesson, but resolve in your heart never to come to your class again without the lesson prepared. Apologies are not only out of order, but they are superfluous. Ralph Waldo Emerson said, "My life is not an apology, but a life."

The difference between people and things is that things stand still and people change, and in the change we have a chance to make progress. We are living in an age of progress and preparation, and unless we who love the Sunday school give our attention to a more thorough preparation it must stay at the same stand-still or dwindle away and die. God satisfies himself with making possibilities, but man must make the reality. God never made a railroad, but he filled the forest and mountains with wood and iron, so that it was possible for man to make one. So God has made the Sunday school teacher possible, but man must make him a reality.

The program was concluded with another address by Sam Bruitt on the opportunity of our young folks. But we failed to hear that as it was necessary that we should leave at that time.

On the whole the day was one of the most pleasant I ever spent and I am sure it was enjoyed by others also.

Lillian Johnson, Delegate.

*Reported to Wake Chapel S. S. and printed in *The Sun* by request of that school.

Our little day is fitting fast; the shadows of night are falling. What if the eleventh hour should strike and find us idle!—Ex.

ON THE GO.

Holy Neck and Holland Churches gave me a month's vacation and each presented a check to aid in the expenses of a trip. One good brother gave me a nice new hat to wear, and another kindly cares for the faithful horse. To each and to every one I extend most grateful thanks. Truly my people are good to me and I greatly appreciate it and pray that they may be blessed and prospered in all good things.

Rev. A. M. Hanson and family, and Rev. J. W. Harrell and myself are in Washington seeing the sights. Bros. Hanson and Harrell are fine brethren, as every one knows, and most genial companions. In many good qualities the writer yields them the palm without question, but when it comes to tramping through unnumbered miles of aisles in museums and other public buildings, over a capitol building that covers four acres, and grounds of fifty-two acres, and through a zoological park of 150 acres, etc., they are simply not in his class. But I am expecting better things from them today, as they have slumbered (and are still at it) about three hours longer this morning than myself. This may be due not to yesterday's tramp, but force of habit. They are city gentlemen and noise has only a soporific effect. I am a countryman and can't stand the incessant clatter and roar on the stone pavement under my window.

We leave this p. m. for New York City, thence to Northfield, Mass., to the Christian Workers' Conference, where our good and wise editor and other brethren say there is more real help and inspiration for a minister than anywhere else in the country. We are expecting an intellectual and spiritual feast. If we hear of this being read we may write again.

N. G. Newman.

Holy Neck.

The Darden-O'Berry Bible Class had special exercises Sunday, July 30. A history of the class was read by Mrs. E. S. Norfleet, secretary. Dr. J. E. Rawls, of Suffolk, Va., read a sketch of the life of Deacon William Darden, and Job G. Holland, of Holland, Va., read a sketch of the life of Deacon John O'Berry. Mr. C. W. Baines, of Newport News, Va., former general secretary of the State Sunday School Association, delivered a highly interesting and inspiring address on "The Mission of an Adult Bible Class." The house was crowded and all seemed pleased with the somewhat unusual program. Deacons Wm. Darden and John Oberry were two of Holy Neck's most devout and faithful pioneers in Sunday school and church work. The sketches of their lives were highly appreciated, especially by their many descendants present. This Bible class was organized September 21, 1710,

with 29 charter members. It now has 103. E. T. Holland is president, Mrs. E. S. Norfleet, secretary, Mrs. J. W. Gatling, treasurer, and Mrs. B. J. Beale and N. G. Newman teachers. It has greatly increased the membership of the Sunday school and we believe has great possibilities before it.

N. G. Newman.

MARRIED.**Carlton-Boyd.**

Aug. 1st, 1911, at high noon, Mr. Luther E. Carlton, of Richmond, Va., led to the altar Miss Myrtle L. Boyd, of Ingram, Va., at the home of the bride's mother. She is a daughter of the late T. A. S. Boyd, and is one of the most attractive and popular young ladies of Halifax Co. The groom is one of the leading business young men of Richmond, Va. Mr. Edgar Carlton, of Richmond, Va., president of the Imperial Tobacco Co., brother of the groom, was best man, and Miss Sadie Boyd, sister of the bride, was maid of honor. Miss Nannie Carlton, of Richmond, Va., sister of the groom, rendered Mendelssohn's wedding march, and the writer celebrated the rite of matrimony. The bride wore a beautiful gown of gray batiste with princess lace and carried a shower bouquet of bride's roses. Miss Sadie Boyd, maid of honor, wore embroidered batiste with princess lace and carried bride's maid roses. The groom and best man were attired in full evening suits. The parlor was tastily decorated with ferns and flowers. Immediately after the ceremony the wedding party and guests were served to nice refreshments and soon after left on the first train on their bridal tour. Mr. and Mrs. Carlton will be in Marion, S. C., for about two months.

May the good Lord bless them all through life.

S. B. Klapp.

DIED.

Brother G. W. Ellington died at his home at 327 Gorrell St., Greensboro, N. C., May 27th, 1911, after an illness of a few months. He was about 57 years old. He is survived by his widow, two daughters, and one son. He had been a resident of Greensboro for twelve years. He was raised in Chatham Co., N. C., near Zion Christian Church, being one of its leading workers in his early life. He married Miss Maggie Klapp, sister of Revs. P. T. and S. B. Klapp. He has been all through life a true and faithful lover of the Christian Church and was an untiring worker in his church as long as he was able to work. He was a charter member of the first Greensboro Christian Church, and was one of its most consecrated and worthy members. He was fully resigned to the Lord's will, consecrating his life here, often ex-

pressing himself that he was ready to depart and be with the Lord; but was fully willing to await the Lord's time for the change. He said to this writer, he had no more fears of death than he would to make a visit to some pleasant house of a friend. For he knew that Jesus was his best friend, and he felt ready to go at his call. His life went out like unto the quiet burning out of a candle at the silent midnight hour. A good man has gone.

The funeral was conducted by Rev. L. E. Smith, his pastor, and the interment in Greene Hill Cemetery, Greensboro. May God bless the bereaved family, and ere long may they all meet again where sickness never comes, sorrow never intrudes, and death will never be again known.

Brady.

Flora Eveline Brady was born May 20, 1890 and died July 27, 1911. She was a daughter of A. K. and Mary A. Wilson. She married M. L. Brady Oct. 27, 1907, and to this union were born two children, both dying in infancy. She leaves a mother, four brothers, four sisters, a husband, a large circle of relatives and friends to mourn her early departure. She professed faith in Christ about five years ago and united with the Baptist church at Ramseur. During her sickness she expressed her willingness to go and live with Jesus. Her devoted husband and large family are comforted in the glorious hope of meeting her in the happy home of the soul. The funeral was conducted by the writer in the Christian Church, and the body was buried in the near-by cemetery. May the Lord comfort the bereaved ones.

T. E. White.

SOUTHERN RAILWAY.

National Negro Business League, Little Rock, Ark., August 16-18, 1911.

Account the above occasion the Southern Railway announces the sale of very low round trip tickets as follows:

From

Durham	\$34.25
Raleigh	35.50
Oxford	35.50
Goldsboro	35.95

Tickets will be on sale in same proportion from all other stations.

Dates of sale: August 14, 15, and 16, with final limit to reach original starting point not later than midnight of August 22nd, 1911.

All desiring Pullman space please communicate with

John Morrick,

Durham, N. C.

For information as to rates, schedules, etc., call on your nearest agent or address the undersigned.

J. O. JONES,

Traveling Passenger Agent,
Raleigh, N. C.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1,595.02

Dues:

Archie Newman\$.20
Wallace Newman20
Wm. Staley Cheatham10

Monthly S. S. Offering:

Morrisville, N. C. 1.56
Apple's Chapel, N. C.86
Windsor, Va. 2.00
Sanford, N. C., 6 mo. 6.00
Oakland, Va., 2 mo. 3.11
Virgilina, Va. 1.00
Union (Southampton) Va. .61
O'Kelly's Chapel, N. C. 1.09
Henderson, N. C. 2.45
Antioch, (E.) Va. 1.75
Linville, Va. 2.36

Special Offering:

M. M. Vipond, Newport
News, Va. 2.00
Sale of ½ bu. peas 1.25
From Farm, L. Kernodle .. 1.00
From Barrett's Va., S. S.:
Class No. 159
Class No. 265
Class No. 315
Class No. 410
W. T. Richardson 1.00
J. Q. Hancock 1.00
Sylvester Rollings25
N. B. Barker25
W. P. Griffin25
J. E. Ellsworth50
Wm. G. Rollings25
A Friend 1.00
Mrs. Nannie Hedgpeth25
Mrs. C. L. Cornwell25
R. N. Laine50
J. B. Rollings 1.00

Amount 28th week 36.28

Total\$1,631.30

My Dear Children:—

Our family has diminished considerably with six children away on visits, but yesterday was wheat threshing day and we had quite an increase for dinner. We, however, enjoyed the extra work, for where can you find a more deserving crowd of men and boys than those who work hard over a threshing machine? We made 195 bushels wheat and 132 bushels oats. This is not near what we

should have made, but the dry weather has caused all crops to be less, and so we are thankful for this.

Miss Janie Pierce, Semora, N. C., has sent a very pretty dress for one of our girls, and we have news from Pennsylvania that a box of clothing is on the way. Thus we are remembered by our friends and are grateful.

Cordially yours,
Uncle Jim.

Franklinton, N. C., July 20, 1911.

Dear Uncle Jim:—

Here I am back at Grandma's to stay until cold weather. Mama, Dada, and I came Thursday, June 29, but Dada had to return next day. I enjoyed the trip. The morning after my arrival I amused Grandma by lying down on the floor and saying, "Boke down, lie down rest, feet tired." I learned that the day before leaving Roxboro. On arriving they told me to call "ma" grandma, so I now call "Bill" Willie, grandma "ganma," and great grand ma "geatma." She is sick, and says she is glad she lived to see me again.

I have my old nurse Martha back again. I am glad ganma was well enough for me to come home.

While looking through Annie's waste basket, I picked up the paper lost off the end of a spool and said, "piece pool, mama."

I call myself "Wiyum Taey," and "Angel baby."

At the close of our ten days' visit here after Easter, we went to Suffolk on Saturday to see "Boppa." He met us at the train, so did Pon with a roly poly Indian woman for me. Easter she sent me by Boppa a big blue egg full of "ghicks," and "wabs" (rabbits).

My "feetheart, Mar West" and her mama and Aunties also met me at the train in their "mo" and gave me a ride. Then we went to the parsonage, where we saw Margaret Rawls and her little sister Annie May. I called Margaret "angel baby" like mama called me. She and Pon and I had a fine time after supper. The next A. M. I went to Sunday school, and church morning and night, and behaved nicely at all three services. We called at Mr. Rob Smith's after the night service. Monday night I attended the Ladies' Benevolent and Social Union, entertained in the church basement by Mesdames Holland and Jones. I tasted the ice cream and called it break.

Tuesday I took dinner with my little "feetheart" and she piled all her play things around me and wanted to kiss me all day. I loved her, thought her lovely,

and kissed her now and then, but was much interestd in our toy "mos," wheels, etc. When asked, "Do you love Wm. Staley?" "Mar" said very emphatically, "I do." That night I took supper with Ann Rawls, who is very cute and prettier than when I last saw her. The grown-ups were impolite enough to put Ann to bed before I left. She cried and cried and I called, "Baby back." They pacified me by telling me Susie Holland was "Sue's baby."

Wednesday was spent with Elizabeth Smith and Bop held us both at once. I enjoyed making "mu" (music) on her toy piano. That afternoon the "Book Club" met with Mrs. Will Jones, but I called it Emmie's because Emmie had taken me to ride in her mo and I thought everything there was Emmie's and that every mo was Emmie's.

I cut a stomach tooth tha t morning, and that night attended prayer meeting. I kept saying "Baby." It proved to be Susie Holland. We spent Thursday with "Yush," and Herbert took us to ride in his mo, but Emmie had the credit. Thursday night we took supper with Mr. and Mrs. Ballard and Pon, and Friday night with Mr. and Mrs. John King in their lovely new home. We went to Mrs. Kilby's. She had commented on the pretty dimples in my hand at prayer meeting, and I remembered it and touched them, saying "dimp."

Saturday we went to Norfolk to buy a pair of shoes, and I saw boats sailing on the big water. I rode on A. C. L. Ferry (my first boat ride). I described the trip to Bop by saying: "Nor" (folk), "boats," "wa" (ter), and waved my hands to represent sailing.

Sunday I went to Sunday school and morning service, but talked and fidgeted in church and had to be taken out and left in Boppa's study. We took dinner at Emmie's.

Every where I went I had to have a "bat," as I think so much of my "bat" (pallet) Ganma made me a year ago. I had mine at the parsonage.

Monday was too cold and rainy for me to go out, so Pon came to see me that night, and we had a frolic. Tuesday we took supper with my "feetheart."

Wednesday we made several calls and attended the Book Club at Mrs. Rob Smith's. I cut my other stomach tooth that day, and it was very warm, so I was taken sick in the night. The next day we returned to Roxboro, where Dada and friends were glad to see us.

I enclose a dime with much love.

Fondly,
William Staley Cheatham.

We know this little fellow is enjoying the country, and we wish for him a happy time.

Dear Uncle Jim:—

You will find enclosed 40 cents, our dues for July and August. We have good rains at last, and everything is growing nicely. We hope you have good crops and we suppose you will be very busy in a few weeks pulling fodder.

With love from

Archie Newman,
Wallace Newman.

Not much rain with us children, yet, but a little has revived the crops, and we are hoping for more.

Dear Cousins:—

I will tell you about my chicken, "Dump." She is a large chicken now, and I think she has begun to lay. Miss Dora gave her to me last fall. She was real little then, and I had to keep her in the house, because she was so little. The hawk got her mother, so she is a little orphan chicken like us. She is real black. She is wild now, and will not eat out of my hand. I am thirteen years old. I am busy helping to make little folks' aprons and the boys' shirts for the winter. I like to sew, and we have to make a lot of clothes for our boys, for they are hard on them.

Very truly,
Mary Lou Mitchell.

THE MINISTRY OF THE SHINING LIFE.

BY REV. TIMOTHY P. FROST, D. D.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

Let us approach this saying of Jesus by an Old Testament path. It is in the book of Daniel that we read: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." That the wise and those who turn many to righteousness are the only persons who shall thus shine is not affirmed. It is conceivable that some of the foolish, according to the accepted standards of this world, and some who fail to turn many to righteousness, will be partakers of this starry glory. The luminosity of the persons may not be a halo thrust upon them as a reward of soul-winning. It is not wholly, nor perhaps chiefly, because they turn many to righteousness that they shine. Rather do they turn many to righteousness because they shine. They shine as stars because they are stars; because they have light in themselves. Shining is by a law of their nature.

It is of the character. They are inevitably luminous. One of them might be some Robinson Crusoe, cast away on a lone island, without even a man Friday to whom he could talk religion, thus having no opportunity to turn anybody to righteousness. But he would shine forever for all that. Or, if not a castaway, shut out from human society, he might be like Noah, who was a preacher of righteousness among a people in sore need of righteousness, but who does not appear to have succeeded in turning many to righteousness.

TURNING PEOPLE TO RIGHTEOUSNESS

is a thing which the shining life is likely to do. That is why I am preaching about it. It is an evangelistic force, and an unanswerable argument for Christianity. Precisely that truth shines forth from the text. According to these words of Jesus about Christians as the light of the world the shining life produces this result—that men, looking on it, glorify the Father in heaven. And the only thoroughgoing way of glorifying Him is by becoming like Him. No formal worship, no amount of gloria singing or gloryshouting will do it so long as men are persistently unlike Him. Jesus glorified the Father by being like Him, by doing the works of his Father among men. So it is by beholding somewhere the glory of the Lord, and becoming changed into the same image, from glory to glory, that we glorify Him.

There is no difficulty in understanding how the shining life is an evangelistic force. It helps other lives to shine, makes them want to shine, makes it easier for them to do it, shows them how they may. Of course there are persons who would not shine with heavenly light if they could. They choose darkness rather than light. But there are others, who, when they behold the shining life, are attracted to it, and desire to become connected with the power which makes it bright with the glory of the Lord.

Whatever shines, not only is different from things which do not shine, but also, is seen to be different. A simple and obvious fact, but worthy of attention. The are light, for instance, which lights the street, is seen to be different from bricks, stones, and other objects which do not shine. Men who see its light know that it is connected with a plant which makes it shine. The laborer who "homeward plods his weary way" in the early evening of the short winter day may not know where the plant is, or understand how it works; the wonders of electrical learning may be a sealed book to him; but he knows that there is a light and power plant somewhere which makes this light shine. He knows that this thing, so bright that no man with eyes in his head can help seeing it, is dependent upon an unseen source for its glow.

So it is with the Christian who really is a light to the world. Men see that he has a life which differs from their life. They are convinced that its source is a power with which they are not connected as he is. They are also aware that it is the soul work in that life which tells. Not merely the works of the hands, or of the tongue, but the works of the soul. There is something throbbing at the power center of that life which makes it unlike other lives.

This brings us to a certain issue presented in the volume of testimony which we call the Bible. According to this testimony God is pledged to do certain things for persons who meet certain conditions. The testimony is gathered up from a variety of individuals whose lives are scattered along a period of more than a thousand years, and centers in God's Son, Jesus Christ. This Son of God pledges Himself to do a certain thing in those whose life is wholly given up to Him, namely, to transform them, to bring to pass a new creation in them, so that old things pass away and new things come, so that they are brought into the righteous and blessed life of sons and daughters of God. Furthermore, he declares that people with whom the transformed associate, and whose lives are not given up to Him, will know that the lives thus given up are thus transformed and do differ from lives not thus surrendered. They will know that there is a power and quality in those surrendered lives not found in other lives.

Now, does Jesus Christ so transform the lives given up to Him as to make it evident that they are not of the worldly sort, or does He not? That is the issue. We have no disposition to evade it. We could not if we would. The unbelieving world is too intelligent and too shrewd to be fooled at this point. If the Master cannot do this then Christianity is doomed. Something bearing the name, some noble system of ethics, some humane ministry, some religious philosophy or philosophy of religion, may persist for a time, but Christianity will perish and deserves to perish. It will have lasted its little day, and have done its work, partly beneficent, and then will go its way like other delusions. But, on the other hand, if the Master does make new every life wholly given up to Him, there is only one way in which Christianity can fail. Its failure can come only by the failure of men and women and children to yield themselves to Him for transformation. Especially disastrous would be the failure of any large number of those who bear His name to be given up to His transforming power. The time has come when the world will accept no other evidence of the truth and power of Christianity than the evidence of a transformed life. That evidence the world will accept, and must accept, if it be presented. If those who are not given up

to Him see that others who are given up to Him are transformed according to the testimony of the book, they will believe the book, and some of them will seek that kind of life.

The people of the churches cannot save the world by proxy or by machinery. The experiment, wherever made, does not work out to a triumphant success. The world can be saved by no other means than by saved lives, and the people must furnish these lives in their own persons. They cannot accomplish their task by maintaining Sunday schools, hiring pastors, holding meetings, securing evangelists, and conducting evangelistic campaigns, supporting societies of several kinds for propagating the Gospel, engaging in various forms of social service, and promoting reform movements. That such activities are good and useful, and even necessary, there need be no question. But the one thing without which all of this is largely or wholly a failure too many of the people in the churches, it is to be feared, are not doing. If we would win men, we must give ourselves up to Christ without reservation. We must cease having our way in business, politics, pleasures, or any nook or corner of the life. Christ must have His way everywhere. The entire life must be handed over to God for that purpose. We must put into the world and keep in the world a life which is radically different from the worldly life. We must repudiate the worldly mood, temper, spirit, attitude, and methods. We must cease to go with the world and to be like it. We must become unlike the world and move

APART WITH GOD.

Because the Christian religion is not a philosophy, but a life. Of course there is a philosophy of the life. Men must have a philosophy of everything that interests them under the sun, or in the sun, or above the sun. But our religion does not depend upon our philosophy to any great extent. Rather does the philosophy depend upon the religion. As when you see an eagle in the air, if you are interested in eagles and in flying and you are a thinking person, you may get a philosophy of the eagle's flight. The flying is the source or at least the occasion of your philosophy, not the result of it. Your philosophy does not make the slightest difference with the flying, or exert the least influence upon it. It cannot change the flop of a wing or the movement of a feather. Neither is it probable that the eagle has any philosophy which affects his flight. So when a human soul mounts up with wings as an eagle, you may have a philosophy of that soul flight, but it flies without much aid from the philosophy, even though it be your own soul that flies. More than one philosophy of that soul's religion there may be. Probably there will

be about as many philosophies as there are persons who do any real thinking about it. But the religion goes on its heavenly way in spite of all the philosophies. They change. As a vesture they may be folded up. The religion abides. They are of men. It is of God. Yes, the shining life, at heart, it is pretty nearly the same yesterday, today and forever.

The world is to be won by it, so far as the world is to be won to Christ, and without it the world cannot be won and held to the Christian faith. The saving of the world, so far as it is committed to us, is not chiefly a matter of movements and of methods, but of life. It is a matter of character made dynamic by the Spirit of God. I hope I shall not be misunderstood, and yet I must take some chances. "Necessity is laid upon me, yea, woe is unto me," if I preach not this Gospel. The greatest need and the strongest hope of the kind of evangelization which promotes the kingdom of God with power is not foreign missionary effort, or home missionary effort, or city missionary effort, as usually understood and presented, or social service of the organized variety, or evangelistic campaigns, or the entire series of kindred movements. Of great use they are. Essential most of them, or all of them, may be. But with all these movements we shall go on at a poor, dying rate, without the power of a transformed life, wherever Christians perform their tasks or seek their pleasures. Something more is needed from us than to send missionaries abroad and promote elevating schemes at home. That something is to live a life aglow with the glory of God and His righteousness in every place and in every relation.

These shining lives vindicate the Bible, so far as it is to be vindicated by anything outside itself and its God. It cannot be vindicated alone, or chiefly, by books, arguments, and all the fruits of scholarship, useful as they are, and mighty as they are, in the life of any age. This is not to be understood as an utterance concerning the personal needs of the scholars themselves. How the Bible is to be vindicated in their thinking, I do not attempt to set forth. I refer to people outside the learned clan. Men to whom the Bible is a living book, which needs no vindication, may find the arguments of Christian scholars to be comforting to faith and useful in promoting many things for which the Bible stands; but people whose faith is shaken, and who wonder whether these Biblical writers wrote from God, or of themselves, are not likely to have their doubts settled by historical or philosophical arguments in behalf of the divine authority of the book, because on the other side are plentiful and scholarly arguments in support of its purely human character. Though they look into

books which make it appear that the Bible is from God, they may forthwith look into other books and magazine articles which make it appear that the Bible is from men alone. But when they look into human lives, and behold the spiritual prophecies or the Hebrew seers, the words of Jesus and the words of the apostles fulfilled in those lives: when they behold the spiritual wonders of the Bible lived before their eyes, there they look upon an argument which cannot be refuted. Such fulfillment of prophecy will vindicate the book from the follies of its defenders and the attacks of all its foes.

These shining lives also

VINDICATE THE CHURCH.

Not that a church made up of them is necessarily a busy factory. It is more like a power plant to furnish energy for factories near and far. Many people think that a church should be organized and equipped for conducting a variety of educational, hygienic, recreative and philanthropic activities within its own boundaries. All proper and profitable, no doubt, if it can be managed without diverting attention from the chief work of the church. A live church is not first of all a hive of religious industry so much as an inspirer of religious industry in many hives. It is a source of energy for religious industry in the midst of all industries, an upper room where disciples sit with the Master, a place where the Holy Spirit comes upon them and moves them with pentecostal power. The chief work of the church is to light up lives with the glory of the Lord and make them potent with energy from Him. They gather in the church to receive light and power into the life, then go their ways, one to his farm and another to his merchandise, that, thus lighted and empowered, they may be lights in every dark or dusky place. The church should send them forth so aflame that they will go on setting others aflame until the whole world is ablaze with their kind of light. In this age of specialists the church of the living God will vindicate itself by specializing the promotion of the shining life.

This is the greatest manifestation of the true Light which lighteth every man that cometh into the world. Through it the exalted Christ makes His appeal to men. There is no little lamentation over the scarcity of men in religious meetings. It is said that we must enlist personal workers to go out and accost men on the highways, and in the haunts where they work or play, and win them to Christ by direct appeal. Doubtless there is too little direct Christian appeal from a burning heart. Something may be accomplished by inviting men to Christ in one's own words and in quotations from a marked testament. But they will not be brought into the kingdom of God in large numbers by Christ in our talk

of Christ in a book, even though that book be the Book of books. Forth from the churches should come people inspired for more effective work than evangelistic talking in missions and on the street corners. Such evangelism may yet be needed, but it is far from being the most fruitful mode of evangelism for our age. The churches should inspire their hosts to do evangelistic living, to practice the presence of God and the religion of Christ, in every detail of the daily life, and thus light up all the world's business and all its other affairs with the glory of Godlike righteousness.

If Christ were to come into the present world and live as he did in the ancient world, much the same things would come to pass which were witnessed when he used to walk in Judea and Galilee. He would win some and repel others, thus making a division among the people, as sheep from the goats. Some would be convinced of the divine power and quality in His life, and would seek the life offered by Him, willing to sacrifice their all to it. Others would be ready to crucify Him, and get Him out of their way.

Well, He went away that He might come again in the lives of His followers. If one Christ would win some people in one land, what would a few scores of Christ lives do in Congress and in State Legislatures? What would a few dozens do in the faculty, and a few hundreds in the student body, of a great university? What would a few hundred thousand of them do in the homes, the pleasure resorts, and the business affairs of our land? Evangelism in meetings is not working in these days so successfully as in some former days. We need more than we have of the ceaseless evangelism of the shining life out of meeting. And in this blessed ministry every Christian not only may be, but must be, his own evangelist.

Now, lest we be discouraged by reason of the dimness of our light, let us remember that not every Christian is born of God to sudden and overpowering luminosity. There can be no question of the power and desirability of the mighty passion of a burning heart. Those who have it are among the sons of the mighty. But, after all, it is, in considerable degree, a matter of temperament. To some of us the fervor of an Isaiah or a Paul is unattainable. Were it desirable, it would be impossible for the point. But the steady glow of honesty, kindness, generosity, and obedience to the heart always to be heated to the melting-will of God—that the world may see in every Christian. If one cannot be a volcano, one may be a glow-worm.

Moreover, though feeble at the beginning, this may be an increasing glow. It may begin as the dawn begins. As you watched for the morning there was a time when

you knew that it had not come. Night was yet in full possession of the world. Then for a little while you were not quite certain whether the morning had begun or not. After that you knew that there was a light in the east streaming up from the sun far below the horizon. From that time the morning brightened into day. So the Christian life may begin and progress. At first people may not feel sure that they see in it anything divine. But after a little while, in the midst of much that is imperfect and far short of the moral and spiritual splendor of the full-orbed Christ, they behold a quality which can be accounted for only as coming in some way from the unseen Lord. Then, ever after that new creation begins to appear, the world should see, and by the grace of God may see, an increasing glow in that life. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Immediate perfection is not essential to spiritual power. People who are acquainted with God's ways in nature and in grace, will expect to wait many days for that which is in part to be done away and that which is perfect to come. But, as I have been reiterating at considerable length, the world does expect to see, and has a right to expect to see, something in the life given up to Christ not to be seen in the life not given up to Him. And if the feeble glow is continually growing brighter, and the life is constantly taking on the beauty of the Lord as the years go by, that increasing glow will be divinely winsome. Through that life the Christ will continue to draw some part of the human world to Himself.—*Zion's Herald*.

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I have a 155-acre farm one mile from Elon College depot which I will sell for cash or will rent to good tenant for three or five years; also one pair splendid mules (ages 9 and 5 this season), well-broken, and guaranteed to work anywhere on farm, which I will sell for cash or will rent with the farm. The farm has fine tobacco and cotton soil; well suited for grain and grass, about five acres of meadow. If interested write to

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Elon College, N. C.

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E. L. Moffitt,

Elon College, N. C.

June 12, 1911.

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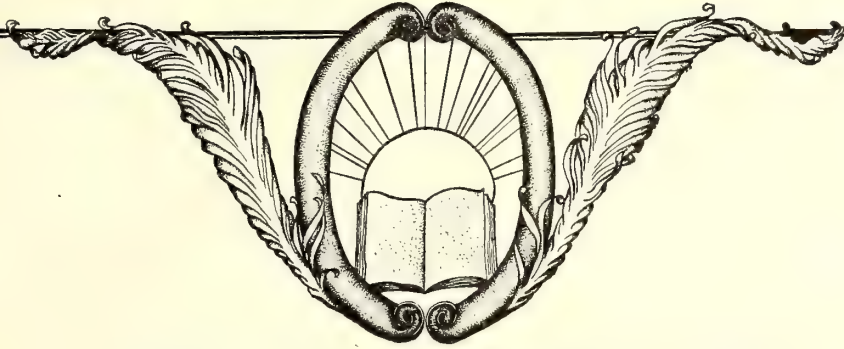
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A NEW TESTAMENT PASTOR.

Take your last look at the preacher
Whose tears gave taste to his bread;
'Twas for others alone that he labored—
Himself un comforted;
None knew how grand was the toiler
Until his brave spirit had fled.

The message he gave to his hearers
Was gained at the Cross and the Throne,
And it came to the hearts that received it
With a power entirely its own;
More helpful, more mighty and lasting
Than records of mortals have shown.

Other preachers, perhaps, were more throng-
ed to,
Having charms which the worldly would
please;
Received more honors and praises,
And lived in more comfort and ease;
But this man was more like the Master,
Nearer even the foremost of these.

—J. Clark.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL

FOR HIS SAKE.

(Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.—Matt. 5:11. Golden Text for Sunday, Aug. 20.)

It is not a blessing to be reviled, abused, persecuted. But it is a blessing to be reviled, abused, persecuted, falsely, for Christ's sake. There is a great difference between being persecuted, and being persecuted falsely. People sometimes indulge all sorts of freaks, follies and fancies, and possibly deserve persecution. There is no blessing pronounced in their behalf. They are not persecuted for Christ's sake: they are persecuted for their own folly's sake.

There are now, there have been in the past, there are likely to be in the future, many self-appointed martyrs. They are not martyrs to Christ, nor to truth; they are martyrs to their own silly, simple, sinful folly, nonsense, and idiosyncracies. There is no blessing pronounced in their behalf. They get their reward as the Pharisee got his: publicity and notoriety among their fellows.

Jeremiah the prophet was not a man of this type. He was a man who had delved into the deep mysteries of God, and was enamored of the truth. His great soul was bursting with the fullness and bigness of God's love. He was patriotic also. He loved his people, his nation, and wanted them saved from the terrible doom which he saw impending. His voice was raised against the wickedness in high places of his time. He was trying to save, not destroy; to make alive, not to kill; to build up, not to tear down. Jeremiah was persecuted, apprehended, thrown into a damp, dark, dreadful dungeon for no other crime than that of telling the simple truth.

This is the worst crime that can be committed in the sight of some—tell the simple, unvarnished truth about them.

But the king and the princes persecuted the wrong man. The false, flattering, fawning prophets should have been persecuted, thrown into prison, and the true prophet heeded. Then Judah might have been saved. It is a terrible day for a nation when its best men can be imprisoned for speaking the truth. When its best, most loyal, most patriotic citizen could be apprehended and thrown into prison to languish and suffer there for telling the truth, it was then indeed a bad day for Judah.

Every sufferer for truth's sake makes the world better.

Every deed in Christ's name hastens His coming again.

Every life lived out for Christ, whether in suffering, sorrow or cruelty, enriches the common life, and makes all right living brighter and more beautiful. The manner of Jeremiah's life makes our life richer, brighter, better even in this far-off day and time. A true, bold, brave life makes life seem more worth living, makes service and sacrifice and suffering seem more bearable.

THE DRAWING CHRIST.

It is the way of the world to drive. It is the way of the church to draw. The world may be cruel. The church must be kind. The world can be false. The church must be true. The world may push men down. The church must pull men up. The world may drive men out. The church must take men in. The world may destroy. The church must make alive. The world wants to see the church in turmoil, in strife, in upheaval. The church wants to see its own numbers at peace, in harmony, in brotherly love, and would have the world share its joy and blessedness.

If the church listens to the world there will be strife and variance forever more. If the world would listen to the church, there would soon prevail peace on earth and good will among men everywhere. Therefore the church must strive on in its work of preaching Christ and His power to save to the sons of men. He will yet draw, not drive, all men unto Him. He has been lifted up, and the power of the gospel is to make men look up, not down, forward, not backward, on high and not below.

A man who had been a drunkard and a tramp and an outcast for many years went to meeting one night in a mission on Water St., New York. He found Christ. When he left the house he lifted his eyes heavenward and for the first time in many years saw the stars. The drunkard does not look toward the skies. He looks toward the earth. The man in sin does not look up. He looks down. When a man's heart gets right he begins to gaze upwards.

This was why the Christ was lifted up. He desires to turn men's gaze from the earth heavenward. He will yet draw all men unto Him. It is the business of the church to pull all men whom it can reach upward; and to push none downwards. The church turns men's eyes toward the stars.

LOYAL CHRISTIANS.

No member of the Christian Church need love his own church less because he

is friendly to, and willing to assist, other denominations when opportunity offers. What the Christian Church needs today is loyalty to its own. No one is called upon to neglect one's own in order to help another. I love all the people of God everywhere, and want to see them prosper in their way and work. But I love those of my own church better because they are my own. I esteem, respect, admire, will encourage and help when I can, other families. But I love those of my own household first and foremost, and they shall have my first and best service. I shall prove my love and loyalty to others by being loyal and devoted to my own. The respect and care for others, are somehow, more thoroughly appreciated when respect and care for one's own come first. Nobody esteems highly the one who does not esteem one's own.

For a member of the Christian Church The Christian Sun should be the first and the best religious paper. Not that it must be the last and only one. If there is time and inclination, others may be taken and read with profit. But to neglect or make second one's own is to destroy the very source and foundation of what we are, or may become.

Other things being equal, fathers and mothers in the Christian Church who send their sons and daughters elsewhere than to Elon College discredit their own church in the sight of others and necessarily alienate from their own the respect and loyalty of their children. For a young man, a young woman, to attend some other college than their own, provided their own measures up with the best and is convenient, and remain as loyal to their church as they would had they attended their own, is unthinkable. Parents in the Christian Church, numbers of them, are training their sons and daughters not to love and not to be loyal to their church in the future, by sending them to other colleges no whit better, nor more convenient, nor less expensive, than their own Elon. The real men and women of the Christian Church of the future are being trained at Elon, and it is worth somewhat indeed to have met and mingled in young manhood's days, and at school, with those who are to lead in church in the future. Not by alliteration only, but by experience, there is vital connection between life and loyalty. Our denominational life depends upon our denominational loyalty. Destroy loyalty and you destroy vigor, vitality, life.

Not of the paper, not of the college only. Your local church first, your Sunday school, your prayer meeting. Others afterwards. When one has been loving and loyal to one's own one can then carry a life and a love to others that will

be worth something, and will be esteemed and appreciated by others. Nobody can respect properly a man who will not respect first of all his own. We shall give to others an interest and a care that will be more appreciated when we shall have given our own the deepest and truest love and loyalty of which we are capable.

EDITORIAL COMMENT.

Peace.

This year of grace, 1911, is likely to be memorable in the annals of time as that in which, more than any so far, most was done to abolish war and establish international peace. The United States and England, and the United States and France, have by and through their proper officials signed treaties of unlimited arbitration, and are in future to leave their differences, even differences of national honor, to the Hague, or to some Board or Boards of Arbitration. The New York American says: "On August 3, 1911, three of the world's strong nations, like three tall knights of the Holy Grail, joined their hands at Washington in pledges to aid and countenance one another in fighting down the dragons of war." The New York Mail thinks that the event marks "the dawn of a new era in the affairs of nations: it means that the two greatest republics together with the greatest empire of the world, have in these compacts dedicated themselves to the cause of international peace." The Times says that "the establishment of peace between all nations controlled by law is in sight."

The agitation by Christian people every where for peace is bearing fruit. The pleas and the prayers of those who hate the cruelty of war and long for universal peace are being heard at the highest Tribunal. All of which indicates that the prophecy of Isaiah is being rapidly fulfilled: "They shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.)

That Which is Better.

It does not make so much difference what a man engages in. The main question is, Will he do his work better? If he surpasses his fellows there is position open to him, and usefulness and occupation. Emerson, the sage of Concord, said: "If a man can write a better book, preach a better sermon, or make a better mouse trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door." Success means that one has done one's work better.

In our time of keen competition and close rivalry, no one can do one's work better unless there is thorough and persistent preparation. So many are in such a hurry, in our busy time, to get into some profession or occupation that they will not take time to prepare themselves to do their work better. One will live happier and accomplish far more by spending eight years in preparation and six years in service than to spend four years in preparation and forty years of service. If one would win out in our day one must prepare to do the better work. That for which there is demand, and that which brings the larger return, is the better work.

The world's most successful and eminent workers have been those who spent many years of patient and persistent preparation.

Progress.

Christopher Columbus, in 1492, the books tell us, did not sail out from the coasts of Spain to discover a new country or explore a new world. His mission was more modest. He wanted to show that he could go east by sailing west, and that he could reach India by a sunset course. In his attempts to prove that he could reach the east by sailing west, the great explorer incidentally ran up against this western hemisphere. In short America got in Columbus' path and he discovered it.

That man fired the world's brain with wild imaginations which have not yet been quenched. A man can start west from New York today and travel only by three steam ships and two railroad cars, belt the globe, and without further change land where he started from, coming from the east, or vice versa. One can now reach the east by sailing west, and do it quick and in comfort.

Taking Chances.

After all the canvassing, all the pleas, and all the pulls, not one in a hundred of our American youths go to College, or have done so. But this fraction that go and toil and prepare show the might and meaning of a college career. This scanty number, says Dean West, of Princeton, has provided fully 30 per cent. of our House of Representatives, 40 per cent. of our National Senate, nearly half our Cabinet officers, fully half of our Presidents, and practically all of our Supreme Court Judges. The young man with a college career increases his chances of success more than 250 per cent. So the young man who can go to college and doesn't flinch in the face of reason and accepts great odds against chances for usefulness and success.

—It is believed that Congress will adjourn next week. It has been a busy extraordinary session.

—New York City, without the aid of outside capital, has begun the digging of a \$300,000,000 subway.

—In the counties of Sampson, Robeson, Columbus, and Halifax, North Carolina, 7260 victims of hookworm disease have been treated recently at the State and County dispensaries.

—Harry N. Atwood, the famous Boston bird-man, flew from St. Louis to Chicago, a distance of 286 miles in actual flying time of 5 hours, 43 minutes, on Aug. 14, stopping only twice en route.

—The courts, following their decisions in the cases of the oil and tobacco trusts, have ordered the Powder Trust dissolved. Government better mind or it will have an explosion in its camp.

—Twenty-five per cent. of this generation is producing fifty per cent. of the next: imbeciles, paupers, criminals, and defectives are reproducing faster than manufacturers, merchants, lawyers, physicians and all the professions.—Pearson.

—It is strange and wonderful in a country where land is abundant and labor is in demand and conditions are favorable that so many people crowd into New York. That city last year gained in population 233,524, and the Health Department of that city estimates the population now to be 5,000,407.

—Admiral Togo, the world distinguished warrior from Japan, deserves all the honors our countrymen are conferring upon him. Though called by a competent critic the "ablest strategist and tactician of our age," he is endowed with the "gracious gift of silence and of meditation." What he did for Russia's big fleet of warships was enough, but since that ever-memorable struggle the Admiral has plead, "Let us have peace."

—There is no more excuse for a frenzied mob burning a negro at the stake in Pennsylvania than there is in South Carolina or Georgia, and such an act of inhumanity is deplorable anywhere. It was at Coatesville, Pa., Aug. 14, and the victim was a wounded colored man who had killed a policeman. The mob dragged the poor fellow from the hospital out of town to a tree and there burned all that was mortal of the man. Great is the pity indeed that men will so forget themselves either in the North or in the South. Lynching is murder of the worst sort, and it is not to be condoned anywhere.

—"The hand that wrecks the cradle wrecks the nation."—Rentoul.

THE TRUE GREATNESS OF A COLLEGE.

What makes a College great? Is it its endowment mounting up into the millions? Is it its magnificent modern equipment in buildings, laboratories, libraries, representing the investment of other millions? Is it in the thousands of its students, in the power, prestige, and reputation of its Board of Trustees, in the scholarship and learning of its professors? No not primarily.

It is true beyond doubt or question that vast endowment, elegant equipment, influential trustees, scholarly professors, large enrollment of students are contributory causes to an institution's greatness; but it is equally true to all who think sanely that these are not its real greatness—that an institution may have all these and yet not be great. These are the fine clothes, so to speak, of a College—but fine clothes may cover a knave as well as a gentleman.

What, then, is the secret of the true greatness of a College? It is the character of its teachers—the moral and religious atmosphere they create and with which they surround their pupils and incarnate the buildings and other equipment of the institution in which they live, labor, and work. Character is the greatest force in the world in the individual man. A man of character is the noblest workmanship of God. Also is this true of nations and of the institutions by which men are equipped for the national life, among which institutions Colleges have taken and must ever take a high rank. The character of the professors in an institution of learning and culture, is, therefore, far more important than these other matters. Great teachers, great in character as well as in learning, lore, and scholarship—these are they which make a College great.

In this connection a great and distinguished College president has recently had this to say: "Let me say in this connection that men, who can teach undergraduates and inspire young men with aspirations and desire to overcome, are still worth more than modern equipments. Some of the best teaching in undergraduate Physics which I have ever seen was done on a less than fifty dollar appropriation by young men who succeeded in impressing their students with the fact that the man must be the master of his materials enough to make his own equipments up to a certain point. Do not let us, therefore, get the impression that the contemporary College is so much a matter of machinery as it is a place of teaching power, in which the individual instructor is, above all, the essential of the equipment."

Let no one understand that we are decrying modern equipment—for we are not. Colleges must have equipment and it must be modern and generous, but it is a hun-

dred-fold more important that they have teachers, not only who are scholarly and learned, but also who are men of noble character and capable through their teaching of inspiring their pupils with a love for and an impulse to the same. This is the thing we have always striven for at Elon beyond all others. And while we are proud of our fine buildings and their modern equipment, we are prouder still of the reputation the College enjoys, of having a faculty strong and Christian in character and capable of inspiring the students in the same direction. It is this that gives Elon its subtle power, that makes its present secure, that renders its future hopeful and full of promise.

W. A. Harper.

REVIVAL PRINCIPLES AND METHODS.

BY A PASTOR.

The following-up campaign after the revival is of great importance, but this is the point where the Church makes her worst failures. The new converts are in need of special aid. They must be led to form new social relationships. They should enter social circles that are predominantly religious, for religious growth is possible only in social contact. Hence the necessity for churches and other religious organizations. So it is needful that every Christian join some church; for if he fails to become a vital factor in some religious group, his spiritual death is assured. Not all of his old ties are to be broken, but only those that lead wholly toward evil. All his ties of kinship and many of his friendships should remain intact; but saloons, gambling dens, and all other evil places should see his face no more. The good results of many revivals are often terribly reduced through the failure of the church to provide for the new social needs of its converts.

Revival work among children is fundamentally the same as among adults in that it seeks to move the child's will to self-decision. But the method of procedure should perhaps be somewhat different, for two reasons: (1) The child's imperfectly developed will is more susceptible to hypnotic suggestion than the matured will of the adult. The child is far more easily influenced, hence we should be careful to see to it that every religious step the child takes is really a moral act. I mean by "moral" here "self-decisive." The act of some young children in joining the church is unmoral in that they do it impulsively, without the deliberate action of the will in response to strong moral motives. (2) The child's mental powers are in a rudimentary stage of growth. It is therefore in need of education in ethical ideals and in the exercise of its will power. But this fact is one of tremendous significance;

for a child is naturally teachable, its voluntary sins are few, and self-decision is far easier than when the adult is enchaind with the evil habits of years.

Statistics show that fully nine-tenths of all Christians are converted before they are twenty-one. Some conversions take place between four and twelve years of age, but by far the greater number occur between twelve and sixteen. Adolescence is a most critical time in the spiritual development of every human life. This does not mean that no religious training should be given until adolescence. In fact, the religious education of the child should begin in infancy, and its culmination in conversion should be the logical outcome at or before adolescence. Proper training will so culminate in nearly every instance, and that without any violence to the youthful will. The four principal factors affecting the religious growth of the child are the home, the Sabbath school, the public school, and the street. The school and the street include the play life of the child; and play has a far greater place in character development than most of us dream. If the home and the Sabbath school were always in perfect harmony, each working to its full efficiency with each child, then practically every one would be converted and take his proper place in Christian society. If such ideal conditions actually prevailed, perhaps the periodic revival would be unnecessary. But, as a matter of fact, most children are brought into the Christian life through these revivals. However, it is only so because of the defective home or Sunday school training or both. Only three out of every five Sunday school scholars ever join the Church. This loss is traceable not so much to the Sunday school as to the home.

The child who is rightly instructed and properly environed will need only to publicly confirm his decision by joining the Church. But our conditions are so far from being ideal that our modern revival is needed, even in reaching the children. Still our homes and Sunday schools ought to be winning children to Christ all the year round, as is illustrated in a story told by one of the leading Sunday school workers in England: It was in a little village in Northumberland. The teacher had talked most earnestly to his class of boys that Sabbath afternoon about becoming Christians. All of them listened respectfully and intently. One of the boys was Charlie. A fortnight later Charlie's little brother was being put to bed by his mother. He looked up at his mother and said: "Mama, what's come o'er our Charlie?" "I don't know, son. What makes you ask?" was the reply. "Why, mama, he doesn't fuss and fight me any more, and now he always gives me the biggest half of the apple and the largest

piece of pie." That evening the mother asked her husband about it, telling him what Charlie's little brother had said. Both had noticed a change in Charlie. ~~They~~ ^{They} could not account for it. So Charlie was summoned to answer for himself. When told of his little brother's question and their own observations, Charlie confessed Christ with his lips in the sacred environment of his own home to those who should be the first to know it. He said: "The other Sunday the teacher talked to us about being Christians. I didn't say anything, but I said to myself that I was going to be a Christian. I didn't tell anybody about it for fear I couldn't hold out. And I thought if I succeeded, others would find it out soon enough." Sure enough, they had found it out.

Surely God's call is to every Christian for intelligent and faithful effort in winning souls for Christ. Let the beautiful language of the hymn writer be our daily prayer:

Give me a faithful heart,
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee.

THE SNARE AND DELUSION OF THE DAY.

The doctrine of the Fatherhood of God, revealed by Jesus Christ at a cost which the finite mind cannot estimate, has received in these latter days an emphasis which perhaps has never before been paralleled since apostolic days. With what result? Sin has lost its blackness through the application of whitewash, and penalty has lost its meaning for the popular mind. It would seem that the revelation of God as a Father through a crucified Christ has emboldened men and women to revel more unreservedly in the sin from which Christ died to save them. The flippant assertions on the part of so many, especially the young, that sin is not so bad, after all, and that hell is a fiction, are invariably connected with a reference to the fact that God, if there really is one, is a Father, and is too good to punish. The universal law of cause and effect is recognized in every place save where a sinning soul stands in the presence of an offended God.

Wise and forcible are the following words taken from *The Advance*: "One difference between the old and the new views about hell is that the new view is more benevolent to the bad, and the old was more benevolent to the good. The new view makes it safer to sin; the old

view made it safer to do right. The old doctrine threw its fuel into the flame before sin; the new complaisance adds fuel to the fires of passion."

Nearer the beginning of the editorial from which the foregoing extract was taken are these words, which are eternally true: "We may scoff at the doctrine of a hell, but at the same time we know that it will not do to put out the fire against sin. Yea, more. We know that we cannot put it out. We may call it old or we may call it new; it will still be here. If it is not on one side of us, it will be on the other. Persuade men that there is no hell in another world, and they will immediately proceed to make a hell of this world."

Yes, the "white lily" of God's love blooms as never before in the gardens of doctrine; while the rank, noxious flowers of passion nod on every highway and every byway of practical human experience. The thunders of Sinai are hushed into the lull which falls on hearts which defy God and then smother him, if possible, with praise of his meek, forgetful, impassive, loving spirit; and all this where the sword still hangs suspended, as ready and as sure to fall on all disobedience as is Divine Love to smile on all obedience. We can appropriately close these remarks by quoting again from the *Advance*: "The snare and delusion of our day is that the man who preaches down penalty is the merciful man [with many the progressive man]. The only merciful preacher is the man who preaches up salvation."—Nashville Christian Advocate.

HOW TO LIVE.

"How to die" is not half so religious a question as "How to live." The man who lives with a clear conscience will die happily and without fear. The problem of life is living, not dying. Life is the most natural gift of the Creator, for He gave man life by breathing into him the breath of life. He wants us to live long and live well. "I am, come that they might have life, and that they might have it more abundantly."

Life is strengthened and prolonged by normal, natural means. Artificiality weakens and destroys life. A few months ago the earth was dead to all appearance, frozen to death by a long winter, numbed by the cold frosts. Every leaf was gone, the skeleton trees were ice-clad and brittle. The hills and fields were buried beneath the snow. But suddenly they lived again. Spring, with her glory and fragrance, was with us. The crocus and jonquil, the hepatica and arbutus, the violet and tulip were here. The trees budded and blossom-

ed. The robins began to sing in the morning. All this is natural.

Why not learn "how to live" from God's good world around us? In other words, get out into the air, even if we have to be out before breakfast in order to do it. Fill your lungs with oxygen. Take vigorous exercise in the open air. Take time to walk home instead of lazily hanging on a strap all the way up the hill, or breathing the condensed second-hand air of sixty passengers, mixed with tobacco smoke from the rear platform. Swing your arms when you walk and get up motion. Don't move slowly along as if you had locomotor ataxia, and then try to tell yourself that you are tired and have spring fever. Raise up the shades and let the sun into your office. If it hurts your eyes turn your back on it and have the sunlight for a background. Buy a bunch of violets or arbutus for your wife on your way home. The man who spends more money for cigars than he does for confectionary for his wife and flowers for his home doesn't deserve either. Instead of thinking how other men ought to live, demonstrate your theories by personal experiment. Let sunshine, sleep, fresh air, exercise and a happy frame of mind transform your pale, sleepy, round-shouldered, tired, worried existence into a life worth living, and the summer and fall of 1911 will go down in your life's history as the best one on record.—John Timothy Stone, in *New York Observer*.

STRENGTH IN WEAKNESS.

To little strength there is always an open door. Opportunity is not reserved for the mighty. Those who realize that they are weak gain power by the consecration of the little strength which they have. "The lame take the prey." "God hath chosen the weak things of the world to confound the things which are mighty." If we keep Christ's word, our conscious weakness will result in great fruitfulness. In union with his will our weakness becomes unmeasurable power. The most fruitful financial endowment that philanthropy has ever received is the poor widow's two mites. All her living was an insignificant amount to the offerings of those who gave of their abundance; but never did the largest offering of those who gave only a part, though it were millions, bear so much fruit. The open door before little strength is that of unlimited influence. —*Northwestern Christian Advocate*.

—Dr. J. H. Jowett says that the most pleasing memory of the coronation which he carried away with him is that of the King and Queen taking off their crowns before their approach to the sacramental table. It was weak, uncrowned humanity paying homage to the King of kings.

NOTES AND PERSONALS.

—Rev. J. F. Morgan, under date of Aug. 10th, writes "We are having a great meeting at Big Oak church (Randolph Co.) N. C. There have already been about forty professions. The meeting continues with growing interest."

—May the good Lord graciously deliver us of the South from the iniquity about which Rev. W. D. Harward writes in another column, which iniquity is practiced in his town of Madrid, Iowa—Sunday base-ball. We never have been able to see the first excuse for this desecration.

—We were glad to see the fine face of our genial President W. A. Harper, looking out in courageous fashion from the pages of the Richmond Times-Dispatch last Sunday. That paper, we note with pardonable pride, gave a nice editorial sketch of Elon College, recording it in its directory "among the leading colleges of Virginia and North Carolina."

—If you wish a bird's-eye view of Elon College send to Prof. Harper for a copy of Bulletin, Vol. VII, No. I.—Illustrated Number. It is bound in the college colors, maroon and old gold, and stamped with the college seal. It contains beautiful views taken from in and about the College. It is highly creditable, and is a fine souvenir of the College. It is for free distribution, on request, while it lasts.

—Dr. P. H. Fleming's going from the South is generally deplored among our brotherhood. We heard one good man a hundred miles away say "He could cry right good over it if it would do any good." Another said it made him sick to hear of it and think about it. Bro. Fleming is much beloved, and his brethren of the South hope his Ohio stay will be agreeable, but exceedingly brief.

—By invitation the Sun's editor is to preach at the eleven o'clock service at our Durham Church next Sunday, Aug. 20. Mr. and Mrs. Chas. Underwood Butler, the noted evangelistic singers, are to be present and sing several selections at the same service. Pastor Cox is expecting to receive quite a large number of members into church fellowship on that day.

—Rev. L. E. Smith was with the church at Virgilina, Va., last week in a happy and wholesome revival. The pastor, Rev. C. E. Newman, was taken ill in the early stages of the meeting and had to leave. The attendance at the meetings was enormous, and great good was done. There were thirty or more conversions. Seventeen joined the church. It was a week of refreshing, and of joy, with the people of Union. Bro. Smith enjoyed the work.

—Mr. S. M. Atkinson, who has done such faithful and efficient work for The Sun this summer, is this week attending

the Virginia Valley Central Conference, and for a week or so will visit the churches and people of the Valley in behalf of The Sun. We trust that the Sun readers will aid him in greatly increasing our list in that good section. We need more Sun subscribers and Sun readers in the Valley. Such a consummation would greatly facilitate our work there and give it impetus and inspiration.

—"The Christian Sun classes Rev. L. I. Cox as one of the most resourceful and successful pastors in the Church. That is a tribute of which any of us might feel honored. To be a good pastor is a great gift, but if The Sun talks that way often and as loud as that, he may lose Bro. Cox from the work in the South, for there are many churches who are looking for just that sort of a pastor."

Steady there, and very slow, Dr. Barrett. We need every preacher in the South that we have got, and some more. If this migration goes any further we shall apply for an injunction.

—Thus Col. Wade Harris of the Charlotte Evening Chronicle:

"Brother J. Pressley Barrett, editor of The Herald of Gospel Liberty, published at Dayton, Ohio, is, we believe, a Wake Forest man. At any rate, he is a chum of Dr. J. O. Atkinson, editor of The Christian Sun, and is the head of one of the best church papers in the country."

That is the finest compliment we have had in a while. Dr. Barrett, our preceptor, our distinguished persona grata, our honored father in Israel, classed as our "chum." Thanks, beloved Colonel. We tip to you. But what will Dr. Barrett say?

—We have a welcome letter from our distinguished friend, Dr. D. A. Long, President of Union Christian College, written in his own hand and so far as we can make it out it is highly interesting, and reads somewhat as follows: "Merom, Ind., Aug. 11th. The work goes on nicely for U. C. College. The long spell of hot, dry weather cut the corn, hay and other crops short to such an extent that prices will be higher than usual for the year to come.

"I go to Olney, Ill., tomorrow, to assist Rev. E. D. Hammond in the dedication of a new church."

Dr. Long has a way of always saying something when he writes, and we wish he would write oftener. If he will do so we want to join other correspondents in helping him buy a typewriter. We call on Rev. Chas. E. Newman of Henderson to assist.

—The esteemed Charlotte Chronicle certainly did mislead us by one of its headlines last week. This: "Elimination of the Poles." We were sure this was a

fine write-up of some wholesome and happy theory whereby the North and South Poles could be abolished, so as to have no more heart-crushing Cook and Peary controversies, when lo and behold, it turns out to be a discourse on taking down certain telegraph poles in the town of Charlotte, N. C. Why will even good and reliable newspapers like The Chronicle persist in misleading the people with erratic headlines? Newspaper articles should be headed like the Hebrews used to name their children; let the name mean and signify what the character is.

—Bishop O. P. Fitzgerald, of the M. E. Church, South, who died at Monteagle, Tenn., Aug. 5, at the age of 82, was one of the most beloved and esteemed ministers in the South. He was indeed in his later life "a serene and benignant apostle of the spiritual life."

—The editor enjoyed a great privilege last week. He preached twice a day all week, and Mr. and Mrs. Charles Underwood Butler lead the song service, themselves doing much of the singing, at Pleasant Grove Church, Halifax Co., Va. This is one of our very best, strongest, and most largely attended country churches, and the people are loyal, generous, and wide awake. Great audiences greeted us every day. The people were more than pleased, they were delighted and greatly edified with the sweet and wholesome gospel song. The Butlers never made more and truer friends in a week, and surely never worked with greater acceptance. The spiritual life of the church was certainly deepened, and the church life was greatly strengthened, by their faithful and efficient and consecrated services. We have no idea how many professions of faith and reconsecrations there were. On the closing day twenty-six (we believe it was) united with the church, and many others should do so. The Butlers this week are singing for Ingram church, ten miles away from Pleasant Grove.

—Our Newport News, Va., church has extended to Rev. W. D. Harward a call to become its pastor the coming Conference year, and he has accepted. Of this Bro. Harward writes under date of Aug. 10th:

The church at Newport News has extended me a call and I have decided to accept the work. I trust that it is of the Lord that this decision has been reached. We have gotten along nicely with our church here, and the church extended me a unanimous call to serve them for another year, but the temptation was so strong in favor of the Southland that we somehow could not get the consent of our mind not to yield."

Since Bro. Butler, the present beloved

pastor, had decided not to remain, we feel that Newport News has acted wisely and well, and is fortunate indeed in securing the able and efficient services of Bro. Harward. We have only one thing against Bro. Harward. He writes it "Southland." How come "Southland"? We do not hear of any Eastland, Westland, Northland. Do spare us, brethren. Just the dear, good, unvarnished old South is good enough. Additions or subtractions are sentimentally superfluous.

SUFFOLK LETTER.

Dr. Atkinson reminds me, in last week's Sun, that the readers have not granted Suffolk Letter any vacation, but that Suffolk Church had granted me the month of August. That church has been noted for the fifty years of its history for kindness to its pastors. It has had only four: W. B. Wellons, D. D.; Jesse T. Whitley, D. D.; Wm. T. Walker; and the present incumbent now on vacation.

It may seem a small matter to preach twice each Sunday, conduct Wednesday night prayer meetings, do pastoral visiting, attend funerals, marriages, and Sunday school; but the congregation is on the pastor's heart somewhat as a family, and all their failures, afflictions, sorrows, and bereavements become his. This "care of the churches" is the most grinding, wearing, exhausting part of a pastor's duties. This continuous strain makes him enjoy vacation whether he deserves it or not. I am enjoying mine on the farm in the country; though I presume farms are all in the country.

I regretted very much my absence from Suffolk yesterday, when our Sunday school went by steamer on excursion to Ocean View. I hope they had a good crowd and a good day for all. The school goes free, that is the members of the school.

Well, to return to my vacation. I have been doing sundry things like mowing grass, grassing cabbage, getting corn, tomatoes, peas, etc., for dinner, and shelling peas and butter beans, drawing water with the "old oaken bucket," and enjoying canteloupes, water melons and grapes. Of course, where there are five women they will think of a few other things to do while you are resting; though my "female women," as Samantha would say, are very considerate of my feelings and my claim that I need rest. They think that I work very hard through the year, though I really have the easiest time of any member of the family. I think women have the hard end of life's duties, and I cannot blame them much for wanting to vote and dress different. I would hate very much to have to care for long hair, hat pins and little pins,

straps and bands and ribbons, and cook and iron through August. Think of making up beds twelve months of the year. No vacation here.

Well, I had an old experience last Sunday. I had worn old clothes all week and physical service with temperature in the nineties had rendered both a necessity. I took an extra one Saturday night. It was a thorough country bath. When I put on my Sunday clothes I felt dressed up. The clothes were the same I usually wear, but the change gave me the feeling I had when a boy. It is good to go to the country, wear old clothes, work till wet with perspiration, then bathe and put on Sunday clothes. When one goes dressed up all the time he misses that glorious feeling of having on Sunday clothes. It is very much that way with religion, when religion runs down and experience gets soiled by the world and we come into a revival and get a spiritual bath and put on Sunday resolutions it is like putting on Sunday clothes. That is the reason some people enjoy religion so much at intervals. When one keeps keyed up religiously the year round, and receives daily spiritual ablutions, he does not feel so keenly the spiritual joy; but when, as people used to do in the country, meetings come at long intervals and there were no Sunday schools, they came together in protracted meeting it was like putting on Sunday clothes. That Sunday clothes feeling is a good feeling, and I am sorry for those who have never experienced it.

Rev. W. G. Clements has been conducting a good meeting at Oak Level this week. He has been assisted by Rev. L. L. Hudson, a Baptist minister, who has rendered acceptable service. I preached last Sunday morning and have remained at home since so the well members of our family could attend. The weather has been favorable, the attendance has been good, and there had been ten professions up to Thursday evening.

Brothers Wellons and Clements spent Sunday night with us, and we felt like preachers had been to see us. I know of nothing quite so good as a preacher's visit in a country home. It brings a new sense of religious obligation, importance, and hope.

Rev. Dr. W. S. Long touches a great subject in a sensible way this week, and it would surprise country churches themselves if they would put his suggestion into practice. Holy Neck and Holland in Eastern Va. have united, built a parsonage, and pay their pastor, Rev. N. G. Newman, \$1000 and parsonage and feel proud of it.

W. W. Staley.

TWENTY-THIRD PSALM.

The Lord my shepherd is,
My wants He will supply;
For He is mine, and I am His,
My shepherd ever nigh.
In pastures green He leadeth me,
Beside those waters still;
In paths of peace He still will be
My guide through every ill.

The Lord my shepherd is,
My soul He will restore;
And in the paths of righteousness
I'll walk forever more.
Yea, though I walk through valley drear,
No evil will I fear.
His rod and staff they comfort me,
My shepherd still is near.

The Lord my shepherd is,
A feast He will prepare
In midst of all my enemies
For me with tenderest care;
My cup o'erflows with happiness,
His goodness I can see;
His love and mercy will provide
All coming days for me.

The Lord my shepherd is,
Oh, sweet these words to me,
That thou, dear Lord, will be my guide,
E'en through eternity;
That in Thy courts I may abide,
With Thee, my Lord, I'll be,
Through endless ages I may dwell
With those I love, and Thee.

—Elizaann Estes Kendrie.

THE EVANGELIZATION OF THE WORLD.

For the evangelization of the world, the church must return to the apostolic faith and doctrine as revealed in the Bible; and ministers of the gospel must cease to quote doctors of divinity with more familiarity than the Scriptures. We must return to the simplicity of the early church, with its entire lack of facilities for carnally minded men to seize on its revenues; so that the money spent in steeples or communion sets can be spent in sending the gospel. We must teach Bible truth with so much emphasis that sinners recognize the message as from God, and not from a sonorous orator, depending for his effect on his wit, his white vest and his rhetoric. Christendom must be Christianized before China will be converted. The denominations at home must learn to depend less on organization, on machinery, on conventions, on "societies" for this and that, and more on the gospel.

J. J. Summerbell.

Dayton, Ohio.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

IS YOUR CLASS ORGANIZED?

This article is intended for superintendents of Sunday schools, officers, teachers and pupils, who are interested in making their school or class more effective.

Experience has shown that the organized class is the most effective class, not only as it effects its members, but also with regard to its relation to the school, the church and the community. Organized classes are not recommended for the primary department and are probably not best for the intermediate. But with the boys and girls who have reached their "teens" and with men and women, the class that is organized is the more effective.

There are many reasons why this is true. When work is assigned to all of a class, it is not done, for the reason that "What is everybody's business is nobody's business." But when a certain person must look after the sick, another must invite a certain prospective member, and another is to plan for a social gathering of the class, each will do his work in order to have a good report.

The name is immaterial, provided the class is organized with the usual officers and committees, holds live business meetings, plans things and accomplishes definite work.

The organization of such a class is no great task; the method is simple,—the hard work comes after the class is organized. Simply call your class together, present the idea of organization to them. Elect officers, and then let the president select committees according to the talents and inclinations of the members. The information as to what officers and committees are needed can be obtained from Mr. J. Van Carter, secretary, Raleigh, N. C., or from any of the secretaries of our own conference young people's conventions.

Brethren and Sunday school workers, let's organize our classes and get in line with the progressive movements in Sunday school work. When your class is organized report it to your conference secretary and to the editor of this department.

An interesting gathering of young people was that at Shallow Ford Christian church Saturday night, August 5, when Brother J. S. Truitt, field secretary of the North Carolina and Virginia Christian Conference, spoke on the topic, "Why You Should Belong to an Organized Class." Mr. Truitt went at the invitation of the live Baraca

Class of the church, which has for its leader Mr. Carr Gerringer, an interested and consecrated worker. There are fifteen members of the class. The meeting was a most pleasant one and was well attended. After the meeting refreshments were served. This church will no doubt have other organized classes soon.

NOTES ON C. E. LESSON.

Get down your geography or atlas and locate Turkey and Persia on the map. Note that the two countries are adjoining and that Persia connects Turkey and India. These countries lie in the center of the world's mission field. Take your history and find out something about these countries and their people.

In both countries Mohammedanism is the dominant religion. If you are not familiar with tenets of this faith you should learn something about it. See how much like and yet how wholly unlike the Christian religion it is.

The rulers of both countries have recently been forced to abdicate, and more liberal governments have been instituted without war or bloodshed. The younger men in the two countries are responsible for the political changes; they have demanded and have obtained constitutional governments, more liberal rule, and more progressive administrations. This has opened up for the missionaries fields that are ripe unto the harvest, and the work, already begun, can be carried forward without fear or restraint from the political authorities.

Both nations are rich in history and in legend. The charm of the Orient is shared by them. The social life is not as bad as it has been pictured. Under the new regime conditions will continue to improve. If the United States and England will send missionaries enough to preach the gospel great things will be accomplished in the two countries in the present generation. The younger generation is convinced of the faults in their social, political and religious thought and life and are open to conviction and salvation.

The area of Turkey is 1,579,982 square miles; its population is 40,440,957. The area of Persia is 628,000 square miles; its population, 7,653,000. Compared with the United States, the two countries are considerably more than half as large and have more than half as many people.

For centuries the governments have been

despotic, the taxes have been burdensome, and public education almost unknown. The mission schools are doing a great work, and under the new governments more educational advantages will be offered.

Newspapers are springing up. The freedom of the press is a recent thing, but as said in our constitution, "it is one of the great bulwarks of freedom," and a free press will work wonders among the people.

Polygamy exists to some extent, but this has been exaggerated. There are some who have more than one wife, but the number is comparatively few. The poor cannot afford it and those in better circumstances will not undertake it, for the reason that what is purchased for one wife must be bought for all.

The Christian religion has played a large part in bringing about recent reforms and will continue to do so. What has been accomplished in a political way must be repeated in a social and religious way. Several more revolutions, without fight or loss of blood, must be brought to pass—and will be. Not all the political questions are solved. The matters of adjusting themselves to the new forms of government is not the work of a day, as the history of America so clearly shows.

The missionaries have paved the way for progress in both these lands of oppression. They were not in the political field, either, only educating these people by quietly bringing to them the new light, the Gospel of Christ. The transformation of governments into constitutional monarchies is working its way into the very being of benighted people. The spirit of justice is growing, and Christianity now has a golden opportunity in both Persia and Turkey.

"Before the revolution Christian Endeavor was under the ban." Societies were not allowed the pledge, nor could members wear the badge. C. E. Unions and conventions were not permitted; in Turkey, however, Christian Endeavor was more favorably received. The Endeavorers were a brave class of young people. We are told that the Armenian Endeavorers remained true to their faith during the terrible massacres. Indeed these young people teach us beautiful lessons in heroism.

When the shah of Persia proclaimed the constitution, forty newspapers sprang into life. When the constitution was refused, the newspapers were suppressed; then after the old shah was deposed newspapers began to appear again. Despotism and popular education will not thrive in the same land at the same time. Increased attendance in the mission schools comes with the new regime; even the Moslems are being reached, and some of high rank.

Discussion Topics.

Tell of the democratic movement in these lands.

What part have schools in natural regeneration?

Religion in Persia; in Turkey.

Daily Readings.

M. Growth of false religion

2 Kings 17:24-34

T. Blight of error ----- Isa. 9: 16-21

W. The fruit test ----- Matt. 7: 15-20

T. The coming of light --- Acts 26: 16-20

F. A prayer for the east -- Eph. 1: 17-23

S. The victory ----- Phil. 2: 9-11

S. The topic.

HOW TO BECOME A CHRISTIAN.

Whatever a grown man is he has to become. If he is a sinner, he has become a sinner; if a Christian, he has become a Christian. "Sin is a transgression of law." "Where there is no law there is no transgression." But law, to be a rule of action, must be known and recognized as such. It is, however, a universal fact that all men fall into sin as soon as they reach the point in life where they become responsible for their conduct. Responsibility for a moral choice is the first element of moral character; the commencement of moral life. At this point every child is sure to err. The reason for this is made known to us in Rom. 11:32, "God hath shut up all unto disobedience, that He might have mercy upon all." This is the point at which disobedience commences. Now our question is, How shall a sinner,—any sinner, every sinner,—become a Christian. The person to whom we should look for the true answer to this question is He to whom the saving of sinners is entrusted. "His answer, complete in every particular, is found in the gospel according to Luke, the fifteenth chapter. Read verses 12—24. This passage is called "The parable of the Prodigal Son." We notice the following points:

1. This prodigal son "took his journey into a far country." Note, he was at home, and voluntarily left his father's house, his native home, and went into a far country. "Far from God by wicked works." "Your iniquities have separated between you and your God; and your sins have hid His face from you."

2. He began to be in want." Every sinner who would be saved will first realize the insufficiency of the world to satisfy the deep longing of the soul for God and the blessings that are found only in the Father's house. They often resort to worldly pleasures and other worldly sources for the satisfaction for which they long, but fail to find it. The "husks that the swine" do eat cannot satisfy the soul that is conscious of the possibility of higher aims and a nobler destiny.

3. "He came to himself." Oh the deep meaning of these words! He had been beside himself. He had been deluded by the vain, glittering show of worldly pleasures

and profits, and the promises of the devil; and had "called evil good and good evil; put darkness for light and light for darkness; put bitter for sweet and sweet for bitter. What a delusion! This is the moment when the Holy Spirit impresses the soul with the fact of its sinfulness. It is known as "conviction of sin." The soul not only "begins to be in want," but realizes that its want means starvation unto death. It not only is "far from God by wicked works," but it realizes the fact and that absolute and eternal despair must be the inevitable consequence, unless some way of escape may be found. How natural that the thought of the hopeless soul should, in such a moment, turn instinctively to the Father's home, and that he should say, "How many hired servants of my Father's have bread enough and to spare, and I perish here with hunger." And to this skeleton account of this experience we may add, right here, the helpful voice of the preacher of the gospel saying, "Turn ye, for why will ye die." "He that confesseth and forsaketh his sins shall find mercy." "If we confess our sins, He is faithful and just to forgive us our sins." "Believe on the Lord Jesus Christ and thou shalt be saved." "Godly sorrow worketh repentance unto salvation." Moved and encouraged by these promises he says,

4. "I will arise and go to my Father"; and suiting the action to the purpose, he goes to the Father; or to the Savior, who also "has power on earth to forgive sin."

5. "And will say unto Him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son, make me as one of thy hired servants." Here is both repentance, which is a change of mind; a change of purpose, and humble confession; also a pledge of service for the future. Just the attitude of the soul necessary to salvation.

6. Here we find the first actual exercise of "saving faith". The penitent soul believes that this act of confession and promise of devoted service will meet the conditions of pardon, according to the gospel as Jesus has commanded us to preach it. See quotations above.

7. Up to this point the executive acts (except the moving of the Holy Spirit, of which no mention is made here) have been on the part of the sinner. Now the Father does His part. He is the Head of the family—the King in the kingdom. The pardon of the sinner, and his restoration to the privileges, the benefits, the joys of a child, a citizen, are vested exclusively in Him. He pardons; He accepts; He welcomes; He embraces; He leads in the joyful festivities of the household that welcome the "Son that was lost and is found; that was dead and is alive." Thus it is that "The Spirit beareth witness with our spirit that we are children of God; and if children, then heirs;

heirs of God, and joint-heirs with Christ." At this time, and in this only way, the soul, that was human—purely, wholly, only human before, "becomes partaker of the divine nature" (2 Pet. 1:4). Though he was a legal child of God—a legal subject of his kingdom, before; he is now a spiritual, a filial, loving child,—a devoted, loyal subject of His kingdom; his "citizenship is in heaven" as never before. He now enjoys the glorious liberty of the children of God." Dear reader, are you experimentally acquainted with all these great truths? God bless and save you! Thomas Holmes.

Lakemont, N. Y.

HELPLESSNESS OF THE HELPLESS.

Everyone may be helpful. One does not need to be rich or learned in order that he may be helpful to his neighbors. A story is told of a young woman who had a trying experience in a hospital. During all the months of her affliction she was greatly comforted and encouraged by a friend who was herself an invalid. She could not visit her friend in the hospital; but she could send messages of comfort and assurances of sympathy and prayer. When at last the young woman was able to leave the hospital she called on her friend and said: 'I do not know how I can ever pay you for all you have done for me. "The obligation was too great for her to discharge. The help she had received was greater than she could measure, and she had no means of compensating her benefactor. Yet that benefactor was a helpless invalid.

If the story of the helpfulness of invalids could be written and printed in a book it would be one of the most interesting and helpful books in the world. A few days ago a good woman died in one of our cities at an advanced age. For more than seventy years she had been an invalid. Forty years ago she could not walk or sit in a chair, but lying in bed with the blinds drawn to soften the light, she was busy working for her Master. She was one of the most helpful persons in the city. There were rich people in that city, and educated people, for it was a college town. There were fine preachers there, but no one of them was more useful than this invalid who had not known a well day since she was a young girl. By her faith, by her cheerfulness, by her courage, by her wise counsels, by her earnest prayers she encouraged and inspired hundreds of weary travelers through this vale of tears.

She was a Methodist, but men and women of different denominations were partakers of the benefits of her good deeds and helpful counsels. One day a Presbyterian minister with one of the elders of his church, called upon her, and was so inspired by her words of courage and hope that he prepared a sermon on the text, "When I am weak,

then am I strong," and preached it to his congregation the next Sabbath, and used the beautiful character and life of this Christian woman as an illustration. Thus she preached the gospel of faith and hope and courage and peace to a large congregation of another denomination. Her faith was known afar. Her messages were scattered broadcast over the country. She could not go about doing good as her Master did, but lying in bed and enduring with patience and cheerfulness the affliction which had fallen upon her, and sending out her messages of comfort and peace to many, she did what she could. She was one of the most helpful Christians, and yet she was one of the most helpless creatures.

What a rebuke is such a life as this to others who are always well and strong, but never have time nor strength nor heart to help other people. Surely we think too much of ourselves and too little of others. Not only invalids, but obscure people whose names do not carry much weight in a political or ecclesiastical convention, have been greatly useful. We look to the millionaires and the statesmen as the men who are the makers of the world. But more helpfulness has arisen from the ranks of the lowly than from among the great. Men and women whose names were never printed in a daily paper and whose deeds have not been paraded and trumpeted have done more to help people than the mighty.

One writer tells of a village carpenter who was one of the most useful men in the community. He was not a scholar. He could not speak well in public. He was not worth two thousand dollars, and could not write down a large subscription to any good cause, but he was helpful. A new family never came into the village that he did not search out and extend to them a neighborly welcome. He was always ready to watch with the sick. He was always on the lookout to give a stranger a seat in his pew. He found time to speak a kind word to the children in the street. Boys and girls might be seen climbing into his one-horse wagon when he had no other load. "He had a genius for helping folks, and it was a joy to meet him in the street." We hear of a genius for making money, a genius for invention, a genius for music, a genius for poetry, a military genius, but above them all shines the genius for helping folks.

We may all have this talent. It is not like the talent for poetry, which must be born with one. This genius may be bestowed in a second birth. One who is truly born again, born from above, and lives close to the throbbing heart of the Master, who "went about doing good," will have this genius for helping folks. By a kind word, by a kind look, by extending a helping hand, by letting the light of a true Christian character shine, we may lift up a fallen brother and open a rift in the dark cloud of sorrow

through which the sunshine of glory shall fall on many a broken and fainting heart.—*N. Y. Christian Advocate.*

ELON COLLEGE NOTES.

Dr. J. O. Atkinson was last week engaged in a very successful revival service at Pleasant Grove Christian Church. He is being assisted by Mr. and Mrs. Chas. Underwood Butler, the famous evangelistic singers, who for a number of years were with Dr. Torrey in his great revivals in various parts of the world.

Prof. W. P. Lawrence who has been teaching Rhetoric and the Writing of the Short Story in the Summer School of Wooster University, Wooster, Ohio, arrived home Sunday morning. Prof. Lawrence has been offered a professorship of English in the Wooster University, but he has declined to accept, a decision for which his many friends and admirers are very grateful.

Dr. W. C. Wicker during last week held evangelistic services in the Hines' Chapel Christian Church. Reports seem to indicate a very excellent series of meetings.

Rev. J. W. Wellons is still visiting in Franklin and Wake Counties. He is expected home today.

The Greensboro Christian Sunday school will picnic on the College campus on the 17th inst. They will be joined by the annual campus picnic of the villagers, and, perhaps, also by the Sunday school from Graham. These picnickers will enjoy the privileges of the campus and the College buildings.

Prof. N. F. Brannock, who has been ill at the St. Leo's Hospital in Greensboro, continues very sick. Prof. Brannock had a back-set several days ago from which he is slow to recover. It is hoped that his speedy and ultimate recovery will be soon here.

Mr. J. J. Ingle, Class of 1910, has been elected teacher of Languages at the Greenfield Academy, Greenfield, Tenn. Mr. Ingle leaves next Sunday.

The Executive Board of the Board of Trustees meet tonight in the President's office. A full attendance is expected and matters of great importance to the College will be settled.

Miss Ethel Clements spent last Friday night here. On Saturday morning she and Miss Linda Barnes left for North Wilkesboro, where they will spend some time in the mountains near that town. They are visiting Miss Clement's sister at her summer cottage.

Mr. Joseph Clendenin, who died at his home last Friday night, was buried Sunday morning at 10 o'clock. Quite a number of friends and relatives were here during his illness and death. The funeral services were conducted at the house by

Rev. J. D. Williams, of the Burlington M. P. Church. Interment was made in the cemetery here. The pall bearers were six of Mr. Clendenin's nephews of Greensboro: Messrs. T. A. Glascock, L. L. Glascock, W. F. Glascock, H. H. Clendenin, J. B. Clendenin, and Leon Clendenin.

Dr. W. W. Staley of Suffolk, Va., spent a day or two with his sister, Mrs. Clendenin.

Mr. R. H. McCauley, of student of last year, spent Sunday night on the Hill with friends.

Mr. W. S. Tate continues ill at his home and there seems to be no improvement in his condition. Mr. Tate is our oldest townsman, and one of the oldest men in the county.

Mr. J. Frank Apple and son were callers at the College on Monday.

Rev. J. F. Morgan, a student of this institution, has been conducting a very successful meeting at Big Oaks, N. C., Mr. Morgan's home church. This week he is assisting Rev. L. I. Cox at New Lebanon.

Rev. A. P. Barbee was in town this morning en route to Durham.

Rev. A. T. Banks this week is assisting Rev. C. C. Peel at Shallow Ford, N. C., in a revival meeting.

The Township Sunday School Convention met at St. Mark's Reformed Church on last Sunday. A large number of delegates and visitors were present and a pleasant and profitable occasion is reported. Dr. Wicker made a great speech, we hear.

Prospects for the opening continue bright. The students, alumni, and friends have never worked harder. The Faculty and office force are doing all their strength will permit. Such loyalty, labor, and consecration can but bring their destined fruit—a large student body this fall. These are critical days with many young people. Let our friends not relax, but redouble their efforts. Thanks to all.

A. L. L.

ELON'S EXECUTIVE BOARD MEETS.

The Executive Board of the College held a called session on Monday night in the President's office. Many matters of a routine character were dispensed with, but some also of general interest to the brotherhood.

Rev. J. O. Atkinson, A. M., D. D., a graduate of Wake Forest College and of Harvard University, where he specialized in Political and Social Science, and who was, previous to his becoming editor of the Christian Sun, Professor of these branches as well as of Latin in the College, has been elected Professor of Political and Social Science and will enter upon his duties with the opening of the fall term. This announcement will bring

satisfaction and delight to all students and friends of Elon. This will in no wise interfere with Dr. Atkinosn's work as editor of The Sun, but should prove materially beneficial to the College and the church paper.

Mr. Robert N. Doak, A. B., was elected instructor in the Preparatory Department and also to act as Athletic Director for the ensuing year. Mr. Doak has had experience in the class-room and also in College athletics, and comes highly recommended for his work.

Mrs. Sallie E. Holland, Franklin, Va., was elected Matron of the West Dormitory and Mrs. Rose J. Machen, Mobjack, Va., Housekeeper of the same Dormitory, in both of which ladies the College has secured capable and efficient officials.

Rev. P. H. Fleming, A. M., D. D., who had accepted the pastorate of the Greenville, Ohio, Christian Church, felt that his new duties necessitated his resignation as Treasurer of the Board of Trustees. In accepting the resignation the Executive Board adopted the following resolution:

"Moved and carried that we express our sincere regret that Dr. P. H. Fleming feels it necessary to resign as Treasurer in view of the fact that he has accepted a charge in Greenville, Ohio, and that in accepting his resignation we record our appreciation of his excellent and competent services in the capacity of Treasurer."

The Board elected Rev. L. I. Cox, Elon College, N. C., as Treasurer to succeed Dr. Fleming, and feels that it is most fortunate in securing the services of so earnest and loyal a man for this important post.

The President was instructed to use the seventy-five dollars promised for that purpose by Dr. J. E. Lincoln, Lacy Springs, Va., and Brother S. W. Lincoln, Broadway, Va., to arrange an infirmary on the third floor of the West Dormitory for the young ladies, and also to prepare an Art Room for the Art Department on the same floor.

Miss Lizzie Utley was elected librarian to succeed Miss Mamie Tate, resigned. Miss Utley will enter College and take special work in the Music Department.

All the members of the Board were present except Dr. G. S. Watson, who was called away by professional duties at the hour of meeting.

W. A. Harper.

UNSPEAKABLE GIFTS.

(Thanks be to God for his unspeakable gift.)

Let us think of what God has done for us. When we receive rain, He is the giver of it. When we enjoy health, He is the giver of it. When we receive bless-

LAST OPPORTUNITY OF THE SEASON TO VISIT ASHEVILLE, N. C. THE LAND OF THE SKY."

Very Low Round Trip Fares via Southern Railway.

Tuesday, August 22nd.

Tickets on Sale for Southern Railway Regular Train No. 21.

Schedule and low round trip fares as follows:

Leave Goldsboro	6:45 A. M.	\$5.00
Leave Raleigh	8:35 A. M.	4.75
Leave Selma	7:35 A. M.	5.00
Leave Durham	9:30 A. M.	4.75

Rates in same proportion from other Stations.

A DAY TRIP through the MOUNTAINS OF WESTERN CAROLINA, with three days in ASHEVILLE. Tickets good returning to leave Asheville on any regular train up to and including Friday, August 25th.

Separate Cars for Colored People.

For detailed information ask your nearest Ticket Agent or write

J. O. JONES,

Traveling Passenger Agent,

Raleigh, N. C.

ATLANTIC CITY, N. J.

Excursion via Southern Railway.

Tuesday, August 22.

Special Train.

	Round Trip
Lv. Raleigh	7:30 P. M. \$11.00
Lv. Durham	8:35 P. M. 11.0
Lv. Chapel Hill	4:00 P. M. 11.00
Lv. Burlington	10:00 P. M. 11.00

Rates and schedules in same proportion from other stations.

Special Train Consisting of Day Coaches, also Pullman Sleeping Cars Will be Operated through from Raleigh. Separate Accommodations for Colored People.

Tickets will be limited to return on any train within fifteen days from date of sale, and will permit of stop overs on return trip to Philadelphia, Baltimore and Washington.

Make Application at once for Pullman Reservations.

For all information as to schedule of Special Train, Rates, Pullman Reservations, Etc., see your Agent or address the undersigned.

J. O. JONES.

Traveling Passenger Agent,

Raleigh, N. C.

SOUTHERN RAILWAY.

National Negro Business League, Little Rock, Ark., August 16-18, 1911.

Account the above occasion the Southern Railway announces the sale of very low round trip tickets as follows:

From

Durham	\$34.25
Raleigh	35.50
Oxford	35.50
Goldsboro	35.95

Tickets will be on sale in same proportion from all other stations.

Dates of sale: August 14, 15, and 16, with final limit to reach original starting point not later than midnight of August 22nd, 1911.

All desiring Pullman space please communicate with

John Morriek,

Durham, N. C.

For information as to rates, schedules, etc., call on your nearest agent or address the undersigned.

J. O. JONES,

Traveling Passenger Agent,

Raleigh, N. C.

ing of any kind, He is the Giver of all good and perfect gifts.

Do we stop and praise God for all that He has done for us? If a plain man gives us anything, we will say, Thank you, Sir. How often do we thank the great Giver of all gifts?

God gave His only Son that whosoever believeth on Him should not perish, but should have everlasting life. That is indeed a great gift to us, that we may live forever and ever. Thanks be unto God for His precious Son.

I feel like every body is better than I

am. But I am going to tell you of some Scripture that does me good, and it may do others good also:

St. John 11:23-27; John 14:4; Revelation 14:13, 14, Revelation 21:4, 5; Revelation 22:16-21.

Sam Dees.

Richland, Ga.

—In Africa there are 2,470 Protestant missionaries, 13,089 native assistants, 221,156 communicants, and 527,800 adherents. In 4,000 schools 203,400 pupils receive instruction.—Exchange.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount Brought forward ----- \$1631.30

DUES.

Lillian Willingham ----- \$ 30
 Annie Pearl Way ----- " 0
 Mary E. Hingerty ----- " 0

MONTHLY S. S. OFFERING.

Franklin, Va. ----- 3.23
 Wake Chapel, N. C. ----- 2.10
 Bethel, N. C. ----- 1.50
 Oak Level, N. C. ----- .72
 Waverly, Va. ----- 13.62
 Graham, N. C. ----- 2.00
 Catawba Springs, N. C. ----- 3.40
 Bethlehem, Val. Va. ----- 1.00
 Durham, N. C. ----- 4.55
 Pleasant Hill, N. C.
 Philathea Class ----- .40
 Rose Hill, Ga. ----- 1.55
 Salem Chapel, N. C. ----- .40
 Phenix, Ala. ----- 4.00

SPECIAL OFFERING.

Chas. D. Johnson,
 Graham, N. C. ----- 5.00

FROM SALEM CHAPEL, N. C.

T. P. Fulton ----- 5.00
 R. W. Gorroll ----- 5.00
 R. L. Hopper ----- 2.50
 M. C. Dean ----- 1.00
 Mrs. J. W. Flynt ----- 1.00
 Miss Laura Dean ----- 1.00
 Mrs. H. A. Smithwick ----- 1.00
 Mrs. M. H. Marshall ----- 1.00
 Mrs. W. C. Triplett ----- 1.00
 Mrs. J. G. Flynt ----- 1.00
 H. F. Samuel ----- 1.00
 R. L. Joyner ----- .50
 Mrs. Will Marshall ----- .25
 J. G. Flynt ----- 2.50
 John W. Marshall ----- 1.00
 Dr. J. C. Hammack ----- 1.00
 I. D. Dalton ----- 1.00

The "Whatsoever Band," Mrs. J. J.
 Lincoln, Leader,

Wakefield, Va. ----- 1.20

Amount 29th week ----- 74.03

Total ----- \$1705.33

My Dear Children:—

Our visit to Salem Chapel, N. C., first Sunday was indeed pleasant and as the result you see in this week's Corner a nice amount for the Orphanage. We are grateful to these kind friends.

We were sorry indeed to learn of the death of one of our former members, and

a faithful little writer to the Band while he lived in N. C.,—little Carlynn Schobey. His little life was short, but we will ever remember him as one who has helped in his own "small way" to let his light shine for Jesus. We sympathize with the bereaved ones.

We are again indebted to Caraleigh Phosphate and Fertilizer Works, Raleigh, N. C., for one ton of H. and S. Special Bone and Potash, 11—5. This is not the first time these friends have been so kind to us and we are certainly very glad to receive their donation. We extend a hearty welcome to the "Whatsoever Band," Mrs. J. J. Lincoln, Leader. They are almost too late to get in this week, but we are so glad to have them.

Uncle Jim.

Sanford, N. C.,

Aug. 7, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for August. Uncle Jim, you remember sister's little boy, Carlynn Schobey. He has joined the band of angels. His father brought him up here from South Carolina and buried him last Sunday. His mother was at home in bed with fever. He was a sweet little boy. He was buried in a most beautiful little white casket.

I close with much love to all.

Your niece,

Annie Pearl Way.

We are indeed grieved to hear of this little fellow's death. We sympathize with you, Annie, for we know you loved him.

Suffolk, Va.,

August 1, 1911.

Dear Uncle Jim:

I have been so busy since school closed I have neglected writing. I am at Grandma's now, visiting some. We are having it very hot now. Sisters will write soon. Hope little cousins are well.

Enclosed find 10 cents for Orphanage.

Mary Ellen Hingerty.

We have missed your letters, Mary. Tell Sisters to be sure to write soon.

Phenix, Ala.

Dear Uncle Jim:

Enclosed find my dues for June, July, and August 30 cents. How are the little cousins getting along this hot weather? I am not well from teething and heat. I have been visiting Grandpa Willingham in the country and enjoyed the trip much, riding in buggy, etc.

Your niece,

Lillian Willingham.

Never mind, little one, the teeth will soon be through, then the warm weather will not feel quite so bad.

Dear Cousins:

I am a little girl nine years old and I help Nana clean up the sewing room and little girls' beds here in our Home. Then I clean up the girls' cloak closet and I tell you, they are bad to throw hats and bonnets down and when I cannot find the one that did it, I have to hang them up myself. I help with the dishes, too.

We are going to have a picnic the 17th of Aug., when the Greensboro S. S. will come to Elon. We are going to put some chickens up to fatten this week and we are expecting a good time. I expect some of the cousins will come, and if you'll come to see us at our Home in the afternoon, we will sing some little songs for you.

Very truly,

Lula Estelle Brown.

Wakefield, Va.,

Aug. 5, 1911.

Dear Uncle Jim:

Here we come, twenty-four in number, and next month we hope to have others to write with us. Will you admit so large a number of little cousins and one big cousin into the Corner all at one time?

We have had a lovely time this afternoon. Our leader, Mrs. J. J. Lincoln invited us to her home and we have spent the hour playing and forming ourselves into a "Whatsoever Band." Of course, Uncle Jim, you know what kind of a band that would be. It would be to do in the name of Jesus whatsoever our hands find to do. That is our purpose, with this added:—to learn lessons of giving, by sending our own earned nickles to help our beloved Orphanage. We shall try to meet together once each month, write our letter and pay our dues, then Mrs. Lincoln will forward all to Uncle Jim to be published in the Corner. Enclosed find one dollar and twenty cents, five cents each for our August dues. Our dear little cousin whose name is marked has been in heaven more than a year, but she was one of our number and in thought we never leave her out of our play and pleasures. Uncle Jim, it is a pleasure to do something for each other, isn't it?

Bessie Clark, Jamie Clark, Virginia Daughtery, *Martha Parker Daughtery, Katherine Daughtery, Marie Faison, Ruby Faison, Franklin Faison, Sara Faison, L. B. Faison, Jr., West Faison, Winnie Hines, Phil Hines, Mazie Lee Hines, Dorothy Hines, Dessie Jones, Bernard Jones, Louise Jones, Annie Thomas Jones, Raymond Kitchen, Jasper Laine, Sallie West, Fannie West, Mrs. J. J. Lincoln.

These little folks look as though they meant business, and I believe they do. Work away, little band, we need your help.

LEAVING THE NEST.

Two thrushes came to my garden,
In the bloom of the early spring,
And built their nest in the holly,
With many a flutter of wings;
And four little heads looked over
The rim of the will-lined nest,
And I thought of the songs of the future
From my birds of the spotted breast.

I went again to the garden,
And my little birds had flown;
The nest was there in the holly,
But all forsaken and lone;
For it needs the ampler spaces,
The higher and larger things,
And the nest is all too narrow
For the bird which has bound its wings.

We made our nest in a garden,
Where the flowers of God are grown—
In a street of the crowded city,
But the nest was all our own;
And the children's voices filled it
With a music passing sweet,
And the home was a bit of Eden,
Though it looked on the narrow street.

But the years passed by, and the children
Into fair maidens grew,
And with blossoms of the orange
Out of the nest they flew;
For Love had sent them soaring,
And given them golden wings,
And the home-nest was too narrow
For the bird that had found its wings.

And as we sit in the gloaming,
And think of the long age,
Though the house is strangely silent,
It is best it should be so;
For still we can hear the music,
As our little birdie sings
By its own sweet nest in the garden,
Now it has found its wings.
—Dr. Henry Burton in N. Y. Christian
Advocate.

STUMPS AND FLOWERS.

I remember once moving to a new place,
and I was hoping I should have a nice
garden; but when I looked out to see
what I had, I saw an ugly stump in the
very center of it. What should we do
with it? It could not be removed. At
last a happy thought came: it could be
covered. And so we made a mound, plant-
ed and trailed the lovely flowers over it,
and no one suspected the ugly stump.
There are ugly stumps in families, in
social life, and even in churches, and the
best thing we can do is to have the "love
that covereth"—trail the flowers of faith,
hope and love so that no one shall know
the ugly stumps.—Margaret Bottome.

THE BOY'S SACRIFICE.

He was a good little boy and very
thoughtful. He had heard about the great
scarcity of water throughout the country.
He came to his mother and slipped his
hand into her's.

"Mamma," he said, "is it true that
in some places the little boys and girls
have scarcely enough water to drink?"

"That is what the papers say, my
dear."

"Mamma," he presently said, "I'd like
to give up something for those poor lit-
tle boys and girls."

His mother gave him a fond look.
"Yes, dear. And what would you like
to give up?"

"Mamma," he said in his earnest way,
"as long as the water is so very scarce,
I think I ought to give up bein' washed."

—Ladies' Home Journal.

GOD'S CAUSE NEVER FAILS.

You cannot find any place in Scripture
where a man was ever sent by God to do
a work in which he failed. God sent Mos-
es to Egypt to bring three millions of bond-
men out of the house of bondage into the
promised land. Did he fail? It looked
at first as if he were going to. If we had
been in the court when Pharaoh said to
Moses, "Who is God, that I should obey
him?" and ordered him out of his presence,
we might have thought it meant failure.
But did it? God sent Elijah to stand be-
fore Ahab, and it was a bold thing when
he told him that there should be neither
dew nor rain. But did he not lock up the
heavens for three years and six months?
Now, here is God sending his beloved Son
from his bosom, from the throne down in-
to this world. Do you think he is going
to fail? Thanks be to God, He can save to
the uttermost, and there is not a man who
may not find it so if he is willing to be
saved.—*Ram's Horn*.

OUR LIFE WORK.

We would take care so to manage our-
selves all day, especially when it draws to-
ward night, that we may not be unfitted
and put out of frame for our evening de-
votions; that our hearts may not be over-
charged, either on the one hand with sur-
feiting and drunkenness, as theirs often are
who are men of pleasure, or, on the other
hand, with the cares of this life, as theirs
often are who are men of business, but
that we may have a command both of our
thoughts and of our time, that we may fin-
ish our work, which will be an earnest of
our finishing our life's work well.—Matth-
ew Henry.

"Billy" Sunday's six weeks' revival
campaign in Erie, Pa., resulted in 6,312
conversions.

THE CHRISTIAN RELIGION.

There is only one true Christian religion,
and it is the one which Christ founded,
and which he has vitalized by the sacrifice
of his life. The Bible says of Christ that
"in Him was life," and that life is the only
true light in the world. There is no sav-
ing religion outside of the religion which
Christ gave to the world. No sinner was
ever saved by the acceptance of a religion
which is vitally different from pure Chris-
tian religion. The late Prof. J. H. Seelye,
of Amherst College, in a lecture to the ed-
ucated Hindus of India, said: "If Christian-
ity be true, two things are also true: you
are saved by it, and you are lost without
it; and these are also true of every human
soul. If Christianity be true, Jesus Christ
can save, and he is the only Savior. If
this system has truly come from God, then
God has so loved the world, that he gave
his only begotten Son, that whosoever be-
lieveth in him should not perish, but have
everlasting life; and then also there is sal-
vation in no other, for there is none other
name, given under heaven among men,
whereby we can be saved. . . . Remember
that this question is not, whether Chris-
tianity is best of all religions, but whether
it is the only religion which is truly good."

Many unconverted people are misled by
certain systems of religion that are called
Christian, but which are not such in fact.
They lack the vital essentials. Some of
them have in them no place for Christ's
deity, nor any room for his atonement.
There are reputed "Christian" churches of
this kind; of course, they are not channels
of true salvation. Do not be misled by
them. Do not recognize them as being
Christian. Accept only the religion of the
crucified Lord, so plainly presented in the
New Testament. Do not accept the parts
which please your fancy, or agree with your
ideas, but accept the whole gospel. Do you
actually want salvation? Do you want a
present deliverance from condemnation and
unrest of soul? If so, give Christ the
chance to deliver you. C. H. Wetherbe.

—The Christian Endeavor watchword
during the past two years has been "En-
largement." The watchword proposed
by Dr. Clark for the next two year period
is "Efficiency."

Secretary Shaw, of the United Society
of Christian Endeavor, reports 79,077 so-
cieties, with 3,953,859 members enrolled.
Of these societies, 57,589 are in the Unit-
ed States and Canada, and 21,488 in other
countries.

—It is an encouraging fact that pub-
lic attention is becoming focused on the
training of Sunday school teachers. In 1902
there was in teacher-training classes one
teacher in 112; in 1903 one in 66; in
1908, one in 20; now, one in 12.

AMONG THE CHURCHES.

Norfolk Letter.

I have been reflecting on our recent Sunday School Convention at Liberty Springs church, and will jot down a few of my thoughts.

In many respects it was a splendid convention. It was not my privilege to be there the first day, but arrived on the morning of the second day. There was an immense crowd, and they were royally cared for. It was the good fortune of Mrs. Manning and myself to be entertained in the hospitable home of Bro. and sister Vernon Rawles.

There are some respects in which our conventions might be improved. First, there should be a new basis for representation, cutting down the present number. Then, if some way could be contrived, to have more of the teachers and leaders of the school work attend, it would be far better. My observation leads me to the conclusion that quite a good many who go as accredited delegates are rarely ever in the house, and still a good many others are only there occasionally.

And then I think our programs could be improved upon. Please do not mistake this statement to mean that our program committee did not give us a good one, for they did; but as I see it, that is just where the trouble came: it was too good. What I mean to say is that there was an attempt to put in so many good things in the way of papers and addresses that it crowded out some things which are essential to make the very best, most practically helpful convention. I believe that if not after each paper or address, certainly after each group on a specific subject, there should be given several minutes for discussion of that subject. That gives an opportunity for those not on the program to have something to say. Let the speakers be limited in time to, say, two or three minutes each. In that way some very helpful things may be brought out, and it will prevent the feeling that is sometimes present, that the Convention is only for a certain few.

As I have said, our Committee got up an excellent program, but it was too full; it was not possible to carry it out. Some six or eight of the main addresses were not made at all, and even then, the time was so filled up that of the three "Round Table" discussions provided for, and that was the only chance for the body of the Convention to have any opportunity to speak, two of those were cut out entirely, and the other one very limited in time.

Just one other thing and then I am done, and I am sure my brethren will appreciate the spirit which prompts me to mention it. That is the matter of Pres-

idents of the Convention. The past session had our own Dr. Staley, and that is saying that this, nor any other convention, could have a better one. I have been in E. Va. for ten years, and in attendance at most of our Conferences and Conventions, and if my memory serves me correctly, I've seen only four presiding officers during that time. Each one has been all that a presiding officer should be—it is not that they haven't been, that I mention it, but I want to express the thought that at least in our Sunday School Conventions, where the president has practically no duty or responsibility except to preside over its sessions, we should make it more of a training school for Presidents, so to speak.

The E. Va. Conference is especially fortunate in having a large number of men educated and specially qualified to fill such places. Some Conventions are not so blessed, and must of necessity use the same men every year to fill the office.

There is quite a responsibility on the President, very exacting on his time. When there are others I think they should have their share of work and responsibility. Then there is some honor in filling such a place, and I think the honors should be distributed.

And lastly, as intimated above, in our Sunday school conventions where there is less of work and responsibility on the president than there is in the Conference,

My plea is distribution of the work and honors, to give the body of the Convention an opportunity; and to have a more interested and active representation.

J. W. Manning.

Roanoke, Alabama.

Our meeting began at Rockstand Saturday before the fourth Sunday in July with growing interest.

Rev. G. O. Lankford reached us on Monday and did very good and earnest preaching. Our church was greatly revived. We had only one addition, but think we will have others soon. Bro. Lankford greatly endeared himself to the people of Rockstand, and we are anxious for him to come again.

Our meeting began at Corinth on Saturday night before the fifth Sunday. The church and community were ready for a meeting here, and it was no trouble to have it. They didn't wait for the preacher to do it all, and if they had they would have missed it, for we didn't have but seven present, and you know we couldn't have done much?

Rev. J. C. Knight did the most of the preaching. Rev. G. D. Hunt passed by and preached for us twice, and those who know Bro. Hunt would guess that we had

two good sermons. Rev. J. H. Hughes preached two good sermons and did other good work for us. The meeting continued with growing interest until Saturday following, when it closed with seven additions to the church, all of whom were baptized. There were other conversions, some of whom will join later, and some will go to other churches. Our church is greatly revived and in good shape for a new year's work.

Our meeting is now in progress at Forest Home. We have made a good beginning for a revival here. Rev. J. C. Knight is with us, and will do the most of the preaching. We go from here to Pleasant Grove. Brethren, pray for us.

Yours in His service,

J. D. Dollar.

Portsmouth Letter.

Monday following the fourth Sunday in July the revival at the Berea (Norfolk Co.) Christian church was begun. Rev. A. M. Hanson of the Third Church, Norfolk, assisted in the meeting. The church was ready for the meeting, for they had been praying for it. We observed this fact in the first service. The people's minds were full of expectancy. Bro. Hanson brought to us from day to day messages of sweetness and power from the Word of God, that were carried to our hearts by the spirit.

The meeting was a time of refreshing from the Lord. There were quite a number of professions of faith and reclamations, and twelve joined the church. On the fifth Sunday we baptized four by immersion and five by pouring. We sincerely trust much good may come from the meeting.

The church gave their pastor a vacation during the month of August, so the next appointment will be the first Sunday in September. The church at Portsmouth also did the same. We are very grateful to the churches for this kindness and favor.

Monday following fifth Sunday in July Revs. N. G. Newman, A. M. Hanson and myself left for the Summer Bible Conference at Northfield, Mass. We are now in the midst of a Conference, and it is useless to say we are enjoying it. It is a delightful place. God has evidently smiled upon it, and even the grounds, hills, mountains, round about, the buildings and everything about its natural and material make up, bespeak His glory.

The Conference attracts people here by the hundreds. They come from many of the States of the Union and from many denominations. There must be several hundred ministers here seeking help in

their chosen work. The Conference for ministers began this morning. It will continue throughout the Conference, and we are expecting much help from it. If this morning's address is a sample of what shall follow we know we shall be greatly helped. There are many strong speakers on the program. We were much pleased to hear Dr. R. A. Torrey preach a powerful sermon on Sunday, and on yesterday and today give his famous Bible readings on the deity of Christ. It was great.

J. W. Harrell.

East Northfield, Mass., Aug. 8, 1911.

Madrid, Iowa, Letter.

Some one has said that "we are responsible for all the sins that we might prevent." If that be true it is certainly a fearful thing to live, and we should lose no opportunity for doing our best. Now if we see, from a human standpoint at least, that we are powerless to prevent certain things that are wrong, shall we use our influence against these wrong things, when we are sure that we will likely make to ourselves enemies of those who are engaged in these things? Let us bear in mind the words of Christ to his disciples, "Be ye wise as serpents and harmless as doves". I see how it is possible to be so prudent as to border on the sin of man-fear, and lose our opportunity for doing the most good. On the other hand I see how we might, in our zeal, act so imprudently as to lose our opportunity for accomplishing the most good. Paul said, "I make myself all things to all men that I may by all means save some." But he also said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

There are many things that we might mention, calling upon us to maintain a Christian attitude. But as I write these lines I have in mind especially Sunday baseball. This is not worse perhaps than many other things that are desecrating the holy Sabbath. Yet we feel it to be in violation of the spirit of God's holy law, while there is no law in this State against Sunday baseball. Granted that there is no state law against Sunday baseball, shall we as Christian men and women sit mum while this desecrating practice is becoming more popular and more enthusiastically engaged in all about us?

Sunday baseball is allowed in this town, but there are a few who feel that it is a shame for such a thing to be, and they seem to be getting more and more aroused over the matter. A few Sundays ago, the ministers in town voted their congregations on the question and more than four hundred stood up when the question was asked. How many are opposed to Sunday baseball?

But the fact that some church members have stock in the baseball association, and are present at the Sunday baseball games makes against us in our fight against this evil. The president of the baseball association admitted to me that it was not right to play the games on Sunday, but he seems to be hiding behind the members of the church who have stock in the association and attend the games. For instance it comes to light that the Sunday school superintendent of one of the schools here himself visits the Sunday ball games and has stock in the association. I did not mean to say so much on this subject when I began. I had a few words to say along another line, but I guess that will keep until another time.

W. D. Harward.

Madrid, Iowa, Aug. 10, 1911.

Lebanon, Caswell Co., N. C.

Our protracted meeting began on Saturday before the third Sunday in July. We had sought in different ways to have the people ready for what will always bring the revival—united fellowship and unmoved faith in God. And as with all people and at all times there were some who were not ready. "And ye would not come unto me that ye might have life." The "will nots" are a large part of the church today. This church and community is composed of thrifty farmers and merchants; many of whom study to be successful, and they have been; determination is a great element in the make up of any. If men and women would determine as strongly about their religion as they do for the success of their farms, stores, and shops our churches would be filled with religion.

Our congregations were all we could ask—except Monday—that's the day for "odds and ends." Rev. Leon E. Smith, of Greensboro, N. C., came Monday a. m. and did the preaching; and he did it in a way and manner that was instructive, and helpful to all. He certainly is a young man of more than ordinary pulpit power. He is well adapted to this kind of work; both in prayer and persuasion he is tactful. There were about 17 professions, 5 joined the church, with others to follow, and many reconsecrations. The sentiment of the community was that this was a good meeting. The meeting closed Friday about 4 P. M. We feel that not only this church but other churches should plan so that when a good meeting is begun, it may continue for two weeks if necessary. We appreciate the many words of kindness both for Bro. Smith and the pastor. We were pastor of this church about twenty-three years ago, when quite a boy. We feel that good has come to this church and country because of this

meeting, and we are grateful for it.

Jas. L. Foster.

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" Fuquay Springs ..	9:50	2:45	7:05
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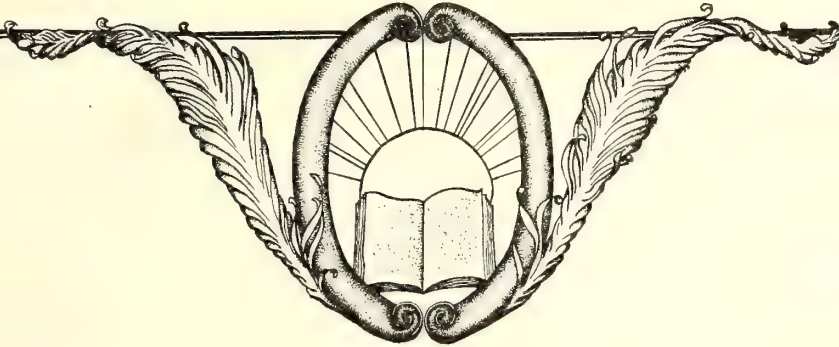
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CLOSING THE DOORS.

I have closed the door on Doubt;
I will go by what light I can find,
And hold up my hands and reach them out
To the glimmer of God in the dark and call:
"I am Thine, though I grope and stumble and fall.
I serve; and Thy service is kind."

I have closed the door on Fear.
He has lived with me far too long.
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run lightly by;
He will never follow a song.

I have closed the door on Gloom.
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through.

—British Weekly.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

YOUR SIN.

Be sure your sin will find you out.—
Num. 32:23. Golden Text for Sunday, August 27.

The very glory of our gospel is that it seeks and searches a man. It not only finds the person; it finds the person out. It reveals a man to himself; shows who and what he is. In our day the X-ray has been discovered, a method of illumination whereby the deep things of the flesh may be discovered, the secret, the hidden things. Long ages ago a discovery was made whereby the deep things of the soul might be seen; might be made to appear. This was the X-ray of God's penetrating love and life.

Because the soul of man was made to contain and to reflect the life and the love of God, sin cannot remain hidden and obscure there. It is a moral, an eternal impossibility. The only thinkable way whereby the contagion of sin could remain obscure in the soul would be for the soul to die and decay. Be sure your sin will find you out.

Judah's sin was a long time in finding Judah out. But Judah was untrue to God, false to itself, and a traitor to its best interests. Judah's judgment day, its time of reckoning, had to come. Curses, like chickens, says the Eastern proverb, always come home to roost.

Sin is not infrequently a long time in finding the sinner out. By skill, ingenuity, deft manipulation, sin may be covered for a time, hidden for even a long season, but as sure as God is, sin cannot be covered always, nor its evil consequences be evaded forever. Sin always seeks a shining mark, and because of its own inherent darkness, its hideous mien will one day stand out in its own black proportions.

Sin is the disturbing element in this universe. It is like poison in the blood. It penetrates to the center, permeates every vital part, and affects the entire system. The only safety man has is to avoid even the appearance of evil.

Does not true repentance wipe out sin? Yes, but very often it does not wipe out the consequences of sin. Jacob wronged Esau. He sought and obtained the blessing, but suffered greatly from the deeds of his deep deception. His cup, while sweet, had many a bitter draught; and even Jacob had to quaff the dregs more than once.

David sought and found forgiveness of the Lord for his awful sin; but poor David suffered many a bad moment, many an evil consequence, many an hour of

fear and dread because of the consequences which even his forgiven sin had brought about. Sin puts in motion temporal results and consequences which are not eliminated even by the pardon of the sin itself. Thus God has given us many a caution to warn us and to woo us from Sin, that one foe that would, if it could, wreck the world and destroy the souls of men. Judah's sin was very great; and Judah's plight was pitiable in the extreme.

DIVINE INSTITUTIONS.

There are in the world three fundamental, and therefore three divine institutions, the Family, the State, the Church. All three are necessary to the formation, to the completion and maintenance of human character and conduct. He who sets himself against the family is abnormal, illegitimate and rebellious. He who sets himself against the State is a transgressor, an outlaw, an anarchist. He who sets himself against the church is faithless, unregenerate and without hope. All three institutions in security while he is in open or secret security, salvation. A man can no more live in security while he is in open or secret rebellion against the Church than he can while an outlaw and an anarchist against the State. The Church, like the State, is for man's betterment, protection and security. The Church is that through which the infinite, and therefore, the better side of man is developed, promoted, brought to fruition. No man is truly himself until he has found his place in the Church, and gives that his love and loyalty, just as no man is a good citizen until he gives to the State his fidelity and patriotism.

The Church was no accident, no happen-so. It was a necessity. When Jesus the Christ looked at His disciples and said, "When ye pray say 'Our Father,'" right then and there were implanted the seeds of a brotherhood, a fine fellowship, which must needs result in the formation of the Church. The family is limited by ties of blood and kinship. The State is limited by social, physical, or geographical conditions. There must of necessity be one institution as broad as the universe, as unlimited as the earth and skies. In that institution of unlimited fellowship, without metes and bounds, man could pray in truth, "Our Father," and take in the whole human family when he said it. A common Fatherhood necessitated a universal brotherhood. If a Jew said "Our Father" he could only mean the God of Abraham, Isaac and Jacob and of his race. The Greek could not say it, for all others were barbarians. The Romans could not, for all others than Romans were paltry and poor and not to be pitied. If men could pray "Our Father," there

must be a universal institution, an institution world-wide which recognized all who came into it as brethren. The only universal, divine institution is the Church.

How senseless indeed men are to go along through the world and not appropriate to themselves the blessings and the benefits of a church home. Not the church as a universal institution, but my church as a part of this universal whole, is that which gives comfort, strength, help to my character and conduct. A mere church member who has no church of his own to which he can be loyal, in which he can work and worship, lives indeed to little purpose and misses the very best that God has prepared for him. The Church is in the world for man's betterment, security, safety, completion. If he fails to appreciate its life and make it his own, he fails of the best, as he who lives without the family and without the State.

THE DIFFERENCE.

There is a whole world of difference between the historical Christ, and the Christ who died to redeem men from their sins. If you compare the life of Christ with the lives of other great and good men, you may find some difference, but you do not reach the depth of the matter. There never was any other life like that of the Christ. He stands alone, unique, incomparable, without fear or parallel. Not His ethics, not His prophecies, not even His miracles distinguish Him, and set Him apart from all others. It is not in these that He towers and surpasses. He was more than these or any of these. He went beyond all that He did. Christ draws men to Himself by a power more than that which He did while here on earth. Above and beyond all He sacrificed Himself, gave freely His life that He might reach and redeem the lowliest of men. The Son of God came to be the Son of Man, that the sons of men might become the sons of God.

One of the most striking recent utterances we have seen from Dr. J. H. Jowett, pastor Fifth Avenue Presbyterian church, N. Y., is this:

"You may proclaim the Lord as a great ethical Teacher, but the ethics may generate no more energy than the Ten Commandments painted upon the cold surface of the walls of a church. You may proclaim him as a young Reformer, but the program will no more lift men out of their deadly grooves than a party program will lift men out of their sins. Jesus, the young Prophet, may draw cheers; the uplifted Lord draws men. The young Reformer may gain men's signatures; the sacrificial Saviour wins their hearts."

Here is the difference after all. The uplifted Lord, the sacrificial Savior, this it is which forever sets Him on a pinnacle above all others, and draws men from all the walks and conditions of life to a better and truer and holier life in Him.

THE SUNDAY SCHOOL TEACHER.

A Sunday school teacher is like a preacher in at least one particular. Everybody is ready to give him advice, tell him what he should or should not do.

Now this writer's advice may not be worth while, and may not be heeded by any, but his candid conviction is that our schools suffer more today from two causes, both emanating from the teacher, than from all other causes combined.

The first of these is the teacher's absence. On small pretext or provocation, the teacher does not hesitate to go or be elsewhere on Sunday morning than with his class. If there is any thing that embarrasses a superintendent more, and throws the school into greater confusion, and hurts the whole school worse than for three teachers only to be present when eight are needed we do not know what it is. The teacher may not think that his presence amounts to much, but let him know forever that his absence means a weight about the neck of the school that the school cannot carry without suffering.

But that which we had in mind was another and a different matter. Why will teachers insist on making their classes listless, indifferent, unconcerned, by following the lecture method in teaching? No Sunday school class wants to be lectured at every Sunday. Our conviction is that the lecture method is doing more to dry up, and sap the vitality of the Sunday school class than all other causes combined. Teaching is not preaching. The wise teacher will leave the preaching to the pastor. He has another and quite a different work. His is the task of getting pupils to study and to learn with Him lessons of instruction and enlightenment from the Book.

The teacher may think his class does not wish to be queried. He is mistaken. The class will be queried, or it will quit. This will test it. Let the teacher assign a week in advance some work to a pupil and see if that pupil does not want to be queried about it. We have never yet known a pupil to quit Sunday school because he was called upon to do things, to study, to learn, to tell the class things. We have known them without number to quit because they were told things, lectured and preached at for thirty minutes each Sunday. If any teacher wishes a hard time and a dull and a listless class,

let him undertake to lecture at that class from Sabbath to Sabbath.

About one Sunday school teacher in a thousand may have the eloquence, the learning, the power of oratory to catch and hold a class with a finished lecture each Sunday, but he is indeed a rare genius, and one runs a terrible risk who undertakes it.

The Sunday school teacher has a great calling, a splendid opening, a fine opportunity for influence and for service. His is an important, an exalted position. As such it is worth all and the very best he is capable of. Happy indeed is that teacher, and thrice blessed, who realizes this and enters upon his work with zeal, interest, consecration and a deep desire to succeed.

ENVIRONMENT.

All creatures find, or seek to find, an environment suited to their needs, and are at home in that environment. Man walks like a stranger on earth. His restless spirit, his nervous energy, tell him he is but a pilgrim here. His only resting place, his only place of security and of safety, of at-homeness, while on this earth, is in God. Man's environment is God. Out of Him, the soul beats its bars, stalks and frets like some mad, wild thing caged contrary to its inherent nature. Man never finds himself till he finds himself in God.

What the nest is to the swallow God is to man. God's altar is the real and true home of man's soul. The birds of the air have nests, the foxes have holes, but the sons of men have not where they may lay their heads in safety and rest their hearts in peace save in the God who created them and whose they are.

WHERE IS YOUR BOY?

The other night in this good town of Greensboro a fight took place between two boys, about 15 years old each, as a result of which one lies in the hospital with a cruel knife gash through his lung and liver, with hardly even chances for his recovery. The quarrel began in a pool room and ended in the street with deplorable results.

"These boys were accustomed to be out much at night, and frequently played pool till a late hour," the papers said.

There is a picture for you. Boys less than fifteen years of age, out much at night, and habits of the pool room. Sorrow has gone to two homes at least, and great anxiety to parents, because of the escapade related above.

Fathers and mothers, where are your boys at night? It may seem a close and a cruel thing for you to try to keep them at home, or for you to know where they

are; but is it as close and as cruel as a bad fight, a hospital ward and a murderer's cell? Where is your boy at night? Is that not worth knowing by every parent?

A QUESTION.

Bro. Editor: Will you and others tell through The Sun which is more blessed in the sight of the Lord, to visit the sick and carry them just a little something to nourish the body and help them to feel better, or to go to picnics and carry big dinners?—Enquirer.

Answer.—For our part we would not assume to answer for the Lord; but we cannot conceive of a condition that would bring about the above antithesis. If one is free-hearted and willing enough to prepare a dinner for a picnic we would certainly think such an one would be more than willing to share that dinner or any other dinner such an one might prepare, with one who was sick. Sometimes moral difficulties weigh upon our minds because we place one deed, which we assume to be an evil, over against another deed which we are sure is not an evil, which deeds are not opposed to each other at all, save in our reckoning. Some times the one readiest to prepare a dinner for a picnic would be the quickest also to prepare a meal for the sick, since the one has no logical connection with the other.—Editor.)

—Congress adjourned Aug. 22, after a rather strenuous extraordinary session.

—Governor Dix of New York made the remarkable record of vetoing 126 bills in ten days.

—A well-known University president is reported as declaring that no man can be considered truly educated who is ignorant of the Bible. Wherefore we much fear that many who go from college with a diploma in their trunks are not truly educated. Ignorance of the Bible on the part of college students is amazing.

—A gentleman went into the public library at Great Barrington, a few days ago, and asked the librarian if he might see a Bible. She responded "Certainly," and went to the shelves for it and laid it down before the gentleman, who was a stranger. He turned to the flyleaf and then said: "I only wanted to see if it was here yet." The flyleaf bears the following inscription:

"I have visited many libraries which lacked many books, but only one library which lacked The Book, and to that one I send this.

"William J. Gaynor."

The inscription is dated Sept. 7, 1897. The caller was Mayor Gaynor.

THE TEACHER'S WARRANT.

BY ELIZABETH BREWSTER.

"Let him that heareth say, Come."

How can I guide these little eager feet,
 When mine so oft have wandered from
 thy way?
 How can I dare thy wondrous trust repeat
 With lips so stained by sin, from day to
 day?
 Yet, Lord, I heard thy loving voice say,
 "Come";
 And, having heard, how can I choose but
 tell
 Of him whose tender heart holds ample
 room
 For me, and for these little ones I love so
 well?
 I have no wisdom. Thine is all complete,
 And thou didst bid the needy come to
 thee.
 I come, and bring these children to thy feet.
 Receive and bless them, Lord. Teach
 them—and me.

—*Sunday School Times.***"I WILL LOOK UP."**

Samuel H. Hadley, late superintendent of Water Street Mission in New York City, used to tell the story of his conversion. Before he became a Christian he descended to the lowest degree of depravity and shame. One night, vibrating between despair and hope, he found his way into the mission while Jerry McAuley was still living, went forward and knelt down at the place of prayer. He cried to God for mercy in his wretchedness and surrendered himself to the Lord. Peace came into his soul, and he went out into the night, and looking up, "saw the stars for the first time in many years." Then Mr. Hadley added, "A drunkard never looks up." That may be a revelation to many. He declared he had not looked up for many years. In the sordid soul sin reigns, which is as relentless as the law of gravity. It draws his mind and heart and eye downward. Not until the light of heaven returns can he look up.

Children look up. They look up with wonder, expectation and confidence. They look up to their parents, to their older brothers and sisters, and to all grown people whom they consider their superiors. They look up to the sky and the stars, to the clouds and the birds flying through the air, to the tree-tops which seem to nod a friendly recognition. It is difficult to persuade a child to look down. In this world we must both look down and up, for while our eyes may be on the sky our feet are on the ground; while we draw our life from above, we draw our means of subsistence from the earth. But children are slow to look down. How often does the mother say to her child, "Look where you are going. Mind your steps."

He does not mind his steps. He stumbles over every stick and stone because his eye is on the moon, the stars, the sky.

They learn to look down, however, as they grow up. They look down in their effort to make a living, to make money, to make a name in the world. They look down when they become entangled in temptation. Vice and sin soon hold their eyes to the ground.

When one is converted he looks up. He becomes a little child again. The old sense of wonder, expectation, confidence and reverence returns. He realizes that there is somewhat higher than this world. He learns not to set his affections on things on the earth, but on things above where Christ sitteth at the right hand of God. He lifts up his soul to things above. His soul feels that it has wings and he soars and sings:

"My soul mounted higher

In the chariot of fire,

And the moon it was under my feet."

—*N. A. Advocate.***VACATION.**

I want to thank the people of my churches for the vacation granted me during the month of July. It was accorded willingly, received heartily, and enjoyed greatly. The time largely was spent at my father's in Nansemond County. The first week I was away I was sick. The second week I was better and had the privilege of attending the great Sunday School Convention of Eastern Virginia. Reports from it have already appeared in *The Sun*. The week following that I spent in a revival at Cypress Chapel, the old home church, with my good old pastor, H. H. Butler, and with fond old friends, whose children have grown out of my knowledge during my absence from that community for thirteen years. I preached only three sermons of the meetings. Bro. Butler and Rev. Mr. McFadden, of Suffolk, doing the rest.

Bro. Butler's prayer was that the church might be happy, and his prayers were answered. We all got happy. My spiritual life was toned up and I feel stronger. There were about 25 conversions and about as many united with the church. On fifth Sunday morning, 28 were baptized.

During these three weeks of my stay there, I painted my father's house outside. Dr. Staley says I "paint things" where I go. I did this time, and it appears fine (in the distance). It was an amateur job but you would not have known but what I was a professional. I finished, anyway, and offered it as a compensation for my board. It wasn't received that way, but anyway, it was a job done which had been planned for two years, and I enjoyed it more than idleness.

Well, how did I spend the fourth week?

I will simply make a statement and ask the editor to testify. It was with a party of 24 men from Driver and community aboard a schooner anchored off Wilmoughby Spit. This was at the invitation of Bro. Ed. Smith, of Driver. Mr. Editor, do you know what I am talking about? (Well I should say, and my eyes grow green with envy.—Ed.) Think of the sail down to the Roads, and into harbor! Think of a joyous, hilarious and sleepless night.

Night being gone, and breakfast over, in our launch and skiff we put out for the fishing grounds off Ocean View. Think of the joy of such sport as pulling in the spots, croakers, toads, trout! But some doubted. Again, think of the novelty of living aboard ship, feasting on canteloupes, fish, ham, etc.

We were close to Ocean View also. We spent our evenings there. I tell you it was nice and I never saw a crowd of men quite so orderly on such a trip.

I left Wednesday afternoon. They bade me join them again next year on their annual outing. I promised that I would, could I reach them.

I returned to my father's, we packed our trunk and came back to Waverly ready for another year's work, stronger, better, happier. I am busy too. I shall be in meetings for five weeks.

It is indeed taking a new lease on life to have a vacation like I had.

H. E. Rountree.

AT NORTHFIELD.

Dear Brother Atkinson:

We had a glorious rain yesterday, and Northfield needed it. Today the grass is greener, the breeze is cooler, and nature was so inviting that Bro. N. G. Newman and I walked (or shall I say climbed?) to the summit of that fine mountain foothill just east of the Seminary.

All three of us, that includes Bro. J. W. Harrell, have decided that we would like to return to Northfield again, for to come once means to have one's appetite whetted for more. It would be a means of grace and of great inspiration to our work if many of the brethren and sisters, too, could attend a Conference of Christian Workers here.

The lectures by Prof. Johnson Ross and by Dr. Griffith Thomas on such topics as "The Christianity of St. Paul," "Romans," etc., and the helpful addresses to ministers by Rev. John Hutton of Scotland, have amply repaid us for coming. The personality of Rev. Mr. Hutton is quite unique, and the Scotch brogue is clearly in evidence. But I cannot begin to mention all who have now and then given single addresses. Yet let me mention two: 1. The missionary address by Dr. Brown of the Presbyterian Board

was a masterly, statesmanlike presentation of the world-wide mission problem in its economic, intellectual, and spiritual phases. His closing words linger: "Who knowest but thou art come to the kingdom for such a time as this." Several declared it to be the best missionary address they had ever heard. 2. I ought not to forget the sermon by a Baptist minister, Dr. Francis of Boston. Text, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Jno. 8:12. It exalted Jesus Christ in a clear minded, warm hearted, and soul-stirring way.

But after all, one has to come to Northfield himself if he would understand it.

We are a happy crowd. Bro. Harrell says that we seem (we three he means) able to ask and answer any manner of questions whether philosophical or what not. "How good it is for brethren to dwell together in peace." It has been suggested that we write a volume entitled "Practical Economy"; for information address our company enclosing stamp for reply.

Supper bell is ringing, so with a cheerful adieu, I go.

Sincerely,

A. N. Hanson.

East Northfield, Mass.

THREE RULES: AND YOU'RE HAPPY

It was at a Girls' Summer School, years ago, when one of the girls rose and said to Alice Freeman Palmer, who had been talking to them:

"Mrs. Palmer, you are always so cheerful and happy; will you tell us, please how we can be happy?"

"I will dear," said this saint of her sex. "I will give you three simple rules:

"The first is this: Commit something to memory every day, something good. It needn't be much; three or four words will do, just a pretty bit of a poem, or a Bible verse.

"The second rule is: Look for something pretty every day; and don't skip a day, or it won't work."

"My third rule is—now mind, don't skip a day: Do something for somebody every day! That is all there is to it, dear."

These three rules are just as good today as when they were spoken: they will work always and everywhere, in the country as well as in the city; for women as well as for girls. They will make a farmhouse warm in the chill winter and a tenement cold in the blazing summer. They will help to make us masters of our lives. They are so plain that everybody can keep them. No matter how gray the sky these rules will make the sun shine through.—Ladies' Home Journal.

WHAT IS NOW ILL BRED.

It is no longer well bred to talk about ill health. It is true that we are still hindered with relics of the days when one's health and ills were the most interesting topic of conversation. We still perfunctorily ask: "How do you do?" But we have only pity or disgust for the person who really answers that question if she is not well. The woman who habitually pours out upon the unwilling ears of her friends the disagreeable tale of her headaches, her backaches, her worries or other ills; the woman whose greatest satisfaction seems to be to tell, in gruesome detail, every step of an operation either upon herself or some one else—these women are slowly but surely being isolated by the bar of social exclusion, and either ignored or avoided. We know for a certainty now that the psychic contagion which one person can spread by suggestions with reference to disease is as real as the contagion from measles, or mumps, or scarlet fever. Modern society has recognized this psychic contagion, and is demanding that our conversation shall be clean and wholesome on subjects of health. To talk otherwise has become a sign of ill breeding. This is an epoch-making change in the character of human conversation, and it has occurred within the memory of many of us.—Ladies' Home Journal.

TWO WOMEN AT THIRTY.

There is a woman, Annie McQuillan by name, whose profession in life is to launder the garments of the rich. Her drunken husband left her when she was barely thirty years old with three children to feed. She rises with the dawn and meets what might be called a full day. She clothes her offspring neatly, feeds them three times a day with good substantial meals, sends them to school, and works eight hours a day at the most beautiful washing and ironing ever done by the hand of woman. Then she cleans and sews and cooks for her own family, and goes to her pillow weary and full of sleep. Does she repine in her quiet moments? Does she wonder if life is worth living? Does she rush into print with articles on "The Disillusionment of Marriage"? Not she. Being too busy to think circuitous and morbid thoughts she thanks God. For what? "I thank God," says she, "for me two hands, for me health, and for me kinds. They're the comfort of me life, sur!" Her laughter is Homeric; her appetite is hearty; her vitality is inexhaustive. Coarse, you say? Yes, as coarse as Nature. Com-

mon? Yes, as common as salt. But do we love Nature less, or feel the need of salt less? Annie McQuillan does this: she does her work and does it well, and she faces her destiny undaunted.

There is another woman—also thirty. Annie does her laundry-work. She is pretty winsome, and refined. Her husband earns three thousand dollars a year, but the pretty wife cannot make ends meet with it. No, she has no children; she has not the strength for children, she says, and, besides, "we cannot afford children." Cook? No. Sew? No. But she is a "lady": so refined, so pretty, and she plays bridge "wonderfully" and dresses divinely. Common? No, indeed. Coarse? Bless you, no!

But down in the bottom of your heart, tell me: which of these two women, think you, comes closest to the original design for a woman?—Ladies' Home Journal.

SAVING FOR A RAINY DAY.

A mother, whose young daughter is about for the first time to enter an active business life, has asked that something be said to young girls on the importance of saving for a rainy day. Others besides the young in this lavish age of ours and in this bountiful country need this reminder. The rainy day, by which is meant the day of illness, of loss of employment, of a sudden and passing emergency, or of help that must be given to dear ones, may come to the most prosperous. The temptation to a young girl who has been compelled to deny herself pretty things and nice clothing and the luxuries attractive to the young is to spend all she earns, put nothing aside, and especially to be reckless in buying thing to wear. A better way is for the young wage-earner from the very beginning of a business life to determine how much he or she will need for actual wants and then week by week lay aside a definite sum, however small, in the savings bank.

To spend all that one earns is foolish, while often to spend more than one earns is little short of criminal. If one would sleep well at night, meet the world fearlessly, and remain young in defiance of time, one must be prudent and discreet in the use of money. A good test of character is to be observed in the manner in which money is treated by the average boy or girl. Parents should early train children in thrift, not in hoarding. If money is wisely saved, wisely spent, and wisely given away, character will broaden and deepen and happiness will be unshadowed.—Mrs. Margaret E. Sangster, in The Christian Herald.

NOTES AND PERSONALS.

—Dr. P. H. Fleming holds his final service with Burlington church Sunday, 27th inst., and leaves for Greenville, Ohio, on 29th.

—Myrtle Reed, author of "Lavender and Old Lace" and several other compelling romances of sweet and noble sentiment, committed suicide in Chicago.

—W. B. Beatty, in a Wright biplane, remained in the air, with a passenger aboard, from 3:30 to 7:08 p. m. at Chicago Aug. 19, a total of 3 hours and 38 minutes, a world's record for duration with a passenger.

—President Taft, forgetting that most of the churches of Washington close up for the summer, in August especially, went to the third one last Sunday, after being turned away from two by closed doors.

—It comes out that a West Virginia congressman wrote "applause" fourteen times, and "great applause" one time into a speech which he never delivered, but which appeared only in the Congressional Record.

—President Taft on Aug. 21 signed the joint resolution for the admission of New Mexico and Arizona as states into the union, only, however, after a resolution had been passed by the Congress eliminating the judiciary recall clause in the Arizona constitution.

—Rev. L. I. Cox, pastor, was assisted in a great and good revival, at New Lebanon, Rockingham Co., N. C., by Rev. J. F. Morgan last week. The church was wonderfully blessed and the spiritual life of the community was quickened. There were many confessions of faith in Christ and twenty-three accessions to the church, three going to other churches of the community. Bro. Cox is this week in a meeting at Parks' Cross Roads assisted by Rev. J. O. Cox, Durham.

—Just as we knew would be the case, our colony at Northfield, Mass., consisting of Brethren N. G. Newman, J. M. Harrell and A. M. Hanson, are having the time of their lives at the Summer Bible Conference of Christian Workers, as Bro. Hanson's letter in this issue of *The Sun* indicated. Why in the world all preachers who can rake and scrape the cash do not go to Northfield once or more in a life-time, we cannot see. It is the completest rest and spiritual refreshment, to say nothing of bodily and mental rejuvenation we have ever found yet.

—It is always a pleasure to the editor of *The Sun* to receive a letter from one who has attended Elon College stating that another member of the family will enter the College at an early date, as for example this from Prof. Thomas H. Franks, who

graduated here three years ago: "My brother Carson will enter Elon this fall and I hear that several others from this community are to go to Elon also the coming term." As long as Elon College has the active sympathy and hearty co-operation of a successful and loyal alumni it need have no fears as to the future.

—South Carolina has a railroad which enjoys a unique distinction in two directions. It is the Due West, and from the day of its building until now it has never carried a shipment of liquor, its policy being, without a single exception, to refuse absolutely all shipments of whiskey, whenever and however offered. The second degree of distinction is that in the charter of the road it is stipulated that no train shall ever, on any account, run on that road on Sunday, and one never has, to the present time.

—We call attention of the esteemed Charlotte Chronicle to the fact that there is nothing short or shoddy now about Bro. Sherrill's editorials in *The Concord Times*. We wait to see whether the Colonel will now apologize for prodding the Secretary, or whether Bro. Sherrill will thank the Colonel for bestirring him to his good gifts and acceptable labors. At any rate, Bro. Sherrill has bestirred himself and *The Times* editorial page measures and shines with the very best. For our part we thank the Colonel, congratulate the Secretary, and felicitate all *Times* readers.

—We acknowledge with interest and pleasure the following: "Mrs. William Courtney Dimmock invites you to be present at the marriage of her daughter Cora to Mr. Cabb Dwight West, Thursday, Sept. 5th, 1911, 8 p. m., St. Paul's Church, Newport News, Va." We are delighted that "Cabbie" is to get married. We had often wished him this good fortune, our Orphanage Trustees, of whom he is a valued and beloved one, having once pledged their kindly and generous offices to this good end. He was just too good and fine a fellow to be trying to tread this weary and care worn way without another good heart to share his genial companionship.

—The editor was with the pastor, Rev. J. O. Cox, at the Durham church last Sunday a. m. It was a delightful service. A splendid congregation gathered. Mr. and Mrs. Charles Underwood Butler were present, and sang. The people were delighted, thrilled, edified. After preaching, sixteen members were received into the fellowship of the church; some of the very best and most active of Durham's citizens. It was a splendid spectacle. Already this year Bro. Cox had received twenty-seven members. He has promise yet of others. In short, our people of Durham have begun to realize

their duty, privilege and obligations. We see no reason why, in a few brief years, Durham may not be one of our strong churches. If all of our denomination who live there will unite, as many have done now, and as seems probable most will do shortly, there is no reason why Durham should not have what it may desire in the way of a church home. There is talk now, and to good purpose, we think, of selling the old property and of building a modern house in a more suitable location. Keep your eyes on Durham. There is great promise there.

SUFFOLK LETTER.

I am enjoying my vacation although the temperature has continued in the nineties.

On Saturday, the 12th, I arose at 5 A. M. and drove seven miles to Moore's Pond. I carried a three-gallon bucket of water with about forty minnows in it for bait. I fished four hours in the August sun and did not get a bite: yet Moore's pond is considered one of the best ponds in the State for fish. But when fish will not bite you cannot induce them. This reminds the minister that a fisher of men may toil all night and catch nothing: this should not discourage him, however, for Jesus may direct, later, to cast into deeper water and bring in men where it seemed impossible.

While at Moore's pond I received a telegram that my brother-in-law, Joseph E. Clendenin, had died at Elon College. I left at once, went home and changed my apparel and rushed to Franklinton. All the local trains had passed; but through the kindness of E. J. Cheatham, Seaboard Agent, and a higher official, the fast train stopped for me and I made good connection at Raleigh. I spent Saturday night with my half-brother, John M. Cook, at the Ward Hotel in Burlington, and rode to Elon next morning with my youngest half-brother, Robert N. Cook, sheriff of Alamance County. The funeral services were conducted at the family residence by Rev. J. D. Williams, Pastor of Burlington Methodist Protestant Church, and the interment was in Elon cemetery. He was a good, quiet man, living with friends and dying without enemies.

By previous invitation and engagement I went to J. Beale Johnson's to spend two days with Rev. C. H. Rowland and enjoy a "little fishing." The palatial residence fronts the beautiful pond, which is a silver lake in the midst of pine encircled hills. Rowland is a hunter and not a fisherman, but the first afternoon he caught twelve before I caught one; but I had had a very hard chill on the train between Elon College and Raleigh that forenoon; but on the wind-up on

Tuesday Rowland had to leave the boat and hot sun and I probably beat him for the whole time. Brother Johnso came in late in the evening and landed some nice perch. We caught about seventy-five in all and I brought a nice bunch home and left a lot for their fish fry with Dr. Atkinson on Thursday night.

Dr. Atkinson may be extravagant in the use of adjectives in his enthusiastic descriptions sometimes, but he never uses too many when describing the hospitality of J. Beale Johnson's home. He and his good wife and sister Lena not only have ample means and room, but they know how, and in unstinted fashion combine style and simplicity in an artistic way. It is hard to keep from abusing such royal and hearty kindness. I spent two nights and enjoyed every moment, parson Rowland adding greatly to my stay. We made two auto visits to Fuquay Springs, whose waters are famed for rheumatism, kidney trouble, and indigestion.

The crops south of Raleigh are the best in the history of farming, or at least in this generation.

Brother K. B. Johnson invited me to join him in an auto trip to Seven Springs, but I had to return home and forego the pleasure of accepting his kindness.

One thing amazes me: it is the kindness of people to ministers. It is almost good to be poor to share in the kindness and hospitality of others. It was not so in the early days of Christianity when even Jesus was persecuted by the members of the Church. The world must be growing better in spite of pessimistic views by people who are far from perfect themselves.

Brother Rowland is to conduct a meeting at Wake Chapel next week, and I hope they may have a great revival.

I have the privilege to extend my vacation to the first Sunday in September, though I had told my congregation I would return for the fourth Sunday in August. If weather continues hot I may notify them that I will not return till first Sunday.

All my sick folks are now better, and I am feeling fairly well myself.

W. W. Staley.

ELON COLLEGE NOTES.

The Greensboro and Elon College Sunday schools picnicked happily together here Thursday of last week. Our school was glad to meet our city friends.

Mr. W. E. Senn, Charlotte, N. C., tuned all the College pianos last week and many in town besides.

Rev. J. L. Foster attended the Valley Virginia Central Conference at Leaksville, Va., last week.

Mr. and Mrs. Charles Underwood Butler, who have been assisting as singing evangelists at Pleasant Grove and Ingram recently, are happy visitors in the home of Dr. and Mrs. Atkinson, who are doing the entertaining act in most felicitous manner. Their thirteen-months-old daughter accompanies them and performs stunts as interesting with her body as her father and mother do with their voices.

Dr. and Mrs. Atkinson, accompanied by Mr. and Mrs. Butler, went to Durham Sunday to assist Pastor Cox in receiving several good members into his church. Dr. Atkinson preached and the Butlers sang.

Uncle Wellons has returned from an extended vacation trip to Wake, Franklin, Johnston, Granville, and other counties of eastern Carolina.

Mrs. J. U. Newman is visiting the family of Rev. C. E. Newman, at Henderson, N. C.

Mrs. J. M. Saunders and little son Marion are visiting Mr. Saunders' people in Eastern Virginia.

Mr. Ernest Neville, St. Louis, Mo., visited Mrs. Sam McCauley recently, as did also her brother, Mr. S. G. Neville, Knoxville, Tenn.

Mr. Sam Tate is very sick and is not expected to recover. He is now nearly 90 years old. His son, Mr. Robert Tate, Norfolk, Va., is at his bedside.

Mrs. Levi McCauley is at the bedside of her brother-in-law, Mr. S. N. Tate.

Mr. A. Ligette Lincoln, who has been stenographer in the President's office this summer with such signal success, has gone to his home, Lacy Springs, Va., to spend his well-earned vacation, intending to return to the College on the fifth of September to resume his duties as teacher of French and Secretary to the President.

Mrs. J. W. Patton and children have returned from an extended visit to friends and relatives in Eastern Carolina. Mrs. Patton and Miss Alene will teach in Gibsonville this year.

Dr. Wicker returned on Friday from a trip in the interest of the College which embraced Sanford, Lakeview, Southern Pines, and neighboring towns and cities. He is now in Durham for an operation for cataract under Dr. S. D. McPherson, who is a specialist in Ear, Eye, Nose and Throat diseases in that city.

Professor Brannock continues to improve and will be on hand Sept. 6.

Miss Maggie Hall is visiting at Dr. Watson's.

The College buildings are well under way for the opening. They are being renovated and fumigated throughout and will be in the best shape possible when the students arrive.

A French trained chef has been employed

as head cook in the West Dormitory. For eleven years in succession he has been chief cook in one of the leading hotels of Greensboro.

Our friends, the students, and the Alumni and ministry have never been more cordial in their support than this summer. We are doing our best at this end. Our mutual efforts, under God, ought to give us a good enrollment this fall and we have every reason confidently to predict it. Now is the time to redouble our energies and bring in the doubtful ones. Every mail brings us encouragement. Thanks for every word.

Miss Mildred Lane Atkinson, '08, is visiting in the home of her uncle, Rev. J. O. Atkinson. Miss Atkinson taught school last year in Springfield, Tenn. She has met with much success in the schoolroom and is deservedly popular in her profession.

W. A. Harper.

WHICH ARE YOU?

There are two kinds of people on earth today,

Just two kinds of people, no more, I say.
Not the sinner and saint, for 'tis well understood

The good are half bad and the bad are half good.

Not the rich and the poor, for to count a man's wealth,

You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span

Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years

Bring each man his laughter and each man his tears.

No; the two-kinds of people on earth I mean

Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses

Are always divided in just these two classes.

And oddly enough, you will find, too, I ween,

There is only one lifter to twenty who lean.

In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or are you a leaner, who let others bear,
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

WHAT OUR YOUNG PEOPLE ARE DOING.

Since the Young People's Convention at Liberty, Randolph County, the young people of that thriving town have organized a Christian Endeavor Society. The meetings are held in the graded school and it is the auxiliary of all the churches in town, yet belongs to no one church. In this way it is believed that more attractive meetings can be had and more effective work done than for the four churches to have one small society in each. Twenty-one members enrolled at the first meeting. Prof. R. C. Cox, an Elon man and a member of our church at Liberty, is president of the society. Other officers are: vice president, A. G. Hackney; recording secretary, E. M. Brower; corresponding secretary, Miss Rosa Bailey; treasurer, Miss Julia Smith. Miss Affie Griffin is chairman of the lookout committee and is doing very effective work. We hope to hear often from the society and trust that it may be a helpful organization.

The Greensboro Christian church now has three organized classes and will soon have a fourth one. One of these organized classes is doing especially fine work, because it seeks to do definite things. The great trouble with too many auxiliary organizations is that they do not go about matters in a definite way. Each Sunday, in addition to studying the lesson, the class ought to ask the question, are we doing anything? If not, it is time to do something—seek new members, visit the sick, help the pastor, the superintendent and others.

One thing organized classes must guard against—selfishness. If the school needs a member of the class for a teacher, let that member go where he or she can do the greater good. The teacher may still retain his membership in the class.

NOTES ON C. E. TOPIC—SEPT. 3. Lessons from the Life of Daniel.—Dan. 6:10-23. (Consecration Meeting.)

The life of Daniel was one of many trials, numerous difficulties, arduous duties and hard work, but it was also rich in experience, filled with wisdom, touched, softened and made beautiful by the love of the great Master. The Prophet was a man of

splendid attainments, ranked as a scholar in his day, had keen perception, acuteness of mind and religious conviction. A close study of his life and character reveals all of the elements of greatness.

It is supposed that Daniel was born in Jerusalem and early in life was carried away with the other Hebrew children. He was still a young man when he was called to interpret the king's dream. In his youth he had found favor with God and had already become the serious and earnest Christian that he was through the remaining years.

After the Magi of Nebuchadnezzar's court had failed to reveal to him the meaning of his dream, the young Hebrew was called in and with marvellous readiness of mind he detailed the meaning of the dream. How terse and yet how full of meaning is every word that he spoke when before the king. In consequence of his success, like Joseph of old, he was elevated from a servant's place to that of governor of Babylon and president of the Babylonian wise men.

Later he interpreted another dream for Nebuchadnezzar to the effect that the king was to lose his throne for awhile, and then it was to be restored to him after being humbled. After the reign of Nebuchadnezzar, Daniel seems to have lost his princely position for a time.

Daniel occupied a subordinate place under the reign of Belshazzar. He had two remarkable visions which disclosed to him the fact of two of the most powerful empires of the world, and their relations to the kingdom of God. He afterward interpreted the hand-writing on the wall, which foretold the destruction of Belshazzar.

When Babylon was taken by the Medes and Persians, he was made the first of the three presidents of the empire. We now find him in deep humility and prostration of spirit, praying to God for forgiveness of the people's sins and asking for divine mercy.

Being so blessed by Jehovah and occupying such a high post of honor in the state, the enmity and jealousy of his colleagues were aroused, and they at last succeeded in prevailing upon the weak monarch to issue the decree that was so at variance with Daniel's creed, and the violation of which resulted in casting Daniel into the lions' den.

Daniel was miraculously delivered from the lions' den, raised to the highest post of honor. At the ascension of Cyrus he continued to hold his post of honor. He thus occupied a high official position during the reign of three kingdoms, the Chaldean, Median and Persian. Daniel did not accompany the Jews back to Jerusalem, but died in exile when past ninety years of age.

The foundation of Daniel's greatness was his temperance. He was able to conquer others because he was able to conquer himself. Because he chose to live, not on the defiling meat and wine but on pulse and water, he came to eat at the king's table. Such temperance is the foundation of every young man's success.

It was not necessary for Daniel to pray with his windows open toward Jerusalem, right where his enemies could see him. He might have prayed in some little back room, with the curtains all drawn tightly. Ah, but public prayer *was* necessary for Daniel then, if never before or after. Private prayer would have been a denial of his God.

On the wall of every evil life the dread Hand appears, writing its doom: "Weighed, and found wanting!" No one can grow to middle age, or even live beyond his teens, without seeing the awful portent many times. Our folly lies in always thinking that the Hand will always write above other lives, but never, whatever we do, above our own.

Suggested Program.

1. Open with only one song, a call to worship. You need all the time for the meeting proper, for this consecration.
2. An earnest prayer by the leader. Ask two others to follow you, naming them.
3. The Bible reading, accompanied by comments.
4. After a song, the leader's opening words. It will be helpful for the leader to give a personal word telling of some lesson he learns from Daniel.
5. The roll-call may be left out of this program, and let the secretary sit at the table and mark each one present as they take part in whatever manner. As a part of your consecration meeting, you could also speak of new work, or new ways of doing the old things.

Daily Readings.

M. Value of education	Dan. 1: 3-5
T. Physical training	Dan. 1: 8-21
W. A man of visions	Dan. 2: 19-23
T. A truth teller	Dan. 2: 31-45
F. A martyr for truth	Dan. 6: 4, 5, 16-23
S. Daniel's last vision	Dan. 12: 1-10
S. The topic.	

YOUNG PEOPLE'S CONVENTION WESTERN NORTH CAROLINA CONFERENCE.

Liberty, N. C., July 28-30.

The Convention was called to order at four p. m. Friday, July 28, by Rev. J. F. Morgan, President of last session. Religious exercises were conducted by Rev. L. I. Cox.

The following were enrolled:

Ministers: L. I. Cox, H. F. Wolfe.

Supts.: D. E. Cole, R. C. Cox, Samuel Boggs, Ast. Supt.

Delegates: Big Oak, J. B. Copeland, D. E. Cole; Liberty, Miss Etta Trogdon, Miss May Curtis; Parks' Cross Roads, John Parks, Mary Parks; Shady Grove, Winborne Martin; Grove, Miss Ila Bird; Smithwood, W. D. Humble.

On motion Brethren Kennett and Fogleman of the M. P. Church were invited to seats as deliberative members—also Rev. H. F. Wolfe of the Eastern N. C. Christian Conference.

A motion prevailed to adopt the program as the order of exercise.

The address of welcome was made by Rev. H. F. Wolfe, response by R. A. Truett.

After report of entertainment committee, announcements, etc., the Convention adjourned until eight o'clock.

SECOND SESSION—FRIDAY EVENING, EIGHT O'CLOCK.

Convention reassembled. Song service. Devotional exercises by Rev. T. E. White.

Rev. L. E. Smith and Prof. T. C. Amick were invited to seats as deliberative members.

Mr. R. A. Truett delivered the annual address—subject: "Our Responsibility as a Convention."

Convention adjourned for preaching by Rev. L. E. Smith.

THIRD SESSION—SATURDAY MORNING NINE O'CLOCK.

Convention met in song service, scripture lesson and prayer by Rev. L. E. Smith.

The following were enrolled:

Supts.: W. R. York; Teachers: Janius Moffitt; Sec.: Mattie Moffitt.

Delegates: Ramseur, Mrs. T. E. White; Pleasant Hill, Misses Lizzie Fox, Emma Andrews.

Janius Moffitt and Mattie Moffitt were enrolled as delegates representing Shiloh Church.

The Committee on Teacher Training reported as follows:

We are aware of the fact that there is not the deep abiding interest in the work of the Sunday school that should characterize those into whose hands is committed the task of teaching, and directing the minds of the Young People of our church. Not only is there a lack of interest on the part

of many in the work of the Sunday school in general; but we realize that it is a sad fact, a condition to be deplored that our teachers in many instances are extremely indifferent and careless as to the manner that they prepare and present the Sunday school lessons.

Therefore we not only recommend and suggest, but we urge that all those who teach in our Sunday schools seek to improve their system of study, methods of teaching and manner of presenting the lessons by first giving more systematic, prayerful, thoughtful study to the Bible—for no teacher, whether in the Sunday school or elsewhere can teach successfully any subject which he has not studied and does not continue to study as he teaches it and endeavors to interest and attract the ever-restless minds of boys and girls.

We recommend as the most practical thing that every teacher can do, to procure, read and apply the principles of some good book on Teacher Training.

In the third place, wherever practicable, there should be organized Teacher Training classes. We advise that these classes use the "Preparing the Teacher," published by Dr. J. O. Atkinson. This book has met with the hearty approval, adoption and successful use by not only a large number of our own schools but by the Sunday schools of other denominations.

R. C. Cox,

D. E. Cole,

J. B. Copeland,

Committee.

Pending the adoption of the above report the Convention listened to a strong address, "How to Succeed with Teacher Training," by Prof. T. C. Amick.

The report was adopted.

Following this Rev. L. E. Smith delivered an address, "The Sunday School at Work."

The Committee on Sunday Schools reported as follows:

The S. S. is the great institution of the church in which the great truths of the Bible are taught which point out the way of life, and lead sinners to surrender themselves to Christ.

We therefore recommend 1st, that each member of this Convention endeavor to improve the S. S. in his local church. And that the Sunday schools take up the work of Class organization and Teacher Training and thus create a deeper interest in the work. Third, that each Sunday school superintendent see to it that his school is represented in the next Convention. Also that each pastor keep the work of the departments of the S. S. before his people.

L. W. Fogleman,

L. I. Cox,

O. T. Hatch,

Committee.

On motion the report was adopted.

The Committee on Organized Classes submitted the following:

The organized class is no longer an experiment, but recognized by the schools that have them as an important factor in Sunday school work. We therefore recommend: 1st, That each school make an effort to organize classes to suit its needs. 2nd, That each pastor be requested to present the matter to the schools of his charge.

T. E. White,

D. E. Cole,

J. B. Copeland,

Committee.

The report was discussed by Rev. T. E. White, but the motion for adoption was waived until the afternoon session at which time Prof. W. A. Harper was expected to deliver an address on the Organized Class.

On motion the Convention adjourned for dinner.

FOURTH SESSION, SATURDAY AFTERNOON.

The Convention in song service; prayer by Rev. W. C. Kennett.

Dr. J. O. Atkinson, Prof. W. A. Harper, C. A. Hines, Esq. and Rev. T. B. Dawson were invited to seats as deliberative members. Each of the visitors responded with appropriate remarks. The report of the Organized Classes was again taken up and Prof. Harper delivered an address on the subject. The report was adopted.

The Convention went into business session.

An address, "Is This Convention Worth While?" was delivered by Rev. L. I. Cox.

Report of Executive Committee.

We, your executive committee, have gotten out program and made all necessary arrangements for holding the Convention.

J. F. Morgan,

R. C. Cox,

Committee.

The Nominating Committee reported as follows:

For Pres., Rev. J. F. Morgan; For Vice Pres., Rev. T. E. White; for Sec., Prof. R. C. Cox; Assistant Sec., W. C. Martin; Treas., Joe Stout.

L. I. Cox,

H. F. Wolfe,

O. T. Hatch,

Committee.

A motion prevailed to adopt the report.

The secretary reported invitations received from Big Oak and Pleasant Hill to entertain the Convention next year. The Convention went into the selection of a place for holding the next Convention. Pleasant Hill was selected.

The Tabulating Committee reported as follows: Number of Teachers, 31; number of Officers, 40; number of classes, 36; enrollment, 540; conversions, 16; united with the

church, 20; Organized Classes, 14. All schools except one are kept open all the year. Amount sent to the Convention, \$6.68. Amount raised for all purposes, \$112.15. One school only reports a sum of \$2.00 for home missions.

H. F. Wolfe.

O. T. Hatch,

Committee.

FIFTH SESSION—SATURDAY EVENING.

The Convention reassembled, after a song service, religious exercises were conducted by the President, J. F. Morgan.

According to a motion of the afternoon session, Dr. Atkinson took subscription for the general work of the Convention which resulted as follows:

Subscription from friends and members of the Convention	-----\$14.00
Public Collection	-----2.15
Total	-----\$16.15

The Committee on Christian Endeavor reported as follows:

Report on Christian Endeavor.

We heartily recommend this phase of Christian service to the careful consideration and prayerful attention of all who desire to make their church an inspiration.

The movement is world-wide, and has been heartily endorsed by all the higher bodies of our own church, namely: the American Christian Convention, the Southern Christian Convention, and the Young People's General Convention of the Christian Church South. Yet we are slow to sound the Convention's watch-word, "A Christian Endeavor Society in every church"; notwithstanding the fact, the need is felt in all our churches of more and better trained leaders and Christian workers.

This need is met largely by the work of the Christian Endeavor Society, because it aims at deeper spirituality and greater loyalty to the church, of its members; thus promoting greater activity along all religious lines, and in this way making the church a more efficient agency for the evangelization of the world.

In view of these facts, and to the end that our church may measure up to her responsibilities and become a greater power for good in the world, we would urge all ministers and church leaders to make immediate and earnest effort to organize and maintain Christian Endeavor Societies in all the churches of this Conference. We would also advise a careful and prayerful study of the matter printed in the Young People's Department of *The Christian Sun*.

We would further recommend that all churches co-operate with this Young People's Convention, and comply with the requests, as fully as practicable, of the

Young People's General Convention of the Christian Church South.

L. I. Cox,

Mary Parks,

L. W. Fogleman,

Committee.

At this juncture Rev. H. F. Wolfe read a paper—"The Development of Christian Endeavor," which had been prepared by Rev. H. E. Truett. Following this C. A. Hines, Esq. delivered an address, "The Christian Endeavor as a Developer of Christian Leadership."

The report was adopted.

The Convention adjourned for preaching by Rev. T. E. White.

The Chairman announced the following standing committees: Sunday School; C. B. Riddle, Willie Freeman, L. E. Brady, Christian Endeavor; Rev. L. I. Cox, L. W. Fogleman, Hiram Freeman. Organized Classes; L. W. Fogleman, S. D. Scott, W. C. Martin. Home Missions; S. D. Scott, T. A. Moffitt, B. B. Martin. Teacher Training; R. C. Cox, Miss Affie Griffin, Thomas Carter. Music; Miss Blanche Teague, Miss Ada Humble, Miss May Curtis. Tabulating; O. T. Hatch, B. B. Martin, Miss Bessie McPherson. A motion prevailed to pay to the general Young People's Convention one cent per member of the enrollment reported to this Convention.

It was decided to have proceedings printed in the *Christian Sun* and from the same type have the minutes made up in pamphlet form.

A motion prevailed to take up a subscription to the amount of \$15 at the evening session for promoting the general work of the Convention throughout the Conference.

The Convention listened to a talk in behalf of *The Christian Sun* by the editor, Dr. J. O. Atkinson.

On motion the Convention adjourned.

SIXTH SESSION—SUNDAY MORNING.

Convention reassembled, devotional exercises were conducted by Rev. T. B. Dawson.

W. D. Curtis, delegate from Smithwood, Joe Stout, treasurer of the Convention were enrolled.

J. D. Gunter and C. B. Riddle were invited to seats as deliberative members. Each responded in well-chosen words. The Committee on Home Missions reported as follows:

Home Missions.

There is going on in our home land a mighty campaign for Christ. The gospel is preached, souls are reached, and churches are organized. This is the work of the great missionary spirit. A church is a vital thing. A living church is a growing

church, and this is the kind of church that is interested in home missions.

Foreign missions are dependent upon home missions. Failure to support the one involves the other. We find there is in our land a great field for mission work. The population is steadily shifting and the ministry is not sufficient to supply the demands. Calls come from the West and South for the gospel.

Protestant Christianity is vastly in the minority in our larger cities.

The national government has sent out men to study the moral conditions of our mountain districts that are remote from churches and schools. Vast amounts of money are expended annually to lift man to a higher plane of living, but there is a tendency to leave the man Christ out, and yet he is the only one who has ever attained that high degree of perfection. We would recommend that more missionaries be sent to those places which are distant from churches and schools, as nothing will elevate and bring men up to a high standard better than the gospel of Christ.

We would suggest that the Sunday school use its influence in the great mission work, giving special attention to those lessons bearing on missions.

While there has been progress in mission work for the past year, still we find there lies before us a great field of work which we must do or souls will perish.

May our church at large do more for the Master in rescuing those who immediately surround us.

S. D. Scott,

L. I. Cox,

Committee.

After general discussion the report was adopted.

The Committee on Music made the following report:

Music.

Except the preached word there is no factor in Christian worship that is more powerful than music. In fact, music adds very much to the power and effectiveness of preaching. It prepares the mind and heart for the reception of the word, driving care away and soothing the troubled soul. It also inspires the preacher to his best effort, and binds together in loving sympathy and fellowship him who brings the message and those who receive. Music is also a great means of conveying gospel truth. Therefore, we would urge that every means be used to increase the effectiveness of the song service; among which means are: the best books obtainable, frequent choir practice and often giving the children a prominent place in the service; above all, the organist and chorister should love their work,

and should be enthusiastically devoted to it.

Pending the adoption of the report Miss Blanche Teague read an essay on "How the Music of our S. S. May Be improved." After general discussion the report was adopted.

The following resolution was adopted.

Resolved,—That we, the members of and visitors to, the Young People's Convention, express, by a rising vote, our gratitude and high appreciation to the pastor, the members of this church, and the good people of Liberty, for their kindnesses shown us, and their very hospitable entertainment of us, while in their midst. We shall carry with us as we leave, a loving remembrance of you and your interest in us; we trust your prayers will follow us in our work.

L. I. Cox.

On motion the Executive Committee was requested to correct the minutes of the Convention.

The Convention adjourned to meet with the church at Pleasant Hill on Friday before the last Sunday in July, 1912.

Preaching by Dr. J. O. Atkinson.

J. F. Morgan, President,

R. C. Cox, Secretary.

CO-EDUCATION—THE OUTLOOK.

Let no one suppose that this article is offered as a defense of co-education. Co-education needs no defense, at no place in the world, and certainly not in the United States. In our public and high schools nineteen to one is the ratio for co-education as against unilateral education. If we omit the Colleges of New York and Massachusetts, we get practically the same ratio for College students. A system of education that is as nearly universal as these facts indicate co-education to be certainly does not call for defense or apology.

Nor let any one suppose that the purpose of this article is to show that all Colleges for men or women exclusively should be forthwith abolished or made co-educational, because the great majority of our people seem to prefer the co-educational kind of education. There are types of men and women perhaps who would not do well in co-educational institutions or who are firmly of the opinion that they would not. These persons are entitled to the kind of education their opinion and convictions lead them to prefer. Such institutions may be regarded in the light of experiment stations along the educational highway or as centres of wholesome criticism to keep the majority sort of educational institutions from going too far a-field in its actions and standards. I am persuaded that these unisexual Colleges now operating in the United States are serving a good end, but I am also fully persuaded that their kind will not

increase in this country, that it is even now on the decrease.

The proposal to make the University of Virginia, in some way, co-educational is being very much discussed now. The time-honored old institution may not now admit women or establish a College for women to cooperate with itself, but it will very likely eventually. It was a long time before the traditions of the institution would allow it to lay aside its dread of the one-man power and install a president. After long debate and careful discussion, the president came. I do not expect co-education to come at the institution Jefferson founded and regarded as one of his greatest achievements this year or next, but I do expect that it will eventually come, in some form. For co-education is in the times and the University of Virginia has always kept itself responsive to the will of the people. The very men who as students at Charlottesville now are opposing so strenuously the co-educational idea for themselves will very likely to send their daughters here to be educated or will be allowed to do so if they desire.

The outlook for co-education is very bright and the reasons therefor are easy to find. First, it is the natural way to educate. Boys and girls are born in the home together and must live together all their lives. Why therefore should they be separated in their education? Ought we not to have churches for each sex as much so as colleges? And certainly they should not attend the same Sunday school or prayer-meeting if they are not fitted to be educated together. There would never have been a co-educational question, if men had not somehow got it into their heads as a relic of savagery and barbarism that women were inferior to themselves. If we read the discussions in respect to co-education in the days when Oberlin, which was the first College to admit men and women (1833), and Antioch, which was the first (1853) to admit men and women on equal terms, were launched, we find that the chief argument brought against it was that higher education would wreck the health and destroy the mind of the women. No self-respecting educator would advance that argument to-day. Now the argument is that the type of mind peculiar to women is different from that peculiar to men and so they cannot be educated together successfully. Prof. Dewey, of the Columbia faculty, one of the leading authorities on Pedagogy in this country, thinks there is absolutely no foundation to this theory and the theory certainly ought to prove itself before it is entitled to respect, in view of the large success that co-education has attained in this and other lands. There seem to be no studies peculiarly adapted to feminine or masculine minds. If there were, the elective system of modern education would certainly bring

out the facts, but we have yet to find an institution in which these facts have been brought to light. Until they are, we shall continue to believe that, as boys and girls come into the world together and must live in societal relations all their days, they should be educated together, that co-education is natural education spelled short.

In the second place the moral tone of a co-educational institution is much higher than that of a unisexual school. The scandals that were formerly predicted as the natural out-cropping of co-education have never bodied themselves forth in tangible form. Fewer scandals occur in co-educational institutions than occur in the homes of the same social standing as those from which the "Co-eds" come. Recurring to the agitation in regard to the introduction of co-education at the University of Virginia, we notice that one argument against it is, that the moral tone of the fellows would keep away the very class of young ladies most needed. What has actually taken place in other institutions seems to show that for this very reason, that the moral tone is low, the University of Virginia needs co-education. For it is universally true that the presence of women on a College campus where men also are found as students tends wonderfully to tone the fellows up. Co-education certainly helps to moral uplift and development.

Lastly, co-education has a most wholesome effect on manners. The men of co-educational institutions are not so coarse and boisterous and rowdy nor are the women in such institutions so giddy, silly, and effervescent. Co-education seems to knock off the rough edges of the manners of both men and women and not to accentuate them as do unisexual institutions. The girl who has been educated in a co-educational institution has the ability to distinguish between the real worth of manhood and the social veneer which the girl educated in the woman's College often accepts as the genuine evidence of depth of masculine character. The same is true of men educated in co-educational institutions. They are able to form a correct estimate of the women they meet and can distinguish real womanhood from superficial and forced sociability.

For these reasons the outlook for co-education is very bright. The co-educational institutions hold the key to the educational situation in this country and they are likely to hold it for a long time to come.

W. A. Harper.

—The motto of the International Sunday School Association which met in San Francisco in June was "The Open Bible and the Uplifted Cross." One of the inspiring banners carried by 10,000 men in street parade was "The Men of America for the Man of Galilee."

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1705.33

DUES.

Mary Lee Foster\$.10
James L. Foster, Jr.10
Garland Gray10
Malcolm L. Fuller10

MONTHLY S. S. OFFERING.

Suffolk, Va.\$17.14
Berea (Nan'sd) Va. 6.00
Timber Ridge, W. Va. 1.81
Beulah, N. C. 1.00
Wakefield, Va. 1.02
Oak Grove, N. C.50
Antioch, (R) Val, Va. 1.00
Union, N. C.37
Beulah, Ala. 5.49
New Hope, Ala. 1.50
Shallaw Ford, N. C.53
Mt. Auburn, N. C. 2.62

SPECIAL OFFERING.

Mrs. Mattie Blanchard, on
support of children3.00
Amount 30th week 42.38
Total\$1747.71

My Dear Children:

Today, Aug. 17, is quite a day with our children and as I write all is bustle and stir getting dressed and, I suspect, thinking of the big dinner stowed away in one large box and three baskets which with that of the rest of the S. S. will provide a feast of good things. The Greensboro Christian Sunday school will be down today, and with our Sunday school on the College Campus, the children will frolic and play, laying aside all care and work; the grown folks will prepare a good dinner and next week one of our children will tell you what kind of a time they had.

Mr. Newton Foster visited our Home last week and brought with him a bunch of bananas for a treat for the children.

We have received a box of clothing from Conneautville, Pa., sent by C. E. Society, through Miss Lucy Lamb, Sec. It contained 10 yards bleaching, 12 yards gingham, 12 yards percale, 3 yards outing, 10 yards apron checks, 9 shirt waists, 2 skirts, 7 pr. pants, 3 dresses, 1 bed quilt, 2 boys' caps, 6 handkerchiefs, 5 doz. buttons, 1 doz. towels, 1 doz. pr. hose, 2 spools thread, 1 apron. A very useful box, for which we are thank-

ful Miss Pattie Haislip, of Salem Chapel, N. C., sends a caks of paraffine.

We thank these kind friends for thoughtful remembrance and hope others will begin to think of the needs of the children for the coming winter.

Very Cordially Yours,
Uncle Jim.

Waverly, Va.,
Aug. 14, 1911.

Dear Uncle Jim:

I guess you think I have forgotten the Corner, but I have not. I have been having a nice time this vacation playing ball, eating watermelon, and riding my pony. Papa took her up to the mill for the sawyer to drive, and you bet I cried when she left. I will be ten years old in November. Mama told me if I would be a good boy, papa would give me a saddle to ride my pony, so now I am going to try hard to be good and not be too noisy. I enclose a dime with much love.

Fondly,
Garland Gray.

Glad you break the long silence, Garland, and be sure not to wait till November before you write again.

Semora, N. C.
Aug. 14, 1911.

Dear Uncle Jim:

We have nice rains here. Papa's crops are looking fine. Our garden is good. We have plenty of snaps, cabbages, tomatoes, beets, peas, potatoes, onions and watermelons. I went up to see Mrs. Ball last Friday and we certainly did have a nice time. Mama and my two brothers went with me. I enjoy grazing cows and feeding pigs. I am looking for grandma and Aunt Cora Foster to-day. I hope they will come for I will be glad to see them. Well, I am 8 years old and I am the oldest. I send 10 cents to the Orphanage.

Malcolm L. Fuller.

Glad to welcome you, Malcolm, and hear of the good crops in your section.

Elon College, N. C.,
Aug. 10, 1911.

Dear Cousin:

I will write you a few lines to let you know what my work is. My work is to help cook dinner and supper and some times I make up biscuit. I am eleven years old. As I have no more to write I bring my letter to a close with best wishes to all cousins.

Carrie Hester Brown.

—The towns of Bennington and Thetford, Vt., have been celebrating the 150th anniversary of their founding.

DIED.

Schobey.

The death angel entered the home of Mr. and Mrs. A. L. Schobey, Clio, S.C., and took from them their only child, Carllynn, on Aug. 5, 1911. Had he lived until August 11 he would have been two years old. Carllynn was a bright and attractive child, and was loved by all who knew him. He will be sadly missed in the home and also in grand father's home, where he liked so well to go. There is a vacancy in the home that no one else can fill. Father's and mother's hearts are sorely grieved, and home has no charms for them, now the jewel has been taken. Carllynn has gone to be with Jesus who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

H. L. W.

Ward.

Mr. William H. Ward died at his home in East Burlington, Aug. 4th, in his 71st year. He volunteered and entered the Confederate Army, May 8, 1861. He served on the Merrimac, and was in the battle between the Merrimac and the Monitor in Hampton Roads. So far as I know he is the last of that memorable crew, though I am not fully advised. At the close of the war in 1865, he returned home and engaged in farming for a few years. On July 3rd, 1870, he was paralyzed and has not walked a step since, not having the use of his limbs from his hips down. He was a member of the Christian Church and a man of great faith, hope and love. He leaves an invalid wife, and one daughter. The funeral services were conducted by the writer from the home. He was buried in Pine Hill Cemetery, Confederate veterans acting as pall-bearers.

P. H. Fleming.

Allen.

Ida Jane Allen, daughter of Henry and Elizabeth Allen, was born July 6, 1886, and died Aug. 10, 1911, aged 25 years, one month and four days. She had been a great sufferer for a long time, and during a greater part of that time entertained hopes of recovery. She was submissive to the will of God, and left the testimony that all was well with her soul. She leaves a mother, two brothers and a number of relatives and friends who mourn her early departure. The funeral was conducted by the writer, and the remains were buried in Holly Springs Cemetery. May God comfort the bereaved ones.

T. E. White.

Gwaltney.

Thomas J. Gwaltney, of Petersburg, Va., died Aug. 4th in Petersburg hospital. He

was a victim of typhoid fever. He was 25 years old and had been married three years. He married the daughter of the late Mr. M. C. Gordon. To them was born one child, Chas. H. He was an earnest and loyal member of the Phoenix Bible Class of the High Street Methodist Church. Three of the members represented the class at his obsequies. He was converted last August in a meeting in Petersburg, and, although never uniting with the church is reputed to have lived a consistent Christian life. His last words were, "I am ready to go." One who can die like that certainly must feel like Paul did when he said, "I am ready to be offered."

His funeral was conducted by the writer at Centerville Christian Church, August 6, and his body was interred in the church cemetery there.

He leaves to mourn their loss, a devoted wife and one child, a father, Chas. H., of Isle of Wight Co., one brother, and three sisters.

May the Lord bless, comfort, and provide for the grief-stricken widow and child.

H. E. Rountree.

AMONG THE CHURCHES.

From Centerville.

I have just closed the annual revival meetings at Centerville Church. We held two services each day except Monday. Dinner was served free and publicly. The meetings were very well attended, though the crowds were much smaller than previous years. Rev. M. L. Bryant, pastor of the Berkley church, was with me and did the preaching. He labored hard and delivered his messages magnificently. The people, as a whole, were interested and enjoyed the meeting. This is the third time that Bro. Bryant has preached in revivals here. He has much endeared himself to those good people and they want him to come again.

There were five converts during the meetings,—two united with the church. It is expected that others will unite later. Many reconsecrated their lives to God; in fact, I think we all did; but there were some backsliders who came back home. It was a good meeting; we were made happy. We could have been made happier if we had seen the many for whom we so earnestly prayed, give up sin and surrender to Jesus, but they would not, but even they were not without their blessing. Whether it will harden them in the future or make them tenderer time will only reveal.

I will hold meetings at Spring Hill next week, two services each day. I expect to do the preaching there according to request.

H. E. Rountree.

Waverly, Va.

Langdale, Alabama.

The Methodist pastor and myself closed a 10 days meeting at Riverview the 15th inst. We established an altar service and church. If the meeting could have gone on another week we feel that there would have been even far greater results. Baptists, Methodists and Christians all gave us their co-operation. The people were not willing for the meeting to close, but the preachers were broken down and we had to come home to recuperate. The Methodists have solicited my help in their meeting, beginning the third Sunday in Aug. in La Grange, Ga. My meeting at Hogansville will begin the first Sunday in Sept. We are looking for great results at Hogansville. I have had requests from Mountain Hill to go there and establish a Christian church, but have not yet had the time to go. It is very probable that we will organize at Hogansville first Sunday. We have some good members at Hogansville who want to organize. Brethren, let us pray God to send more laborers into the vineyard.

I have had so far 85 conversions in my work and in work that I have been engaged in with other pastors, and I am expecting great things to be accomplished yet. And we are praying that God will give us souls for our hire. I am not going to be able to reach very many of the churches in behalf of the missionary work. May God reward his laborers fourfold.

Fraternally,

G. M. Holder.

Portsmouth Letter.

Dear Bro. Editor:—

Some ten years have elapsed since I've contributed anything to the columns of The Sun. On that occasion I wrote concerning the organization of a Christian church in our city. Under the management of our beloved pastor, Rev. J. W. Harrell, and with the hearty co-operation of the members, we have grown from a few to quite a number, and have built a church edifice that stands unequalled for architectural beauty, and a monument to honest endeavors. I wish to mention the indefatigable labors of our pastor in his efforts to further church work, through all kinds of weather, and laboring under the weight of obstacles. By perseverance, he has accomplished grand results in temporal, as well as in spiritual affairs. He is now enjoying a much needed rest, and we miss him beyond measure, but in his absence he has placed with us Bro. Frank McClain, whose sermons and genial manner are in keeping with his Christian piety.

Other items of church progress have taken place, which I will save for future

mention. I trust that the next ten years will be just as satisfactory in our church work, and will witness as great achievements for our Master.

W. S. H.

Big Oak.

We have had a great meeting at Big Oak—old people say the best they have had in about thirty years. The meeting began on Sunday, Aug. 6, and closed Friday, Aug. 11. There were 51 who professed faith in Christ—most of them grown young men and women. Thirty-two of them joined the church at Big Oak, and others will join later.

Those who were not baptized by affusion will be baptized by immersion the third Sunday in September at 10 o'clock a. m. God wonderfully uses human means and human instrumentality to uplift mankind and to glorify His name.

This good people had just treated themselves to a nice new organ on Friday before the meeting began, which resulted in drawing together for a choir and song service the best talent of that section of country. Especially do we mention Miss Maggie Monroe, a most excellent Christian young lady, who with organ and voice led the song service with great effect. Oh, the power of song when it comes from hearts in tune with God!

And then, in the second place, by request, surely some of us had long been praying for just such a meeting at Big Oak. Yes, one man prayed all night. One mother, kneeling with her son, said, "I will never give up, will never stop praying until my boy is saved." And the Lord blessed him there. The son works away from home, so the mother came to this writer for a nice Bible, which she placed in his hands as "the sword of the Spirit." I thought, what a picture! What a lesson!

Last but not least, one of our "boy preachers," Rev. J. F. Morgan, was with us. They call him Frank about Big Oak, among his own people,—uncles, aunts, cousins, and friends,—but not without honor, for truly he is loved and esteemed by all—an exception to the rule. "A prophet hath no honor in his own country"—John 4:24.

So Brother Morgan was at his very best—he reached a climax he had not hitherto reached as a preacher. Three things contributed to his liberty—close application, consecration, and favorable environment.

T. B. Dawson.

Greensboro.

Columbus, Ga., Letter.

The writer was privileged to spend the week following the fourth Sunday in July with Rev. J. D. Dollar and his Rockstand

congregation, engaged in revival work. The meetings were largely attended and a deep interest was manifested at every service. Only one member was received but this doesn't give an idea of the good accomplished in other ways. The church was greatly revived and strengthened in the faith of our Lord and the seeds of gospel truth were doubtless sown in the soil of other hearts that will bear fruit in the final harvest. A week's stay among this people convinces one that Rockstand is a most hopeful point. The membership is composed largely of young men who have settled permanently in this community and among them prevails a spirit of harmony and brotherly kindness. They are devoted to their pastor and church. May the Lord's blessing abide with them in their efforts to maintain and build up the cause of Christ in their midst.

From Rockstand, the writer, in company with Rev. J. D. Dollar, went to Rock Springs to attend the District Meeting which was in session the fifth Sunday and Saturday before. These two days were full of inspiration and spiritual uplift. One very seldom has the privilege of attending a more helpful meeting.

The next week was spent with relatives and friends, all of which time was greatly enjoyed. There is always a peculiar pleasure in going "back home" that is afforded in no other way. Home life isn't a mere happen-so, anyway; it is a divinely appointed institution. This is why it still abides, withstanding ever the many furious thrusts that are made against it. Heaven itself will doubtless be home, into which will come the infinite joys and comforts that God himself has provided for those who shall gather there.

The first Sunday instant marked the beginning of the revival at Beulah. For quite a number of years the protracted meeting has occurred at this time. The pastor, Rev. G. D. Hunt, was assisted by this writer. This was indeed a most fruitful meeting. Congregations were large, attentive, and interested. The church enjoyed a most gracious revival, and several conversions were reported.

Last Sunday found us at our regular post at Rose Hill. Due to the intense heat and inclemency of the weather, the attendance was rather small. The work here is about normal.

The North Highland church begins a series of meetings next Sunday and Girard will begin a week later. We haven't learned whom Bro. Young expects as an assistant at North Highland. Rev. G. D. Hunt will assist Bro. Milam at Girard. We trust that these churches may have good meetings and that souls may be born into the kingdom of God.

G. O. Lankford.

Wakefield, Va.

It has been some time since I have written to *The Sun*, but the work has been going on all the time and it seems now that we are to have a prosperous year in the Wakefield pastorate. The church is paying off its indebtedness in good spirits. Den-dron church is building a thousand dollar addition for Sunday school and auditorium extension, and my other churches are in good condition. Our experience this summer has been varied. Mrs. Jones and the three girls attended Elon College commencement, and from there went to Sanford, N. C. where they visited her parents and sister. She was away about five weeks, and during the time Bernard, our son, and myself remained at home, attended to the chickens and the garden, preached, visited and kept up my work as usual. During our round visiting and boarding at home while Mrs. Jones was away, I gathered a full supply of malaria, and since then I have been in bed one week and out one. I got out of bed and went to Holland, Va., to meet with my brother W. L. Jones, who has been in the South some twenty years, and whom I had not seen in about fourteen years. He has a nice wife and two fine looking little girls. It was a happy meeting as we all gathered once more around the parental home with dear father and mother. Brother and his family, myself and family, and mother went to Holy Neck Church on third Sunday in July. I was not well, but Bro. Newman insisted that I preach, and as brother had never heard me I consented. We had a very good service and we all went home with another one of our brothers, J. Kemp. Jones, for dinner and spent a good day with him and his excellent wife. During that week our Jones families were highly entertained at our old home on the farm, now rented by Brother R. H. Babb. Brother Babb and family are splendid people and know how to entertain sumptuously. All of us boys were present except Rev. J. H. Jones, who is now in Topeka, Kansas, and could not be with us. As we were seated around the table in the same room and about at the same place where we used to eat, and enjoy our youthful days, my mind ran back to by-gone days and there were many thoughts of the past and wonders of the future. Father and mother are growing old and we boys are much scattered. It is doubtful if we ever meet again in the flesh.

I attended the Sunday School Convention held at Liberty Spring, but being sick all the while, did not enjoy the Convention as I otherwise would. I feel, however, that it was the greatest convention the Eastern Virginia Conference has ever had. I came home before the Convention closed and have been sick every day since. I am improving

some now and hope to be all right soon. The Wakefield pastorate gave me the month of August for vacation, but as previous arrangements had been made, two protracted meetings will be conducted during the month. Our New Lebanon meeting is to begin third Sunday. Rev. D. A. Keys, of S. Norfolk, Va., is to do the preaching. We are expecting a glorious meeting. Rev. C. H. Rowland is to be with us at Wakefield, beginning the fourth Sunday in this month. Brother Rowland is one of our big preachers and we are expecting a great meeting here. May God fill both of these brethren with the Holy Spirit that many may be saved during our meetings. The good people of the Wakefield pastorate have called me to serve them another year at an increased salary. The work has been moving on slowly but nicely during my three years here with the kindest and most thoughtful people of any country. Sister Nannie Stephenson gave us a nice big ham some time ago, Prof. J. J. Lincoln has been feeding us on mutton, Brother R. H. Hargrave, J. H. Harris, J. S. Drewery, Richard Burton and W. L. Anderson have kept us in the finest melons and fruit, so we could not leave such a good people if we wanted to.

We feel very grateful to all these people and ask that they accept our many thanks for their kindness toward us, and we pray, as we accept the call to serve them again that our hearts may be sealed with the love of God, that our work among them another year may be the most fruitful of all the years here. We must stand closer together and love one another better to make God's work count.

C. C. Jones.

Hebron, Va.

The revival at the above named church began Saturday before the third Sunday in July and closed on the following Thursday. Rev. A. T. Banks arrived on Monday and did very acceptable work, both in preaching and song service. His sermons are clear and forceful presentations of gospel truth, and he very much enjoys song service, in which he delights his hearers. Visible results at this church show 8 confessions and 5 additions. The Hebron people became very much attached to Bro. Banks and desire that he come again.

While I was at the above named meeting, the Ladies' Aid Society of Berea Christian Church sent Bro. C. M. Pritchett over to present us with a very nice new quilt, for which we extend our heartiest thanks and appreciation. It is so delightful to be thus remembered by people whom we had formerly served as pastor. The Lord bless them abundantly. The week following fourth Sunday in July I was with Rev. A.

F. Iseley at Concord. Here I was presented with another nice quilt by Sister Lillie Underwood, for which our thanks are extended. I was formerly this good sister's pastor and performed the ceremony that united her to the best husband she ever had. On fifth Sunday in July and week following I was with Rev. A. T. Banks in a good meeting at Amelia.

Shallow Ford.

Here our meeting began on Saturday before second Sunday in August and closed on the following Thursday with four confessions of faith and three additions. Bro. Banks here did faithful and earnest preaching and greatly endeared himself to the congregations, whose expressed desire is that he come again. This church has been somewhat divided, but signs indicate that the people are becoming united, and we are laboring and praying that this may be accomplished.

To the Lord we give all the praise for what has been accomplished. C. C. Peel.

Damascus.

The meeting at Damascus began the first Sunday in August and ended Friday afternoon, Aug. 13.

Rev. C. C. Ryan, of Ansonia, Ohio, did the preaching. Our pastor, Rev. B. F. Black, could not be present, as he had just accepted a position as general secretary of the Clifton Forge Railroad Y. M. C. A.

The church was greatly revived, it being the best revival we have had at Damascus. Some good members united with our church, and we people of Damascus think Bro. Ryan a good preacher.

The congregations were good and appeared to be deeply interested. The Methodist people of Sunbury took an active part in the services. We were glad to have with us during the week Bro. Joe Cross, a good Methodist brother who was deeply interested in the meeting.

There were about thirty conversions, and twelve united with the church.

O. W. Hinton.

RAILROAD AND CHURCH.

The religiously inclined railroad men living at Inman Yards on the outskirts of Atlanta will soon worship in a church built especially for them as a result of the generosity of the Southern Railway Company, which, feeling an interest in the spiritual welfare of its employes, donated the lot on which they have erected a neat little edifice.

The church will be dedicated on the first Sunday in September with Rev. G. W. Lewis, a former engineer on the Southern, as pastor. The members are Baptists, and the church will be known

as the Inman Yards Baptist Church. The dedication ceremonies will be attended by some of the most prominent Baptist ministers and laymen of Atlanta, and the deed for the property, formally signed by President W. W. Finley of the Southern Railway, will be presented at that time.

The pastor of the church was converted thirty years ago while actively engaged as an engineer on the Southern Railway and he studied the Bible and began to prepare himself for the ministry while still presiding over his throttle. It has always been his ambition to become pastor of a church for railroad men, and although his hair has grown white in the preparation, he is still as enthusiastic and is a vigorous worker and clear, forceful speaker.

"I want to devote the rest of my days to teaching the Word to my railroad comrades," said Rev. Mr. Lewis. "Railroad men are not bad, and they like to go to church just as much as other people whose time is not so inconvenient for worship as theirs. They have the biggest hearts of any people on earth, and I look forward to becoming their pastor out there at Inman with great pleasure.

It wouldn't have been possible for us to have secured our church but for the generosity of the Southern Railway in deeding us the lot and my people certainly appreciate what the road has done for them."

The church is of wood, very simple in architecture and was built at a cost of \$1,500. The lot adjoins that donated some time ago by the Southern Railway to the Fulton County Board of Education for school purposes.

RICHES.

Riches are desirable, and poverty is sometimes terrible.

Jesus chose poverty, not because he desired it, but for our sakes; that we through his poverty might be made rich. The riches of heaven are to be sought; and while we cannot all be rich in this life, we certainly can secure wealth for the other life, by "laying up treasures in heaven."

The evil of wealth, even in this world, is not in the riches themselves, but in having the heart set on riches and in the bad use made; to seize more and more, giving the best of one's energies to getting; to devour widow's houses; to oppress the poor and to raise prices by conspiracy with other rich men.

As to combination, the difference between the rich and the poor is, that the poor combine to live while the rich combine to amass wealth.—J. J. Summerbell, in Christian Vanguard.

An Offended Mother.—The Catholic News prints the following letter to a teacher. It explains itself:

"Madim you kepe telling my son to breeth with his dierfrans I supose rich boys and girls al has dierfrans but how about when their father only makes 2 dollers a day and theres 4 younger I tell you its enoug to make everybody socialists first its one thing and then its another and now its dierfrans its too much."

—Bishop Fitzgerald, of the M. E. Church, South, died recently. He was a man of a sweet spirit.

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" Fuquay Springs ..	9:14	2:12	7:45
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" Lillington	10:00	2:53	8:25
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" Bunlevel	10:14	3:06	8:38
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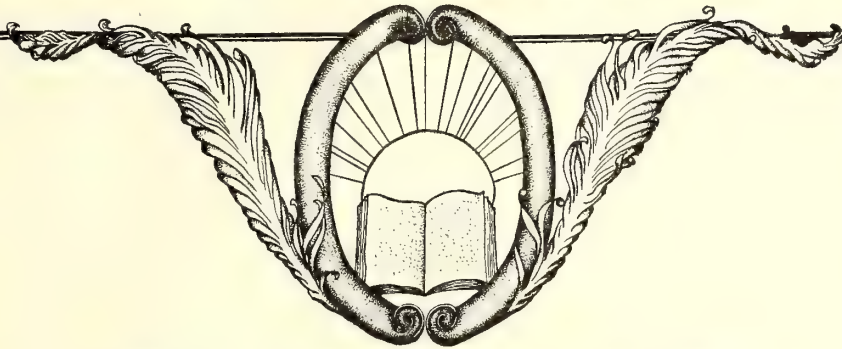
Dec. 12, 1910.

Raleigh, N. C.

—Edison, the great inventor, has taken
his first vacation in twenty years, and gone
to Europe with his family for two months.

The Christian Sun

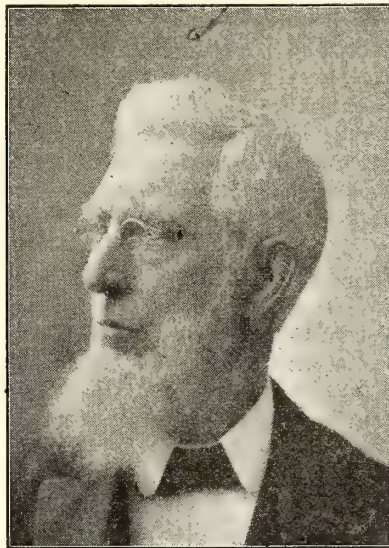
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REV. THOS. HOLMES, D. D., LL. D.,
Lakemont, N. Y., now in the 95th
year of his age, who contrib-
utes to this week's Sun
the vigorous article
entitled "Our
Father."

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

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EDITORIAL.

WHITHER?

The Bible is a treatise on tendency. Which way have people gone? Which way are people inclined to go? Which way are you going? Yonder is the wrong way to go. This is the right way to go. It is the mightiest and most lucid treatise on tendency that was ever put into print, is the Bible.

And its words of warning, its examples of warning against evil tendencies are incomparable, are full of fierce fire and flashing flame. The lessons of this quarter might be written out in immortal lines to this end: The way of the transgressor is hard. The soul that sinneth it shall die. And because the great hearts that formed the Book wanted to warn men, and not to wreck them, and because the good God that inspired the Book wanted to reach and redeem men and not leave any to their ruin, this golden text might be written out in words that plead and pray and persuade: Depart from evil and do good: seek peace and pursue it.

I caught these fine phrases from a page by Dr. J. I. Vance the other day: The issue with us all "is a matter of tendency. It is not a matter of heredity or environment or anything or any or everything else so much as it is a matter of tendency that determines the dignity of life. On one occasion, Jesus said to His disciples: 'Whither I go ye know, and the way ye know.' He was speaking of the tendencies of his life. He was going somewhere. He lived with His face toward destiny. He was not wandering aimlessly down the aisles of time. He was not strolling purposelessly across the field of human history. Somewhere on the far-away eternal horizon was a goal, and He was moving toward that goal. His life possessed the element of tendency: and this tendency was the matter of chief concern and importance. It was not what He had, nor even what or where He then was, but where He was going."

And this is that of most concern and import in every life: not what one has, not what, not where one is, but where one is going. This makes the life—its trend, its tendency, its whither. This is why youth is interesting and middle age becomes insipid and indifferent. The world has not yet determined where the youth is going, and the world waits and watches to see.

And while the world waits and watches, the Word of God comes in pathetic plea, and in weighty warning, saying to young and old, great and small, Depart from evil and do good; seek peace and pursue it. If this world of warring men and women

would heed that plea, and follow the lead of that tendency, we should soon have a paradise and God would reign everywhere.

IS OUR GOVERNMENT ALLIED WITH THE LIQUOR INTERESTS?

On June 16, 1911, there was issued from Washington an official letter from the Department of State to all our Diplomatic and Consular officers, which letter has been, and is, a source of deep regret on the part of many, and of much rejoicing and congratulations on the part of brewers and distillers of beer and whiskey. The letter reads as follows:

"Department of State, Washington,
June 16, 1911.

TO THE DIPLOMATIC AND CONSULAR OFFICERS OF THE UNITED STATES:

GENTLEMEN—The Department is advised that there will be held in the city of Chicago, October 12-22 next, the second International Brewers' Congress and an International Barley and Hop Prize Exhibition.

The resolution to hold the second International Brewers' Congress at that time in Chicago was taken by the first International Brewers' Congress, which was held in July, 1910, at Brussels, Belgium, in connection with the Universal Exposition in progress there at that time and under the patronage of the Belgian government.

This congress and exhibition will be international in its scope. Invitations have been extended to the Brewery trade and allied industries and professions of the world in the name of an international committee, embracing the leading men in the brewing and allied industries, as well as in many scientific and technical institutions which work in agriculture, chemistry, and biology.

It is the purpose of this congress to discuss agricultural, scientific, technical and sociological questions connected with the brewing and allied industries.

The Secretary of Agriculture of the United States, the Hon. James Wilson, has accepted an invitation to act as honorary president of this congress, and the United States Department of Agriculture will be represented at the International Barley and Hop Exposition by a suitable exhibit.

Chemists and plant physiologists of the United States Department of Agriculture and the agronomists of nearly all the barley and hop-growing States of the Union are members on awards for this exhibition.

In transmitting to the government the information herein contained you will also state that, while this congress and this exhibition are not under the official patronage of the government of the United States, this government would be glad if the government of the country to which you are

accredited would give due publicity to the congress and exhibition mentioned, and would recommend the sending of delegates to the congress by the scientific institutions and trade organizations interested, and the sending of exhibits by such institutions and by growers of products that are suitable for this exhibit as well as the attendance of individuals from the ranks of those interested in these lines.

I am, gentlemen,

Your obedient servant,

P. C. Knox."

It is true that brewing is not distilling and beer is not whiskey, but that they are "allied industries" the distillers and saloon keepers well understand, as the following indicates. As soon as this paper was issued from the Department of State there appeared in "The Liberal Advocate"—an organ and promoter of saloons—the following comment:

"Perhaps no more striking incident has occurred in years as showing the blatant nonsense of the howling fanatics of Prohibition in inveighing against the liquor trade than the dignified manner in which the highest officials of the government recognize the stand, importance and usefulness of the trade in connection with the second International Brewers' Conference and Barley and Hop Exhibition, fixed to be held at Chicago, October 12-22 next."

So, not out of our mouth, but out of that of the whiskey dealers themselves, comes the verdict that our government at Washington is allied with the liquor trade and against "the blatant nonsense of the howling fanatics of Prohibition."

This is no condemnation of one political party more than another. It is and has been the policy of our government under both and under all political parties. The liquor interests have always sought to lodge themselves in high places, and to rule from exalted stations, and have so far largely succeeded.

This indicates something of the war that is yet to be waged against the power and the sway of the rum traffic before that accursed traffic is ever overthrown. The fight for law, order, temperance, sobriety, has hardly begun. The skirmish lines only have been engaged. Before this enemy, the mightiest single foe to the human race, is overthrown, the roar of cannon, the resounding of musketry, must be heard throughout the whole sweep, scope and domain of that army whose banner is the Cross, and whose ensign is Calvary.

—Mr. Rockefeller has just given another million to aid medical research. If this gift helps as did that for hookworm treatment, the gift is one of beneficence indeed.

A PASSIONLESS CHURCH.

That evangelist of the Word of God, G. Campbell Morgan of London, is reputed to have said, as the result of a recent visit to our country, "I find in America a passionless church and an indifferent world." We do not see how more meaning could be packed into fewer words. But is the indictment true? Has the church lost its passion, its brimming, burning, bursting desire for the salvation of souls, for the redemption of the lost? Has the world about us lost its interest in the church, in things religious, and become indifferent to its own condition, and conditions that obtain in general? What think *Christian Sun* readers?

The church is staying open. It is having regular preaching. It is supporting missions. It is maintaining the gospel. It is opening new charities. It is endowing colleges. It is caring for the poor and the needy. But, has the church lost its passion for souls? That is the question. Do ministers care any more as they used to? Are they anxious, eagerly and zealously and determinedly anxious for the salvation of souls as they were in other days?

Whatever else the church may do, be or have, if it has lost its passion for souls, its deep and flaming desire to reach men and save souls, then the church is getting, has already gotten, upon dangerous and deadly ground.

And no man is in such dangerous plight as is that man who has become indifferent, who doesn't care any more. If ours is an indifferent world, an unconcerned world, a world that does not care any more about what the church is doing, or is trying to do, then ours is indeed an evil and a corrupt time.

Again the inquiry, Is Dr. Morgan's indictment true? Is ours a passionless church and an indifferent world? God of our Fathers forbid!

EDITORIAL COMMENT.

An Education Too Late?

We see from the papers that an ex-congressman from Nevada has quit the political hustings and entered the freshman class of a university in that State. The exact age of the ex-statesman is not given, but he cannot be this side of the thirties, and so the papers are poking fun at the man who waxes knowledge and is willing to begin low down to get it. Here is prophesying that the ex-Congressman means business, and will live to tower, in strength and usefulness, above the heads of the fellows who now make their fun at his expense. It is never too late to learn and our sympathies are distinctly with the Congressman at college.

About this time of year look out for the

boys and girls, young men and young women, who will stay away from college solely because they are too old and are eager to engage in their life's work. "Too old for school now," has ruined more otherwise brilliant and useful careers than any one slogan we know. We actually met a young man the other day just twenty-one, and previously a young woman just nineteen, both of whom said "they were too old to start to college now." They were not too old, were in fact at the very richest time of life for real work and study, but they used the term as an easy excuse for not doing that which, of all others in reason's name, they should have done. A young man is not too old to go to college until he has equipped himself for useful service; a young woman is not, until she has fitted herself, by study, to fill a position of usefulness to which her aspirations may lead her. Too old to learn, while yet the heart is anxious and the mind is virile and anxious?

Grover Cleveland.

The spirit of this man has long since gone beyond the sting of earthly calumny or the pleasures of worldly praise. From the record he made, the life he lived, and the events and issues that soared and surged about him we of the living may yet learn, and to profit, if we will.

As the heat, the passion and the prejudice incident to his day and career die out the world is coming to see, more and more, his rugged honesty, his unswerving integrity, and his deep religious susceptibility.

Cleveland's father was a Presbyterian preacher, and the son, destined to renown and prestige in the world, was born in the manse at Caldwell, N. J. The house is still occupied by the Presbyterian minister, and it was recently suggested to convert this house into a memorial to the illustrious memory of Grover Cleveland. No sooner was the movement under way than erstwhile foes appeared and objected on the ground that Grover Cleveland regarded ever and always the town of his nativity with ill-favor and aversion.

To eradicate this falsehood against a patriotic man, this letter has recently been made prominent:

Executive Mansion, Albany.

December 5, 1884.

REV. C. T. BERRY, PASTOR PRESBYTERIAN CHURCH, CALDWELL, N. J. DEAR SIR: I have your letter informing me that on the 7th of the present month the centennial of the church at Caldwell in which my father once preached will be celebrated.

Though I remember almost nothing of the village where I spent a few early days, I can sincerely say that the spot is dear to me, as the place of his birth should be dear to every man. The name brings to mind

scenes in the family circle, when the incidents of Caldwell life were recalled and dwelt upon with pleasure and gratitude. And when I remember that there my sainted parents had their home, and there my godly father wrought and struggled in his heavenly Father's mission, the place seems to me hallowed and sacred.

The Caldwell church, built up and prospered by the labors of such pious and devoted men as have been its pastors, has much in its centennial year to chasten and consecrate its history. In the days to come may it always remain true and steadfast in the work committed to its charge, faithfully teaching the pure doctrine of the gospel and avoiding all malice and uncharitableness. Yours very truly,

GROVER CLEVELAND.

Think you that wicked man, an unscrupulous and a depraved being, as many once made believe Grover Cleveland was, could have written a letter like that? Certainly not while in the flesh. We caught this fine sentence from *The New York Christian Advocate* and with it we heartily agree, with the added comment that the virtues of an honest and sincere man cannot be obscured forever, though vice and vituperation may do their worst:

"The rugged honesty of Grover Cleveland caused him to make a breach with a large section of his political supporters. It would be a peculiar personality which, knowing the facts, would deny the proposition that Grover Cleveland was as near as any other President to keeping his official actions in unison with his convictions.

In this particular he approximated Washington and Lincoln.

—And now Canada is having a bitter election fight over Reciprocity with the United States. It takes two to make a bargain, and it seems not quite certain yet as to whether our Reciprocity agreement with Canada will be accepted by Canada.

—Saturday night, Aug. 26, 1,500 people were gathered in a moving picture show at Canonsburg, Pa., when, some nervous idiot seeing a film afire, cried, "Fire, fire." There was a stampede for the door, in which this awful and sickening record was made: Twenty-six persons were killed outright, twenty-five were seriously injured, and thirty are suffering from minor hurts. If all had kept their seats in quietness and calmly, not one would have been hurt. Undue excitement has carried its millions to an untimely grave.

—Professor Brannock returned from the hospital in Greensboro several days ago to his home in Mebane. He continues to improve and will move his family here as soon as he is able to do so.

OUR FATHER.

Jesus taught His disciples, and all others, to address God with these words. Did He mean anything by it or not? If He meant anything, He meant just what the words express. If God is our Father, we are His children, members of His family, dependents upon His providential care, subjects of His government. These relations are not dependent upon our accepting the Plan of Salvation taught us by our Savior Jesus the Christ. All men are children of God because they are created in His image and likeness. In all their natural endowments they are "just like their Father."

This is the true view-point—the only true view-point—from which to study human life—its nature, its dependences, its duties, its destiny. The relation of parent and child is three fold:

1. The fact itself; one is the parent, the other is a child. This is the nearest relationship known. All other relations may be severed, but this is inseverable. No disagreement, no alienation of feeling, can alter the fact. That fact remains; one is the parent, the other the child. The duties that grow out of this relation are mutual. They are love, confidence, interest in each other's welfare and happiness, and devotion to that end. On this relation, irrespective of anything else, is based the First Commandment, Thou shalt love the Lord thy God with all thy heart.

2. The relation of provider and dependent. It is the duty of the parent to provide for all the needs of His children. The provisions God has made for His family are inconceivable; and what are inconceivable are inexpressible. Every fact and every law in the universe, whether in matter, mind or spirit, is of this nature. See the nineteenth Psalm. The duties this relation devolves upon the child are easily understood. Grateful recognition of the Father's providence and hearty expressions of thankfulness must be the first response of every filial soul. Here we find the first element of prayer: suggesting the great fact that should be known and understood by all, that worship is a spontaneous outgrowth of our nature, and not solely a mandatory ordinance. But another great duty lies in this connection. Knowing that "Our Father" has supplies for all our needs, those needs spontaneously prompt to the duty of petition,—the second element of worship. Thus we see that what we call religion has its imperative in our very nature.

3. The relation of parent and child includes also that of ruler and subject. The duty of parents to exercise authority over their children has divine sanction in the divine example. "Jehovah is KING in all the

earth," because He is the Father of all its inhabitants. This reveals to us another great fact that the Kingdom of God is a Family Government: that God is a Father-King, and His subjects are His children. His sovereignty is based upon His parental love, not upon His Omnipotence. His laws are precepts of instruction, prompted by parental love; and exactly adapted to the needs of His children; instead of arbitrary edicts, based upon His Omnipotence. The imperative to obedience is filial love, not fear of punishment. This in fact is the only obedience recognized as obedience in God's Kingdom. Doing what God requires for fear of dreadful consequences if it is not done, is no obedience at all. It may be sufficient in a human government, where courts take cognizance of outward acts only, but it will never pass with God who knows the thoughts and intents of the heart.

Perhaps there is no field of inquiry, investigation and progress in the discovery of truth, in which the tendency of human nature to carry matters to extremes has made itself so conspicuous, and has led to such mischievous results, as in the field of spiritual truth and the spiritual life. The early converts from heathenism to Christianity, under the influences of the semi-barbarous times in which they lived, and the false notions of the relations existing between men and the god they worshipped in which they had been educated, conceived that the Kingdom of God is based upon His Almightyness, and that His "decrees" were uttered "for His own glory," however repugnant they might be to human reason and human love; and declared that "whosoever will be saved must believe" the decisions of their bigoted Councils. The doctrines they taught, and the creeds they framed dominated the Church for fifteen hundred years, making the pages of Church History red with the blood of martyrs, and black with un-Christ-like deeds of cruel persecution.

The nineteenth century, especially in this land of "freedom," witnessed a revolt against such a theory of the disposition of God toward the human race, and of the nature of His Kingdom; and seemed to make the discovery, long hidden from the world, that God is "Our Father," as well as "King of all the earth." In the discussion that followed the discovery, many loose ideas were advanced respecting God's dealings with men as their Father; the most mischievous of which is that He is an "Indulgent Father." Out of this misleading phrase has grown all the nonsense published under the name of "New Religion," representing God as indifferent to offences against His laws and commands, than which nothing can be farther from the truth. Every law (precept) He has given to man must be

obeyed perfectly, from the heart, with filial love, or evil consequences must follow to the offender. "He that sinneth against God wrongeth his own soul." No other father is so devoted to the welfare and happiness of His children, and no other so exacting of perfect obedience. Indulgent parents spoil and ruin their children. If God's children go to the bad, it is their own fault, not His. Let no one reject, or hesitate to receive the doctrine of the "Fatherhood of God" and the brotherhood of man as the logical inference from that fact, because short-sighted and designing men have misused it. There are truths to-day, as there were in the days of the apostle Peter, "which the ignorant and unsteadfast wrest unto their own destruction." Beware of such persons! "Hold fast the pattern of sound words." It would be a great calamity as well as a great blunder to lose the power of a great truth for good, because ignorant and unstable men have wrested it from its place in God's great system of truth, and made a bad use of it.

Thomas Holmes.

Lakemont, N. Y.

A RETROSPECT OF THE SUMMER'S WORK.

The campaign for students this summer has been waged persistently from the close of the College in June until now and will be continued until Sept. 5th, and after also.

We have never had the co-operation and assistance of the students, alumni, ministers, and friends of the College so fully and unstintingly as this year. Every mail almost has brought a name or a letter from some of our friends concerning a prospective student or students. We have taken the matter up immediately with the parties reported and, in many cases, by the help of the good friends reporting them, we have been able to get their applications in hand. In others we have failed, but only after a thorough effort.

The reception given our field representatives and the accommodations shown them were never more cordial and helpful. These evidences of interest and concern and sympathy place the College authorities under lasting obligations to our brotherhood and encourage us to go forward in our efforts to do our duty.

The Faculty have done their best. Dr. Newman has rendered efficient and most valuable service in the office. Dr. Wicker and Dr. Amick have done effective service in the field. Prof. Brannock was hindered by sickness from doing what he had planned to do in the field. Prof. Lawrence was in Ohio and was excused from the field work on that account. Prof.

Lincoln worked in the office. Mr. Campbell was to have canvassed in the Valley of Virginia for some time, but business engagements hindered. The President has done what he could, in field and in office.

To show our friends that we have not been idle in the office, we may state that we have mailed out nearly 12,000 separate pieces of second-class matter, catalogues, bulletins, and a vacation issue of the *Elon College Weekly*, and sent out 11,925 personal letters.

These combined efforts, so loyally consecrated to the good of the College and the cause it represents, warrant us in the expectation of a great, good opening on the sixth day of September. Let our friends not forget that the few days between now and the opening are critical days with doubtful students. A word now will perhaps mean a new student, and we believe that our friends will speak it and many more besides to all within their reach. We believe more than this, that they will go out of their way to speak to those doubtful ones.

We have done our best, all of us, faculty, students, friends, ministers, alumni, all of us, and we are expecting a good enrollment for the coming year.

Our sincerest thanks to the many devoted ones who have labored and sympathized and prayed for Elon this summer.

W. A. Harper.

AT LAST.

Perhaps every hour some new thought is had, some new enterprise is started, some undertaking finished and another begun. We are continually looking forward to something we have never seen, to something that will free us from bondage, release our burdens or bring us some pleasure that we have longed for. The prisoner looks anxiously through the bars and counts the days upon his fingers, or perhaps, the months and years upon a little calendar he has secured, to learn just how long he must remain in the cell. But looking forward, upward, onward is the only way to achieve success in this life, or the life to come.

The farmer goes to his farm duties early in the spring with a merry heart, a glad face, a cheerful countenance because just ahead of him he can see green fields of waving corn, meadows of restless clover, acres of blooming cotton, trees of ripened fruits, all waiting for his command. The small boy looks and longs for the time when he can leave home and go out into the world to push his own way. Mother counts the days as weeks, and weeks as months for son to pay her a visit. So, we are all looking forward to something that we have hoped for, to

something better, higher, greater, nobler. But strange to say, many people are looking to and for better things, and never put forth a single effort to accomplish what they desire.

Just at this season of the year we can scarcely find ourselves in company with a dozen young people, and not find some who are making preparations to enter school or college. The mails are laden with applications from students all over the country, some planning to go hundreds of miles, while others seek their home institutions and place themselves in the care of the man or woman who loves to build up his own county, his own State, and see the sons and daughters of his own native community shine as beacon lights to the world. But this is not the burden of this article, for the writer is willing to give every one the right of his own opinion in school, church, state, or any other matter.

Just now many mothers, and fathers, too, are busily engaged getting son and daughter ready to leave for school. Oh! the many little conveniences mother will pack away in the trunk. How thoughtful, how patient, how good and kind is mother! So, in short, mother is going to do what daughter did in order that she (the daughter) may be a better trained woman than mother. Father is making sacrifices and doing work almost too hard for a man at his age in order that son may get training that will help him cope and measure with competitors in the world. But all the sacrifices that mother can make, all the willingness that father can offer, all the kind words of friends, and all the congratulations that the public can bestow will not make for the boy or girl success within itself. Only the aim so high that it can not be reached; so deep that it can not be rooted up; a purpose so strong that it can not be broken, and a determination beyond control by the evil forces, will lift the student from the valley of ignorance to the mountain tops of freedom and intelligence.

Among the vast number of students who will enter schools and colleges next week Elon will doubtless get her share. Many will enter that have longed to do so before, and among this number the writer hopes to be present. When he first started to school away from home, he started to Elon also, but did not get there as soon as he desired, as trials came to him at more times than one. The writer has had the good fortune of having to pay every penny of his expenses, so far; also a vacation of two months in a hospital with a big expense on his own person since trying to get to Elon. But at last the clouds have dispersed, the sun

is now shining very brightly around where he is sitting, and this week he gives up his position that he may at last go to Elon.

In going to Elon I make it a pleasure because of my choice, for everyone has a reason for going to the school he selects. But we should be able to give a justifiable reason for entering the school we do. A reason can not be satisfactory, to me, unless it has embodied in it the fact that the school teaches pure, sound, and wholesome doctrine. That the school offers an influence that will have a tendency to mould characters such as one can be proud of, that will hold near and dear the doctrines of the Bible, will teach, and cause to be taught, Christ as the Savior of the world,—these are the causes that have led me to decide to go to Elon.

Carl B. Riddle.

COURAGE AND THE DENTIST.

Every inhabitant of the United States above the age of six who has a natural tooth in his head ought to go to the dentist at least twice a year. Every intelligent inhabitant knows it, but only comparatively few go. It hurts; and a great many people will suffer hours of agony rather than be hurt for a few minutes.

The dentist finally is as inevitable as death and taxes, but he is one of the many things that you can lie to yourself about for a long while. You can say you'll go next month or the first of the year; you can pretend that the unpleasant sensation in the side of your head results merely from a cold and will soon pass away. Like the "moderate drinker" whose digestion is going wrong you can tell yourself that the laws of Nature will probably be miraculously suspended in your behalf and the cavity in your tooth will presently disappear without taking the tooth with it. As with a hundred other bad or foolish practices, you can dodge and pretend and procrastinate for quite a spell.

Meanwhile the dentist is waiting for you in serene assurance. From time to time he merely takes the auger out of his electric drill and replaces it with one a size larger. If you put off going long enough he meets you with an implement which comes out through the top of your head at the tenth revolution, incidentally pulling your heart up by the roots. His profession requires him to be an exceedingly just man and pay you off to the last penny; but if you go to him courageously two or three times a year he will scarcely hurt you at all. The experience will not be more disagreeable than eating a mouthful of soft soap.—Saturday Evening Post.

NOTES AND PERSONALS.

—Mr. and Mrs. Charles U. Butler are this week singing in a revival at the First Baptist Church, Spartanburg, S. C., and are with great congregations in a good work there. They go next week to Kinston, N. C.

—The Christian religion increases its adherents year by year, but so do other religions. The Mohammedans claim an increase to their faith of a million adherents a year. It is time indeed Christianity was awake to "convert the world in this generation," if these mighty tendencies of paganism are to be overcome.

—Dr. W. T. Herndon and Rev. C. E. Newman recently closed a very successful revival with our new church organization at Nathalie, Va. There were 19 conversions and twenty names were given to join the church. Much of the lumber is on the ground and the house of worship is to be begun at once. This is a promising point, with a substantial membership and in a locality that greatly needs and deserves a church.

—The delightful letter from Sweet Chalybeate Springs, Va., by our beloved friend, Mrs. T. A. Jones, whose descriptive letters from Florida two winters ago many Sun readers yet remember, will be read with refreshing interest and delight. Mrs. Jones is one of those dear, delightful souls who always sees the bright and happy side of life, and her fertile pen emits rays of sunshine to cheer and gladden all who come within its reach.

—We regret to learn that Rev. C. E. Newman has been for several days quite ill with small-pox at Virgilina, Va. He was taken ill during his recent meeting at Virgilina, and up to this writing has not been able to be carried home. We pray for his speedy recovery. Bro. Newman is one of our busy, efficient and successful pastors. The only safety from small-pox in our time, for us who are on the train much, ministers in particular, is successful and repeated vaccination.

—We note with pardonable pride that President W. A. Harper, of Elon College, has an excellent article in last week's *Christian Endeavor World*, Boston and Chicago. We do not understand how, with all his multitudinous duties, Pres. Harper finds time for untold outside work, writing excellent articles for the press constantly, lecturing from many platforms in many places, save on the ground that the *busy man* is the one to call on when the extra task is to be done.

—Rev. S. L. Baugher changes his address from Conshohocken, Pa., to Portland, Ind. Bro. Baugher writes: "I have accepted a call to the First Christian Church in Portland, and will preach my last sermons

here Aug. 27th, and leave on Aug. 30th for Portland, Ind. Portland is a city of 9,000 people, and the Christian Church is located on Main St., the best location in the city. They have there a \$10,000 church. The call came to me last April, and is, I feel, a call of the Lord to a larger field of usefulness and service. I am to preach my first sermon in Portland Sept. 3rd."

—We fear our Northfield colony, Revs. N. G. Newman, A. N. Hanson, and J. W. Harrell, have disbanded, or gone broke without even a postage stamp, as we have no letter from either this week. If we knew they would use it in writing to *The Sun*, and not in sending a letter home for money, we would risk a stamp on them. But we have fears. We sincerely hope *The Sun* will have yet many letters from them while under the inspiration of the great and good and uplifting services at Northfield.

—Rev. L. E. Smith, pastor of the Walker Avenue Church in Greensboro, has been unanimously called to serve the church the next comenence year. That Brother Smith is greatly loved and appreciated by his congregation is shown by the fact that he was unanimously called again, and also by the further action of the church in voluntarily voting him a substantial increase in salary. Brother Smith has not indicated his acceptance, but it is generally understood that he will accept. Under his leadership the church has prospered mightily during the year. He is also popular with the ministerial brethren of his city, and the church is often visited by members of other churches who are attracted by his personality and his sermons.

—Very many *Christian Sun* readers should have a copy of the *Life and Writings* of the late lamented Rev. H. Y. Rush. Dr. Rush was a great lover of *The Sun* and during several of the later years of his life contributed to its columns very often, and very acceptably. Do you wish a copy of his book? Here are the terms:

An order sent in with the cash before Sept. 1st, will bring the book to you post-paid for \$1.00. After September 1st the price will be \$1.25. The book has gone to press and will be ready for delivery by September 1. It promises to be a handsome book, with rich contents. A copy ought to find a place in every home in the Christian Church. Do not forget that up to September 1st \$1.00 will pay for it, but after that date it will take \$1.25 to pay for it. No time to lose if you are going to get it at \$1.00.

Your order will be attended to if you send with the cash to *The Christian Sun*, Elon College, N. C. We feel sure it will be worth four times the price, for Dr. Rush was indeed a noble and magnanimous spirit, a ready and fluent writer. Send your

order at once and get the book at the lower price. You will want a copy.

ELON COLLEGE NOTES.

Mr. W. Samuel Tate died in the ninetyeth year of his age at his home here on last Tuesday afternoon at three o'clock, his disease being old age. He was buried from the Cross Roads Prsbyterian Church on Wednesday, where he was a life-long member. Mr. Tate is survived by a widow and two children, Miss Mamie, of the Hill, and Mr. Robert O. Tate, of Norfolk. It is rumored that Mrs. Tate and Miss Mamie will make their future home in Norfolk. Mr. Tate's death makes Uncle Wellons our oldest living citizen.

Capt. and Mrs. Willis J. Lee, Driver, Va., are happy in their annual visit to the home of Dr. and Mrs. Atkinson. Elon has no truer, more loyal, more liberal friends than these two devoted Christians. From the laying of the very first brick until this present day their loyalty and liberality have never wavered. Their presence on the campus and in the community is a blessing and a benediction.

The Art Studio and the Infirmary in the West Dormitory are nearing completion.

Prof. Amick this week moves into his new home north of the Macadam Road. The Whitesell property, which he has been occupying, will be the home of Prof. Brannock for the coming year.

Extensive repairs are being made on the Power House. New grates are being installed and other necessary work done on the engine and boiler.

Many of our citizens have by reason of the long-continued drought been compelled to bore deep wells on their premises. The College deep well, like Tennyson's brook, goes on forever. It has not lowered an inch during all the dry season.

Mrs. Harper visited her parents in the northern part of the county last week and attended the Sunday-school Convention of the county at Fairview Church Sunday. So also did Messrs. J. C. McAdams and J. P. Huffman attend this Convention. They were such nice looking delegates that the committee on getting a place to hold the March session of the County Convention besought them to invite it here and they did. The Convention will occur on the fifth Sunday and the Saturday before in March next.

Miss Louine Mackay, who is to teach in the graded school this year will occupy the property of Mr. Peter Cable above the stores on Lebanon Avenue and will put her sister and brother in the College. Mr. Williams, who has been living here, will conduct a club house in the property known as the Carr property, now owned by Prof. Lawrence, who is erecting a large dining room for the club boys.

Mrs. Sadie Jones and children have returned from an extended vacation trip to Wake County. Mrs. Jones is now busy getting her home in readiness for the opening and will conduct a high-class private boarding house for young men during the coming year.

The prospect is bright, as we see it. There is work yet to be done and our friends are doing it. We have never known so much interest and effort to be displayed as our friends are displaying just now, and if Elon does not open well, I am sure it will not be their fault. Let them keep up the good work and we feel sure that all will be well.

Campus and College buildings are now almost in readiness for the opening. In a few days all they will lack to make them ideal College homes will be the merry chorus of happy student voices and that will not be lacking after the fifth. Let every friend do his best to make the number participating in that chorus as large as possible.

Mr. and Mrs. Charles Underwood Butler concluded their visit here on Wednesday last. They gave a song recital in the Chapel on Wednesday evening and were greeted by a large and appreciative audience.

Dr. Wicker is now "taking his vacation" in Gastonia. He deserves it.

Rev. Jas. L. Foster is suffering quite a great deal of his throat at present. It is sincerely hoped that his trouble of a few years back, which necessitated his retirement from the active pastoral work, will not return.

Prof. Brannock has returned from the hospital to Mebane where he is recuperating and getting ready for the opening.

Miss Mabel Cooke, Youngsville, N. C., has been appointed Librarian for the coming session and will arrive Sept. 2.

Rev. J. O. Cox, Durham, N. C., was in the town from a great revival with the Parks Cross Roads Church on Friday. Twenty-one joined the church.

The Finance Committee of the Board of Trustees examined the books of the outgoing Treasurer, Dr. Fleming, last Friday, and all papers and moneys of the Corporation were turned over to the new treasurer, Rev. L. I. Cox, at that time.

W. A. Harper.

NORFOLK LETTER.

Most of the churches have been having vacation. Next Sunday will find many of the pastors again in their pulpits. Bro. Hanson, who has been in New York the past week, studying "Social Settlement Work," is to reach home next Friday morning and occupy his pulpit Sunday morning and evening.

Bro. Howsare, who spent a few days with his family in Ohio, has returned and

is at work again. Bro. Harrell got back from Northfield last week and told his people something of his Northfield trip Sunday.

Sunday school and prayer meeting at the Third Church have been unusually well attended this summer. Last Wednesday night there were more than 50 present.

J. W. Manning.

SUFFOLK LETTER.

To say that 1911 has given us a hot summer is to repeat what many thousand others have said; but repetition contains emphasis when the original contained a great truth. Centuries of rising have not lessened the glory of sun-rise, and the preaching of the Cross gains in power over men with all the multiplied agencies by which it is repeated in this twentieth century of the Christian era. Love's repeated action and expression loses nothing by its oft-told story and the door-sill of home does not lose interest because it has been passed over for three score years and ten. Songs and sermons, hammer strokes and plow furrows, washtubs and hot irons, dinner tables and prayer meetings, the Bible stories and the old church gather force by increased use. The worthless and the useless will not bear the test of repetition. The pleasures of sin "for a season" tell the story of unsatisfying wrong. The "pleasures forevermore" are at the right hand of God. The moral and spiritual acts of the soul never wear out and never lose interest to the pious soul. Like the song of some sweet bird on the barren limb of some dead tree in a forest where no green leaf graces a single bow, the soul rejoices in a body already tottering toward the tomb.

I have heard with sorrow of the affliction of Prof. Brannock in Greensboro Hospital and Rev. C. E. Newman at Virgilina, and sincerely pray that both may be restored to health very soon.

I congratulate the congregations of Rev. N. G. Newman, J. W. Harrell, and A. M. Hanson upon the attendance of their pastors at the Northfield Conference. Preachers need contact with preachers far and near, and at Northfield the finest preachers of the world pour out the best wine of mature years. It seems that England produces the best preachers of all lands, which would seem to prove that England is the most religious nation. One might say that England is to Christendom what Judaism was to the ancient religious world. I think our minister's conference of Eastern Va. Conference which used to meet monthly, but now bi-monthly, and which has studied together many good books, has inspired our preachers with a thirst for spiritual knowledge and efficiency. It also unifies our thought, our purpose, our work. It removes jealousies, envies, misunderstand-

ings, and produces a genuine fraternal bond.

My vacation will soon be ended and then back to desk and pastoral duties.

Rev. W. S. Long, D. D., has been conducting a meeting at Youngsville this week and has been assisted by Rev. Neal Rowland, of Texas, though Carolina born. I had often heard of him and now I have heard him myself. He is clear, Biblical, forceful, heartfelt, and original in his presentation of the truth. He is full of deep feeling without being sensational; full of spirituality without fanaticism; and he cracks nuts that are neither immature nor rancid. He is a good preacher, and they had a good meeting.

W. W. Staley.

—This is the way in which *The New York Christian Advocate* deals with a very pointed and pertinent issue:

"The temptation which is held up before the Board of Directors of Lafayette University as a sweet morsel is the promise of a 'broader' sphere of usefulness if it will but surrender its charter as a Presbyterian college and become non-sectarian. 'All these things will I give thee'—money, influence, a name that thou art intellectually broad and liberal, a larger influx of rich men's sons who go to college for sport and not for study—'if thou wilt fall down and worship me.' The God it is asked to worship is the creedless, Christless spirit prevailing in certain educational and philanthropic circles."

The very glory of our Elon College is this, that its charter is fixed to the Christians, and the Christless spirit that prevails in certain educational circles is of no avail to reach or touch it—thanks to the wisdom of those whose hearts were on the altar when it was founded and its charter obtained. May God protect it forever, in the name of His Christ, from any other cause or course. A Christless college is the camping ground of devils.

—The Ram's Horn, once so popular in many homes, is again sending forth scintillations from the anvil of its founder, E. P. Brown. Catch a few of its glowing sparks:

"Every sore eye hates the light."

"The devil gets many a boy by getting his father first."

"God alone knows how much is lost when a child is started wrong."

"The busybody and the scarlet sinner are classed together in the Bible."

"The world is in more of a famine for sympathy than it ever was for bread."

"Many a man who boasts of his honesty in business robs God without a blush."

—The weather bureau predicts a good, sound, soaking rain in these Southern States this week—and there is need.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

IN THE FIELD OF CHRISTIAN SERVICE.

Is your Sunday school class organized? If not, do you believe it is capable of greater work if the members were set to work in an orderly sort of way?

At the Oklahoma convention one of the young women remarked: "I am going to quit spending my Sunday afternoons in the park, and will organize a Junior society."

The young men of a class heretofore organized in the Greensboro Christian church have reorganized under the name of the Baraca class. Bro. John R. Foster is teacher and this is a wise selection. Mr. S. A. Caviness is president of the class. This organization has great opportunities and we shall expect great work of it.

Two Christian Endeavor societies have just been organized by Mr. Sam M. Burritt in the Raleigh, N. C., State Prison: a white society if seventeen members, President Baker in charge, and a colored society of nineteen members under President Moore.

It is hoped later to organize the women, as they are not permitted to meet in religious service with the men.

Endeavorers are asked to remember these societies in their prayers, that many of the men may find through them the liberty that Christ alone can give.—*C. E. World.*

A delegate to the Atlantic City Convention from far-away Arkansas, Miss Mattie E. Bliss, of Little Rock, who has spent the month of July at the famous beach, writes:

"I want to tell you what I saw yesterday when I went surf-bathing: a piece of bright red, fluttering from a pole, away out in the surf.

"On wading out toward it I discovered that it was one of our Christian Endeavor flags, which a life-guard had placed out there to mark the limit of safety for bathers."

How fitting that this little flag, bearing an emblem that represents a vast army of people banded together to warn, to help, and to save, should stand there like a loyal Endeavorer, with the waves dashing around it!—*C. E. World.*

NOTES ON C. E. LESSON, SEPT. 10.

Topic, "My Denomination: Roots, Trunk, Branches, Fruit."—Acts 20:17-35.

Honorary Members' Meeting.

Daily Readings.

- Sept. 4, The Roots, Eph. 3:14-21
- Sept. 5, The Trunk, John 15:1-10
- Sept. 6, The Branches, Mark 4:30-32
- Sept. 7, The Fruit, Gal. 5:22-23
- Sept. 8, Its Work, Luke 4:18-21
- Sept. 9, Its Hope, Eph. 4:1-6
- Sept. 10, The Topic.

Topics for Short Talks.

1. The Life of the Denomination's Founder.
2. Beginnings of the Denomination.
3. The History of our Denomination.
4. Missionary Work of Our Church.
5. Present Strength of the Denomination.
6. Discuss the Roots, Trunk, Branches, Fruit, Work and Hope—one of the daily readings to different members.

Denomination is a sectarian term applied to the different bodies that have come into existence since Bible days. The number is lamentably legion. Each year sees the number increase rather than diminish. The desire of good and leading men in the various denominations is to see them brought together, yet the method of doing so is not plain.

Christian Endeavor is doing much along this line of bringing the denominations into closer relationship. The Laymen's Missionary Movement is accomplishing a like purpose. The trend is toward a more harmonious feeling between the denominations, especially in missionary work. Perhaps if we work together, the fact that we labor under different mundane appellations will not matter so much. The thing we most need is churches that will allow freedom of conscience and liberty of thought and speech, as well as form of service, and to this added unison in missionary endeavor, civic efforts and all laudable methods of spreading the Master's gospel.

Every Christian Endeavorer should know the history of his own "denomination." This study will bring him in touch with great lives of force and heroism. It will bring him in touch with leading principles. He should know the plan of government,

teaching and work of the church; its assemblies, boards, membership, missionary activity, and evangelistic spirit. Study roots, trunk, branches, and fruit.

The world has witnessed the denominational strife, has heard quarrels, and has likewise doubted whether Christ ever came or not. And if He came, did his coming amount to much, if those who profess to be his followers are arrayed against each other? They sometimes seem to be more bent on opposing each other than they are on fighting sin. I sometimes wonder what defense the divided followers of Christ will give when lost souls lay their destruction at the door of sectarianism.

"That they all may be one." "And why?" asks the Father. "That the world may believe," responds the Son. "And in what sense would you have them one?" again asks the Father. Why, "even as thou, Father, art in me, and I in thee," answers the Savior. But more, "that they also may be in us." Paul says, "There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one baptism, one God and Father of all, who is over all and through all and in all."

It is not the finished product about which we are to be concerned. Many a young person becomes discouraged because he thinks his life is unfruitful, even though deeply desirous of being fruitful. To such we would say "we are not concerned about the fruit. God giveth the increase. Only you abide in Christ. Make that your chief concern, and he will be responsible for the fruit. Moreover, we are incapable of judging the fruit. Only God can measure its quality and quantity."

A Recitation.

Forgive, O Lord, our erring ways,
The separate altars that we raise,
The varying tongues that speak thy praise!
Suffice it now. In time to be
Shall one great temple rise to thee,
Thy church our broad humanity,
White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall be holy time,
Thy hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!
That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

—John Greenleaf Whittier.

—St. John's College, Cambridge University, celebrated the four hundredth anniversary of its founding last month; and eleven of the seventeen colleges at Cambridge are older than St. John's.—Ex.

A PREPARED PEOPLE.

For every calling some scientific preparation is required. One cannot be a skilled mechanic without a course of preparation. The hand, the eye, the mind must be trained for the work. No one can play skillfully on the organ or harp without specific preparation. His fingers must be trained to manipulate the keys, his ear must be trained to distinguish tones, his mind must be taught to understand the laws of music.

Many fail in their work. Teachers fail. Lawyers fail. Merchants fail. Ministers fail. Why? Not always because they lack ability, not usually because they lack energy and industry, but chiefly because they lack preparation. They are not adequately prepared before they entered upon their work, and have not made proper preparation since.

Some young men do not appreciate the necessity of preparation. They waste the time and fritter away the opportunities afforded them for preparation, thinking that all they need is a position, and they will trust to their native ability to fill the place and do the work. This is a fatal mistake. Young men need not trouble themselves about a position. Plenty of places are waiting for men who are thoroughly prepared. Let every young man look well to his preparation. Be prepared for the place, and the place will find you.

Living is a business, the greatest business under the sun. Living right is greater than being a successful lawyer, a successful merchant, or a successful teacher. To live right requires careful and conscientious preparation. Men think and talk much about being prepared to die, but do you ever hear anyone say much about being prepared to live? Who thinks about preparing to live? We are living already, are we not? Why then talk about preparing to live? Anyone can live. Surely any one can live, but very few know how to live well.

Men and women have reached middle life without knowing how to live right. Some have come down to old age without knowing how to live, and without even beginning to live right. To see multitudes existing, hungering, thirsting, eating, drinking, sleeping, breathing, running to and fro in the earth, struggling and toiling, without knowing how to live is one of the most pathetic sights under the sun. They are not trying to learn the secret of living well. Yet here is the greatest business in the world, and we are all in it, and most men are in this business without being prepared. How loosely this business is transacted, if

men transacted other kinds of business as they do this very few would succeed in anything. Are we prepared to live? Are we preparing to live?

There are many preparatory schools where young people may be fitted for life. The home is one, the common school is another, the college is another. All the banks, stores, and factories are little else but preparatory institutions engaged in fitting people for life. What mistakes we make. Most men think of the home as a place for comfort and happiness, instead of a preparatory school fitting young people for life. They think of the school as a place where the mind may be stored with knowledge of science, and the store and factory as places to make money. But if all these institutions are not engaged in preparing people for life, they are missing their chief mission in the earth.

What is the Church, together with the Sunday school, the Epworth League, and all the missionary societies, but a great preparatory school? If the Church is fulfilling its mission among men, it is training souls for right living, going out into the highways and hedges after those who are not living right, bringing them into the right way, and teaching them how to live. "To make ready a people prepared for the Lord." This is the business of the Church. One reason why it is not more successful is we too often lose sight of the most important part of the preparation for life. The most important part, and the most neglected part, of our preparation is heart preparation. There is a proverb that says, "The preparations of the heart are from the Lord." Without Him we can do nothing. Exclude Him from life and there can be no adequate preparation. God and the heart are intimately related. The heart is His temple, His home, the place where He does His greatest work among men. "It is God that worketh in you."

Is it not strange that men devote so much time and attention to the training of the hand, the eye, the ear, the voice, the intellectual faculties and so little to the training of the heart? Yet the heart is the chief thing. This is the throne of God, the center of life. If the heart is wrong, all is wrong. What shall a good memory, a bright intellect, a fine voice, and all other departments of our being well trained avail if the heart be bad? A cold heart, a weak heart, a hard heart, an impure heart, will vitiate the whole life.

It is to be noted also that preparation is an everlasting business. We shall never be through with it. Education is never finished. In many places there are

what are called "finishing schools." Nothing can be more absurd and ridiculous than this title applied to a school. But many young people are misled by it. There is no finishing school. The best schools in the world are nothing more than preparatory schools; nothing is ever finished for the matter of that. No minister ever finished a sermon, no poet ever finished a song, no artist ever finished a painting, no author ever finished a book. After he has devoted to it all the time and labor he can afford, he is painfully conscious that defects are still in the work. Had he more time and strength he could improve his work. One should be ashamed to say that he has finished anything. Jesus only could say, "It is finished."

And what does this fact suggest? Does it not suggest a future state? If nothing is finished under the sun, if all life is a preparation, what then? If our ideal is so high that we can never quite reach it, is that the end? Nay, there is perfection somewhere. The full corn in the ear shall appear. We are preparing, and still preparing, and never getting beyond the work of preparation. Happy if we shall be prepared at last. In old age we feel that we are beginning to know how to live. Jesus said, "I go to prepare a place for you." While we are preparing for our little places here below the skies, He is preparing a place for us above the stars. The prepared people shall enter into the place prepared, and be forever with the Lord.—N. Y. Christian Advocate.

HOLINESS IS POWER.

Holiness is power. It utilizes ability, fertilizes the soul, and energizes the whole man. It is the fire and water in the engine, bringing up to their fullest capacity the strength of all the parts of the machinery, so that the greatest amount of spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power with man and man's power with God. Thus they become co-workers. Every man who dwelleth in God and God in him, in an accommodated sense is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness we are weaker than a bruised reed; with it we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege, at the same time raining like a hail storm of red-hot balls from the magazine of the gospel on a world armed against Christ.—Rev. W. H. Wilson.

AMONG THE CHURCHES.

In Meetings.

The meeting held last week at Spring Hill by myself was a success. There was one convert and three renewals, no accessions to the church.

I am with Bro. I. W. Johnson at Oakland this week. The meeting has begun with good interest.

I have accepted the ninth annual call of my present field, Waverley, Spring Hill, and Centerville. H. E. Rountree.

Winchester Letter.

The session of Conference just closed at Leaksville was one of the best ever held by our people. The attendance was good and much interest was manifested in all branches of the work.

We were glad to have with us the following visiting brethren, who helped by their presence and kindly words of advice: Revs. J. L. Foster, Elon College, N. C.; J. T. Kitchen, Windsor, Va.; H. R. Clem, Springfield, O.; T. P. Garland, Needmore, Pa.; and Prof. S. M. Atkinson, Elon College, N. C.

The Secretary will probably give a detailed account of the Conference and so I forbear.

The painters have about finished the frescoing of the church here and the carpenters will begin finishing the inside in a few days. The following contributions have been received:

Previously reported	\$3,875.95
J. S. Davis	\$10.00
Rent	4.00
Mrs. W. Trammell	.50
Mr. & Mrs. F. E. Krebs	2.50
C. N. Garvin	25.00
J. A. Wotring	1.00
Mrs. J. A. Wotring	1.00
Walter Oates	1.00
Elson Shafflenaker	1.00
Mrs. Martha Shafflenaker	1.00
Miss Frances Shafflenaker	1.00
C. E. Society, Timber Ridge	22.77
C. D. Maphis	5.00
J. E. Foster	3.33
F. H. Mayes	1.00
R. A. Burke	5.00
G. C. Mayes	5.00
Miss Lizzie Johnson	1.00
Miss Edna Johnson	1.00
A. C. Boyce	1.50
John W. Dofflemyre	2.50
Wm. H. Smith	1.00
H. C. Bruce	2.50
Mrs. J. A. Foltz	2.00
Mrs. S. H. Ralston	1.00
Mrs. J. A. Andes	1.00
Miss Fannie Coffman	1.00
Miss Elsie Foltz	1.00
Mrs. Reuben Foltz	1.00
J. W. Tate	5.00

F. L. Foster	2.00
Mrs. Samuel Earman	1.00
J. W. Black	2.00
Mr. & Mrs. W. M. Strickler	.25
L. J. Holmes	1.00
Ambrose Campbell	1.00
Mrs. Annie M. Painter	1.00
Mrs. Vera Props	.25
J. S. Louderback	15.00
Noah Stroop	.25
Mrs. Mary Smith	.50
H. Good	1.00
I. N. Painter	1.00
V. Valley Central Conference	40.00
Mrs. Laton Derrer	.50
Miss Laura Grove	1.00
Miss Kate Lineberger	1.00
Mrs. Maud Spittler	1.00
Mrs. David Price	1.00
Ever Ready Society	.25

193.60
Total \$4,069.55

We are grateful for this good report, and to all who make it possible.

We must have money now.

We need \$800. more to get ready for dedication. The work must not stop at this juncture; but it will take money to continue. We have 27 one dollar contributions to report this week and would like to have 100 more to report next week.

We started the work here feeling that the brotherhood would be interested in this link which binds the northern and southern conferences, and we are looking to our brethren to see to it that the cause does not fail.

W. T. Walters.

Winchester, Va.

Berkley Letter.

This is the month for recuperation and rest for the people of First Christian Church. The pastor has been voted a vacation for August and he in turn has voted the congregation a rest.

This being the season for revivals in Eastern Virginia Conference the call is loud for service in this important phase of work.

It has been my privilege to assist several of the brethren in their meetings. The week after the fifth Sunday in July I was with Rev. Stanley Harrell at Emporia. We had a good meeting. Sister Vaughan, the Sunday school superintendent, is a loyal member of the Christian Church and would be valuable to any congregation. Bro. Harrell is held in high esteem by all the people of this community.

The next week was spent with Bro. H. E. Rountree at the Centerville Christian Church. Here we had all day services and dinner on the ground. This too was a good meeting. The people of this community regard Bro. Rountree as a member of

their own family. His work there is in good shape and progressing.

The week following the second Sunday in August I found myself in the neighborhood of Berea, Nansemond Co., helping Bro. I. W. Johnson in the good work there. Here the members served dinner on the ground and we had two services a day. I have served many churches in revival work and have found varying conditions, but this was the easiest revival I ever tried to conduct. The pastor, members and friends were ready and waiting for work when I arrived. The meeting moved off without a hitch and Friday evening found the church rejoicing together with 14 conversions and ten presenting themselves for membership. The way these good people estimate a "Laborer's hire" in proportion to that of the average church is inspiration itself. No wonder a certain editor I know likes to "stick around" in these parts and describe to us stay-at-homes the solid comfort and hospitality he enjoys at "Town Point." He will have to become more eagle-eyed and discover the pen of many colors before he can do full justice to the river and landscape surrounding the imposing home of Bro. W. J. Lee. Bro. Johnson is truly fortunate in serving such a cultured and Christian community.

My wife and I are now enjoying a two-weeks' rest on Eastern Shore. Our address is Shields, Va.

There are in our company Misses Lula, Fannie May, Edna and Ruth Pierce, all workers in the Sunday school at our place. Our pastime is spent in bathing in the Occohannock River, crabbing, fishing, boating, cutting watermelons, playing games and reading books.

Longfellow could have added to his Indian vocabulary had he visited Eastern Shore where Mr. Indian immortalized his memory by naming the little towns. Here is a sample: Pungoteague, Chincoteague, Wachapreague, Pocomoke, Assowaman, and Assateague. Just here where we are located the name "Shields" is as immortalized. The Post Office is Shields, the trucking section is Shields, the steamer leaves Shields Wharf for Baltimore every Tuesday and Friday and we feel securely "Shielded" from the care of routine work while enjoying the hospitality of the good home of Bro. W. B. Shield.

Yours for a good vacation,

M. L. Bryant.

Aug. 24, 1911.

Valley Letter.

The sixty-third annual session of the Va. Valley Central Conference met at Leaksville, Aug. 17—19.

The welcome address was delivered by

the pastor, Rev. R. L. Williamson, to which response was made by the president, Rev. W. T. Walters.

The following ministers of the Conference were present: W. T. Walters, A. W. Andes, L. L. Lassiter. Those absent were: Killis Roach, H. C. Moore, M. L. Bryant, J. W. Dofflemire. All the churches except High Point were represented either by delegate or letter or both.

Visitors present from a distance were Rev. H. R. Clem, Springfield, Ohio, representing the Christian Publishing Association; Prof. S. M. Atkinson, Elon College, N. C., representing *The Christian Sun*; Rev. J. T. Kitchen, Windsor, Va.; Rev. T. P. Garland, Needmore, Pa., fraternal messenger from the Ray's Hill and Southern Pa. Conference; and Rev. J. L. Foster, Supt. of the Christian Orphanage, Elon College, N. C.

The annual address was delivered by Rev. A. W. Andes.

The committee appointed last year to secure legal advice in regard to the deeding of our church property reported that according to the best legal advice obtainable, the property held by the Va. Valley Conference and by the Va. Central Conference before the union of these two bodies is practically safe as the property of the united body without any legal transfer of title. The following item of this report was adopted: "However, in order still further to safeguard our property from trouble in the future we recommend what should have been recommended in the terms of the union of the two bodies: viz., that the property of each body shall become the property of the united body." This committee recommended the election of five Conference Trustees. The following were elected: A. W. Andes, J. W. Tate, R. C. Hook, M. V. Louderback, and J. E. Foster. The following recommendation embodied in the report was tabled until next year: "That all church property in the future be deeded to the Conference Trustees, and that property now held by local trustees be conveyed by them to the Conference Trustees."

The Committee on Christian Endeavor in their report highly commended the C. E. as an auxiliary to the church, and recommended that a C. E. Society be organized in every church where practicable, and that pastors participate in the meetings of the same.

Rev. R. L. Williamson was elected to deliver the next annual address, with M. L. Bryant as alternate.

The Committee on Sunday Schools recommended that more attention be given to Teacher Training, and to getting parents interested in the S. S. They recommended the use of our own literature, and endorsed as special departments the Cradle Roll, Teacher Training classes, Organized Classes, and the Home Department.

The Home Mission Committee recommended the appropriation from the Home Mission Fund during the coming year of \$170 to Rev. A. W. Andes, \$40 to Rev. J. W. Dofflemire for aiding the work at Elkton, and \$40 to Rev. R. L. Williamson. They also recommended that \$50 be paid to Rev. J. W. Dofflemire from the Superannuated Fund. The committee further recommended that we ask the Home Mission Board of the Southern Christian Convention for an appropriation of \$100 on pastor's salary at Winchester, that we ask the Mission Board of the American Christian Convention to renew their appropriation of \$150 for another year, and that we ask the Christian Missionary Association of the Eastern Va. Conference for \$200 on pastor's salary at Winchester. The Executive Committee was instructed to make an immediate effort to provide pastors for the pastorless churches in the Conference. The Duplex Envelope System was recommended.

The Committee on Moral Reform recommended that we encourage and support the movement for state-wide prohibition in Va. They placed their ban upon tobacco (especially cigarettes), card parties, lawn parties, social dances, and Sunday excursions. During the discussion of the report some excellent addresses were made, that of Rev. J. L. Foster deserving special mention.

During the meeting of the Conference Missionary Association officers for the ensuing year were elected as follows: pres., Rev. W. T. Walters; sec., Rev. A. W. Andes; treas., T. H. Showalter. The treasurer's report showed that \$127.50 in membership fees had been collected during the year. This amount was ordered turned over to the treasurer of the Conference. A motion prevailed that any one desiring to withdraw from the association shall present a written request to the association.

The report on foreign missions was stimulative in its tone, recommending the raising of all foreign mission apportionments in full, and the support of our foreign fields.

The Committee on Religious Literature recommended the reading of the Bible and our church papers.

The Committee on Apportionments reported that the apportionments would be the same this year as last.

The present officers of the Conference are as follows: pres., Rev. W. T. Walters; vice pres., S. W. Lincoln; sec., Rev. A. W. Andes; assistant sec, R. D. Dovel; treas., Samuel Earman.

The Conference will meet next year at Linville, on Thursday, Friday, and Saturday before the third Sunday in August.

A. W. Andes.

Harrisonburg, Va.

Sweet Chalybeate Springs.

It was my delight this morning to take up my church paper, *The Christian Sun*, which I always enjoy both at home and from home. Usually the editor keeps up with my whereabouts and sends me the paper. This time he lost sight of me, and my good family got ahead of him and sent my papers each week, to my delight. The first thing that interested me, it being Sunday morning, was the Sunday school lesson of Aug. 20th and the beautiful Golden Text, Matt. 5:11. So after perusing carefully the lesson, and enjoying it, I was next interested in Dr. Staley's letter at his country home. And right now I want to shake Dr. Staley's hand and congratulate him on being one of the few men who believe in the old saying that "man's work is from sun to sun, but woman's work is never done." Our good brother has always been a friend of the ladies. I also agree with him that it makes one feel good sometimes to put on Sunday clothes, but now I have been away so long from home, and feel that I would like to get back on the Chesapeake Bay and don everyday clothes. Dr. Staley also says in his letter that he knew of nothing quite so good as a preacher's visit in a country home. And I say the good fried chicken that always comes on the table with the preacher's visit is equally as good. When I was a little girl living in the country (and proud I am that I did live there) whenever our preacher, Rev. W. B. Wellons, came, (and always a delight to us children to have him come, first, because we loved him so well, and second, oh my!) the big dish of fried chicken would follow his visit. In those days it wasn't a chicken which you cut to make a dozen pieces of so as to go around; it was *chickens*, six and seven at the time, and all had enough to eat and not a sample to make you want more.

I also agree with Dr. Staley that the country is the place to spend a vacation, for there we get the fresh vegetables that he was helping the ladies to gather, also the most invigorating air, and a freedom from Sunday clothes, and everything that makes life seem worth while. If one wants to enjoy the sweetest symphonies in all the world -- the songs of Nature, devoid of all artificialities, go to the country. If we want our children to be healthy, strong, happy, both morally and physically, and develop into men and women who will be a credit to themselves and to their parents, rear them in the country, the very bed rock of all that is best and most wholesome in the world.

Perhaps the Sun readers who know me will say, "Why doesn't she practice what she preaches? Oh my! many a time have

(Continued on page fourteen.)

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward ----- \$1747.71

DUES

Amy Morris -----	\$.05
Wm. Staley Cheatham -----	1.00
Junie M. Davis -----	.15
Hettie Davis -----	.15
Violet Davis -----	.15

MONTHLY S. S. OFFERING

Wentworth, N. C. -----	2.55
Rosemont, Va. -----	1.28
Rockstand, Ala. -----	.30
Brown's Chapel, N. C. -----	1.42

SPECIAL OFFERING

T. J. Fraley, on support of child -----	10.00
--	-------

FROM BERKLEY CH., VA.

Geo. H. Frey -----	10.00
L. C. Ives -----	5.00
By cash collection -----	4.00
By M. L. Bryant -----	19.00
From friends at Graham, N. C. -----	1.50

FROM VAL. VA. CONFERENCE,

HELD WITH LEAKSVILLE CHRISTIAN CHURCH.

W. M. Strickler -----	\$ 5.00
Miss Lena Shook -----	5.00
Samuel Earman -----	2.50
Mrs. S. H. Rolston -----	2.50
W. T. Walters -----	1.00
E. L. Louderback -----	1.00
M. V. Louderback -----	1.00
I. N. Comer -----	1.00
Mrs. D. P. Lillard -----	1.00
Mrs. Samuel Earman -----	1.00
A Friend -----	1.00
Mrs. J. A. Foltz -----	1.00
Mrs. J. A. Andes -----	1.00
C. B. McAllister -----	1.05
Lizzie Price -----	.50
Frank Huffman -----	1.00
Charles Huffman -----	.50
Callie Phillips -----	.50
Bradley Collen -----	2.00
J. E. Foster -----	1.00
Mrs. Laton Derrer -----	.50
Mrs. W. T. Walters -----	1.00
J. H. Gochenom -----	1.00
Rebecca Doffemyre -----	.02
G. W. Housden -----	1.00
W. E. Coffman -----	.25
J. C. Grove -----	1.00
I. N. Johnson -----	.50
W. H. Mayes -----	.50
J. W. Black -----	1.00

Mrs. Lizzie Higgs -----	1.00
Miss Mary Rothzeb -----	1.00
W. Z. Estep -----	.25
Collection -----	17.20
Amount 31st week -----	\$ 94.32
Total -----	\$1842.03

My Dear Children:

Our trip to the Val. Va. Conference was very enjoyable indeed, and you see the friends over there did well in a nice special offering for the Orphanage. There is more pledged, but this is cash. This is a beautiful country and the mountains are grand indeed. I hope every little boy and girl who will read this letter will some day have a chance to visit the mountains and see for themselves. We were very near the famous Luray Cave and the Natural Bridge of which you will learn when you get older. We hope to hear from a number of our little Valley cousins in the near future. They are a long distance away, but letters and dimes can come over the mountains cheaper than girls and boys, and so we may expect those at least, I am sure.

Ruby tells this week something of the good times they had at the picnic. It was not my privilege to be with them, but our children were all smiles when they told of the big tables where so many nice things were spread to eat. And Tom helped to make the lemonade, so if you were to get a chance at him he might tell you how much he drank, that is, if he can count.

Little Wm. Staley Cheatham has had a birthday and generously remembered us by a great big dollar with which to treat ten of our youngest children. They are delighted, and, I guess, will feel as if they were having birthdays themselves.

Our amount is fine this week. The drought of summer has been hard on us, but we are trying to lift our heads bravely, and if every one will help a little none will feel the strain and we will come through, God willing, all right.

Lovingly yours,

Uncle Jim.

Elon College, N. C.,

Aug. 23, 1911.

My Dear Cousins:

I will tell you something about the picnic. For our dinner picnic day we had some fried chicken, pickles, crackers, loaf bread, cake, and lemonade.

We had an exercise in the Chapel and sang some songs. We had a fine dinner and the Greensboro Sunday school came up here and we had the picnic together. I am ten years old. I help cook in the kitchen, wash dishes, and mend my own clothes.

Ruby Curling.

Windsor, Va.,

Aug. 9, 1911.

Dear Uncle Jim:

I will write and pay my dues for June, July, and August, which I have failed to send. It has been so warm and I don't think it is much cooler. But I have had other things to do, so have put it off until now. But hope to do better hereafter. I will close, with much love to all.

Your niece,

Hettie Davis.

Have missed your letters, Hettie, and hope cooler weather will bring renewed energy all around.

Windsor, Va.,

Aug. 9, 1911.

Dear Uncle Jim:

It has been so warm, and we have been practicing for Children's Day, and I have just neglected the time that was passing by.

School will soon start and I am glad of it. I am going to have my same teacher for next year, and I am so glad. I made my grade last year and I am so glad. I hope I can keep up and not fall back. I close, with much love to all.

You will find 15 cents enclosed.

Your niece,

Junie M. Davis.

That is right, Junie, "Hitch your wagon to a star."

Windsor, Va.,

Aug. 9, 1911.

Dear Uncle Jim:

Here I come again. I guess you thought I had forgotten all about you and the cousins; but never mind, I am always thinking of you. If I could write so plain that you could read it I would write every month myself and never fail, but I can't. I am going to start to school next year. So in two years from now I hope to be able to write myself. I will close. Much love to all. I send 15 cents.

Your little girl,

Violet Davis.

Never mind, Violet, little girls get big, you know, so until then, you can manage all right with sister.

Manry, Va.,

Aug. 18, 1911.

Dear Uncle Jim:

I am late this month, but have not forgotten it. I wanted to go to Ocean View the 16th, but was very much disappointed.

I am going to singing school twice a week and am having a great time. I hope all of the little cousins are well.

From your niece,

Amy Morris.

So you are going to enjoy a "big time" and sing, in spite of disappointment. That

is right, Amy. May you "keep the heart singing all the while."

Franklinton, N. C.,
Aug. 20, 1911.

Dear Uncle Jim:

I am 2 years old today. I send \$2 to the Orphanage—\$1 to treat the 10 youngest children and the other dollar to add to our dimes. I am 3 feet tall, so you may expect a 6 foot man when I am grown. I weigh only 27 pounds, as I have just recovered from a two-weeks spell of fever, and have been trying to cut my last jaw teeth. The day I was 23 months old I stood alone in the front hall for the first time, though not erect. The 25th of July I got up in the middle of the floor, balanced myself and stood as straight as a soldier. The 26th I was on my "bat" in the kitchen, and arose and took my first steps alone. I was as proud as the rest of the household. I would stand alone, smile and say, "tand lone." As this is Sunday, I'll write more tomorrow.

Grandma had a nice white sand pile hauled into the back yard, spread an old piece of carpet beside it, put the little chair grandma used to sit in on the carpet, and gave me a pan and an old butter paddle, and I played in it July 29th for the first time. At first I'd brush off every particle of sand that stuck to my fingers, but finally put my hands in the sand and called all the folks to look at me "pay in thond." Dada came to see me that afternoon and brought me a glass engine full of candy balls. I can show you the "cow-atcher," "head yight," "moke tack," bell, whistle, "team dome," cab, and "feels." I was taken quite sick that night, Monday P. M. Boppa came and brought me a little "buck (et)" and "red pade." I can show you most of the circus animals on the "buck." I gave Boppa two "cacks" when he came home. Ganina had written him about my climbing up beside the dining table and pulling down a box of crackers and helping myself. So Boppa wrote me to save him some. I wrote him a letter which he appreciated, but said he wasn't scholar enough to read.

I also like to "pay twenty-eight dominoes," and "coquet balls." My consin, Eugene Pearce came to see me about three weeks ago, and he had the blue ball to "pay wif." I remember it and now call for Eugene's ball when I want the "bue" one. Aug. 4, Boppa caught some fish and an eel, which he showed me and told what they were. He had showed me fish before. When he asked me what Boppa caught, I amused the crowd by saying "fish and tail."

I can tell you that "W. Eth"(S) is on my romp (romper) pock(et) and that it stands for "Wiyam Taey."

Dada has been to see me again and "Vi-yes (Willie's) friend, Mrs. Cunningham, has also made us a visit.

When I was in Suffolk, Boppa took me to see Deacon Barns' wife, who has been sick a long time. He told me to pray with her. I put up my little hands and said, "Dod . Amen." The last night I was there James Butler's mama came to see me and brought a picture of James dressed as he was when he opened one of the little gates at mama's wedding. She was kind enough to stay with me while mama went to prayer meeting.

The year before when I was down there, Mrs. Daily Brothers brought me a beautiful handembroidered yoke. Mama made the dress and I wore it to Sunday school and church this year.

I am sorry to hear of little Carlynn Schobey's death. We had always thought of him as a fine healthy baby. We are sorry for Annie Pearle Way.

If my birthday does come on Sunday this time, I was born on Friday like Wallace Newman, and mama likes that, because the verse says, "Friday's child is loving and giving."

Friday, I received a beautiful silver spoon from Pontie up in Oberlin, Ohio. It has "Billy" engraved on the ring handle which prevents its turning over. I had gotten so weak from being sick that I couldn't stand, but my strength is returning and Boppa induced me to stand alone for my new "poon." Boppa and I have some nice times together in spite of my having been sick so much since he came home. You ought to see us climb the little magnolia tree in the front yard. Boppa stands on the ground and holds me up on one of the limbs and I say, "climb high up tee." My fever is "boke," so Boppa and I can have more nice times together.

The grown folks here eat "watermelons and cantayopes," but they would make "angel baby sick." "Gude bye." Love to all.

William Staley Cheatham.

Hope the old fever "boke" so it never will return, little boy, and that you may have many, many happy returns of the pleasant birthday when you so thoughtfully remember other and less fortunate little ones than yourself.

—No doubt all educators believe in the three old-fashioned R's of education, but Superintendent Davidson of the Washington schools adds three H's and three I's which he regards as indispensable. They are head, heart and hand, also information, illumination, and inspiration. The three I's apply particularly to teachers.
—Ex.

PORTO RICO.

First of eight brief articles on Island of Porto Rico.

Location and Climate.

This island is the fourth in size of the West Indies and is the farthest eastward of the larger islands. In shape it is almost rectangular, being about 100 miles long and 36 miles wide. It has an area—including dependencies, of 3,606 square miles. It is distant from New York about 1,500 miles, slightly southeast. It was discovered by Columbus in 1493 and named by him Porto Rico, which means "Rich Gate."

This island is considered to be the most healthful region of the western hemisphere in the torrid zone. The temperature rarely reaches 90 degrees and never falls below 50 degrees. The highest temperature recorded at San Juan since the establishment of the U. S. Weather Bureau is 94 degrees. Every day the trade winds blow from the east and moderate the temperature. This breeze springs up in the afternoon and lasts through the evening and into the night and is delightfully refreshing.

The rainfall is copious, especially in the northern part of the island, the mean annual rainfall being 64.5 inches. At no season are there many rainy days. In the afternoon or evening without much warning the rain begins to fall heavily, but the shower is soon over and at no time of the year does the rain materially incommode any one. There are occasional hurricanes, which are destructive to life and property.

The surface of the island is broken by mountain ranges extending from northeast to southwest. The number of rivers is said to be between 40 and 60. There are no indigenous quadrupeds on the island and scarcely any of the feathered tribe in the forests. A few waterfowl abound along the rivers and the green parrot is found in the forests. There are no poisonous snakes or other noxious reptiles.

The principal harbors are San Juan, Guanica, and Jobos, Arecibo, Aguadilla, Mayaguez and Ponce. None are available for vessels of deep draught. The New York and Porto Rico Steamship Co. maintain a weekly passenger service between New York City and Porto Rico.

Howzare.

—Miss Alsie Akryod of Boston swam from Charleston bridge to Boston light, a distance of 9 miles, on August 20, the time taken being seven hours and twelve minutes without stop or rest, the three men competitors having fallen out of the race.

(Begun on page eleven.)

my husband and myself regretted not having reared our children in the country. We who were reared there know what real happiness and pleasures are. Now I will let our dear brother Staley rest and enjoy his country home, as it was reading his letter that tempted me to write this apology for a letter.

Now if the *Sun* readers are not tired, I will give a brief description, or an attempt only, of this beautiful country, made so by God and not by man. August 1st, in company with my son, A. Lynton Jones and wife, we came to this beautiful place in the Alleghany mountains; and by the way, this is my fourth summer right here. We are in a lovely valley, in the heart of the Alleghany mountains, at an elevation of 2,300 feet, in the midst of Spring Region, of Virginia, celebrated for its beauty of scenery, salubrious climate, and health-giving mineral springs.

The three springs are simply wonderful, three different mineral waters seemingly flowing from one rock, eight hundred and fifty-one gallons of pure mineral water per minute. These waters form two immense pools, one for gentlemen and one for ladies, both having cement floors. Here 848 gallons of mineral water flow into these pools every minute. They have a delightful temperature of 79 degrees. Every one prefers the pools to the bath tub, as every one feels a delightful sensation of languor and contentment creep over one after the bath.

And right here Dr. Atkinson would have the time of his life, as we know his weakness for the surf baths, and besides we have right here another of his great pleasures, fishing, and almost as good as it was in Bro. Beale Johnson's mill pond and Bro. Lee's pond, the Nansmond river. Near here we have the mountain streams, I believe called rivers, that my son Lynton had the pleasure of going to in company with four guests fishing. They tell me they stand in water waist deep until they get a bite, then they go slowly to shore and pull out what they call mountain bass. He had the time of his life, and came home with a good bunch of fish, enough for our entire table of eight people, and others in the pantry, equally as many. And this is no fish story.

I also had the pleasure of driving over to Beaver Dam Falls, with its cool grottoes, a spot of beauty where one can sit and dream away the hours, a great resort for picnics and big suppers. In my younger days it was my great pleasure to go on a hay-ride there, wagons drawn by six horses, and a water melon feast was given by a gentleman friend. As we were in the midst of cutting the melons and listening to the roaring of the falls, of a sudden we heard a

more beautiful sound, all hushed, quiet, listen! Music was secreted behind the rocks, and the blending of the two was most beautiful to all present. Our good friend had sent ahead to the surprise of the party a band of musicians, which was simply a dream, it was so beautiful.

August 22 we had the most beautiful drive of sixteen miles through the valley, with its flowing streams, the entire distance on one side of this lovely mountain road. Here we reached the noted Green Briar White Sulphur Springs. It is said scenery to rival any in the world is in these Alleghany mountains round about the White Sulphur Springs.

We were informed over there that twenty thousand dollars was spent this season on the flowers on the lawn. They were beautiful to behold, as far as the naked eye could see, as the grounds were so large. We had a fine dinner, with music playing on the balcony near, which made the meal even more palatable. While this old historic place was beautiful in nature, yet man has done so much there to complete the work.

Sweet Chalybeate is beautiful from nature only, as everything around is "old-timey," as one would say, "before the war."

I have not told half the heart feels as my eyes sweep this majestic hill country, and my soul revels in the wonders our God has wrought here. How good is God and how marvellous are the works of his hands. But space forbids me further.

(Mrs.) T. A. Jones.

Shallow Well.

This is the second year that I have served the people at Shallow Well. The work here is moving on very nicely, but it is like my other work, there is room for improvement. We held our meeting here week following 2nd Sunday in August. Bro. J. O. Cox, of Durham, N. C., was with us and did most of the preaching, and it was well done. His sermons were strong and argumentative. He did faithful work and the Lord blessed his labors with us. There were eight who professed faith in Christ and three joined the church. We are expecting to receive others at our next appointment. Our revival was not what we would have liked to see, but we feel that great good was done. The church was revived, backsliders were reclaimed and sinners were converted. We give all the thanks and praise unto Him from whom all blessings come.

Since my graduation in June, I have devoted about five weeks of my time to revival work. The Lord has blessed me abundantly. My heart has been made to rejoice many times when I saw lost souls returning home to God. I have received

work, for it is a time set apart to work for the salvation of lost souls. If a person wants joy unspeakable and full of glory, let him be a soul-winner for Christ, and the joy will flow like a river. When we do good, we feel good.

W. L. Wells.

Elon College, N. C.

O'Kelley's.

The week following the 3rd Sunday in July we held our revival at O'Kelley's Chapel. The pastor was assisted by Rev. J. Lee Johnson. Bro. Johnson did most of the preaching and his sermons were strong and impressive. The people were highly pleased with his earnest and faithful service. As a result of the meeting, there was a great revival among the church members, and about 25 who professed faith in Christ. There were only two additions to the church. We hope that there will be others to join at our next appointment.

This is my first year at O'Kelley's and I find them a very pleasant people to work with. I feel that our year's work so far has been a success and we give the Lord praise for it all. We have a good, live, wide-awake Sunday school and Christian Endeavor there, and both of these enterprises are doing great good, both among old and young. Every church that has not a Christian Endeavor should certainly organize one.

Mt. Carmel.

Our meeting at Mt. Carmel was protracted week following the first Sunday in August. Bro. Lee Johnson was with me here and did most of the preaching, and his sermons were very strong and convincing. Bro. Johnson is a deeply spiritual preacher, and the Lord is using him for great good. Wish we had more ministers like Brother Johnson.

As a result of the meeting there were 12 conversions, eleven additions to the church, and a great revival among the church members, which was so much needed. The Lord gave us a great meeting, and we give him all the glory.

This is my second year to serve the people at Mt. Carmel and I am very much pleased with the progress that we have made. I find the people there a good people to work with. As a rule they are interested in every move that will promote the cause of Christ. The congregations here are always large and attentive, which is a great source of inspiration to the pastor. We ought to have one of our strongest churches at Mt. Carmel, and I think with the proper attention we can have. We are speaking of building a new house of worship, for our building there now is in a

very bad condition. When we build we want to build a larger house for the present one is not large enough to accommodate the people that go there for worship. My prayer is that the Lord may continue to bless the work at this place and help the interested to become more interested and the uninterested to become interested, and that His name may be glorified.

DIED.

Ward.

Died at her home in East Burlington, N. C., Aug. 19, Mary N. Ward, widow of W. H. Ward, in her 68th year. Her maiden name was Hurdle. She leaves one child, a daughter. She was a member of the Burlington Christian church, and had been for some years. For nearly five years she had been confined to her bed much of the time. The funeral services were conducted from the home Sunday afternoon by the writer, and her body laid beside her husband in Pine Hill Cemetery. Beautiful flowers were placed on both the new and old graves. May God bless the faithful daughter, who has been their support for so many years.

P. H. Fleming.

WHY MEN DON'T ARRIVE.

We can think off hand of not a few men whose lives have failed of the highest usefulness because they lacked the determination to stick to their jobs long enough. Troubles, difficulties, discouragements came; every other kind of work under the sun seemed more alluring and congenial than the drudgery of their mulling grind, and they quit.

Very soon the novelty of their new work wore off, and they went through the same process, changing three or four times, perhaps oftener, in the course of a few years, and arriving—nowhere.

The clever men that have the ear of the world may have been born clever, but, on their own confession, some of them at least owe their cleverness and success to steady, persistent, iron-willed application and drudgery.

Mr. Bernard Shaw, the famous British dramatist, spent nine years writing, writing, writing, and in that time earned the lordly sum of \$30; \$25 of this amount was the result of writing an advertisement.

With that experience, few people would have held on. Mr. Shaw's grasp on the pen, however, only tightened. Speaking of this cheerless apprenticeship he says:

"It has enabled me to produce an impression of being an extraordinarily clever, original and brilliant writer, deficient only in feeling, whereas the truth is that I am not in the least naturally brilliant, and not at

all ready and clever. If literary men generally were put through the mill I went through, and kept out of their stuffy little coteries, I should have a thousand rivals more brilliant than myself. There is nothing more mischievous than the notion that my works are the mere play of a delightfully clever and whimsical hero of the salons; *they are the result of perfectly straightforward drudgery, beginning in the inapest noel-writing juvenility, and persevered in every day for twenty-five years.*"

If a young man throws himself into his daily tasks with determination, if not enthusiasm, if he resolves to study his business whatever it be, and master it, and if he puts this resolution unflinching through, there is little fear that he will write "failure" at the end of his course.—*C. E. World.*

We find this in *The Charlotte Observer* and it is so timely now we would like our young friends of *The Sun* family to read and consider it:

We have yet to meet the first man who thought he had too much education or who regretted that he had spent too much time at school. In a few days the vacation will end and from Maine to California it will be "Come to books." Millions of care-free children will be in the primary schools, thousands of more advanced pupils will be in the colleges and universities. Many will be at home on the farm, in the shops and the mills, wishing that they were afforded such golden opportunities—and our heart goes out to them. For those of you who take up the tasks of the school year we have high hopes—some of you go gladly, some with reluctance. You are fitting yourself for spheres of usefulness in the future, and the outcome depends mostly upon yourselves. Father and mother may be indulgent and willing to gratify every wish, but they cannot buy you a trained mind, you must pay the price for that, and there is no excellence without great labor. Teachers may be accomplished and the willingest that ever heard a recitation, but they can not develop brains that will not apply themselves. If you ever intend to be diligent and determined in your lives, try it for the scholastic year, and our word for it, the rich reward will be abundant compensation. Whatever the problem, take it by the throat and wrestle with it till it surrenders and you feel the keen delight that comes from a victory after a hard-fought struggle. Turn a conjugation into a calisthenic exercise that you can toss about as a juggler in the arena pitches his balls. Sit up with the languages until the lessons reveal their nuggets of pure gold. Stay with the logic and the metaphysics, the algebra

and the chemistry until your head aches, then walk around and tackle them again for a triumphant fall.

—Henry N. Atwood, the Boston aviator, landed safely in New York Aug. 25, having made the distance from St. Louis, Mo., 1265 miles in air line, in eleven days, though the actual flying time was 28 hours and 31 minutes. This is a long distance world's record.

—A wreck on a Lehigh Valley train near Manchester, N. Y., Aug. 25, resulted in 35 deaths and 60 or more injuries, the wrecked train being a special carrying fourteen passenger cars.

The Zionist Movement.—The effort to induce the Jews to return to Palestine promises to do much in the way of introducing the latest methods of the western world into the industrial life of the people there, even if it does not succeed in inducing many Jews to return. And it may be the beginning of a general Jewish exodus. If it is the purpose of God, as some Bible readers believe, that the Jews shall be brought back to their promised land, then sometime and in some way it will be brought about.

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" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
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" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
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" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
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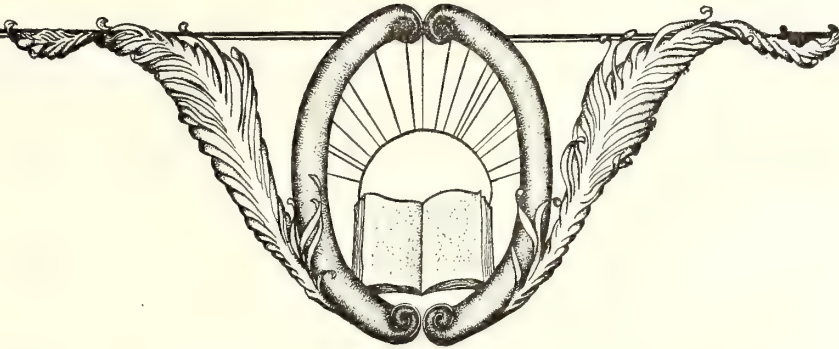
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THE NEAR AND THE FAR EFFECT.

A visitor to Amsterdam, wishing to hear the wonderful music of the chimes of St. Nicholas, went up into the tower of the church to hear them. There he found a man with wooden gloves on his hands pounding a keyboard. All he could hear was the clanging of the keys when struck by the wooden gloves, and the harsh, deafening sound of the bells over his head. He wondered why the people talked of the marvelous chimes of St. Nicholas. To his ear there was no music in them; nothing but terrible clatter and clanging. Yet all the while there floated out over beyond the city the most entrancing music. Men in the fields paused in their work to listen, and were made glad. People in their homes and travelers on the highways were thrilled by the marvelous bell tones which fell from the tower. There are many lives which to those who dwell close beside them seem to make no music; they pour out their strength in hard toil; they are shut up in narrow spheres; they dwell amid the noise and clatter of common task work; they think themselves that they are not of any use, that no blessing goes out from their lives; they never dream that sweet music is made anywhere in the world by their noisy hammering. But out over the world, where the influence goes from their work and character, human lives are blest and weary ones hear with gladness sweet, comforting music. Even away off in heaven, where angels are listening to earth's melodies, these entrancing strains are heard.—Michigan Christian Advocate.

EDITORIAL.

THY BROTHER.

(It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21. Golden Text for Sunday, Sept. 10.)

From the ancient day on which Jehovah God said to the blood-stained Cain, "Where is Abel thy brother?" down to and including this good time guilty and indifferent men have been saying, "I know not: am I my brother's keeper?" And this marks the difference between a man without a conscience, and the man with one. The former does not regard his brother, the latter does. The first does not consider himself in the light of the fact that he has a brother, the latter does. A great part of all our Christian teaching is to make a man realize that he has a brother, that there are those about him for whom he is morally responsible.

The chief emphasis of sin and indifference is that, what I am and what I do is my own affair. The chief emphasis of Christ's teaching is that what I am and what I do is not my affair only, but the affair also of others. Or, to put it in Biblical phrase, "For none of us liveth to himself, and none dieth to himself." It is the way of the world, the way of guilt and indifference to say I am responsible only for the life I live. It is the way of the church, of Christ, of righteousness, to say I am responsible to God not only for myself, but for the influence I have over others.

Yes, there is one who can take an occasional strong drink, and never become a drunkard. But there are a hundred who, if they become moderate drinkers, also become drunkards. The one who can stop has an influence over those who cannot. The one who is a moderate drinker may, and not infrequently does, influence others to begin and to indulge, which others come to an untimely grave and a drunkard's hell. No man liveth to himself. Every one has his influence.

Do you think it any harm to have a nice, genteel, orderly, social game of cards? No indeed. No more than a nice genteel, orderly, social game of "Flinch." No difference. No harm in either. But, and here is the chasm that no sort of apology or excuse can bridge, cards are the instruments, the working tools, the familiar figures, of the gambler and the gambler's gaming table. The cards of "Seven up," "Whist," and "Euchre" are the wizards of the sharper, the tools of the enchanter whereby thousands have

been lured to ruin by tricksters, gamblers, and jugglers. And the "genteel, social game" was the beginning, the subtle influence, the gentle charm whereby one who could go so far and stop lured to wreck and ruin the one who when he went so far could not stop.

If eating meat cause my brother to offend I will eat no meat while the world stands.

This man Daniel lived more than two thousand years ahead of his time. Physiology now proves that it is innervating, strength destroying for a young man to drink wine and live on dainties. There is no food, no real energy, no abiding strength in wine, or in strong drink. Daniel proved that long ages ago. It seems a hard lesson to learn.

I heard a distinguished and cultured man, in advanced life, say from a platform, from which he was addressing hundreds, recently, that all the young men who were in school with him and drank strong drink were now, without exception, in their graves, some of them long since, after lives of wear and waste and worthlessness; the sober ones were, several of them, living yet, the others who had died left behind them names of worth and influences of weight.

If the intemperate man influenced no one else the case would then be bad enough. But no man liveth to himself, and the intemperate man carries others down with him, as does the tree of the forest that falls athwart and across the other trees of less mature years and growth about it. "I am my brother's keeper," is the declaration of righteousness and peace and safety.

IGNORANCE OF THE BIBLE.

People are buying the Bible, but they are not using it. They are reading about the Bible, but they are not reading it. They learn something of the Book. They learn little from it. They talk, and they print, and they preach much in behalf of the Book; but they really enjoy the Book itself very little, and get from it less and less of daily thought and learning.

So goes the verdict of many who profess to know, and there is good evidence. The ignorance of the Bible, of what the Bible really contains and teaches is something fearful and deplorable. Everybody you meet is willing to acknowledge that it is the Book of books; that it really is the greatest and best book ever formed; that it should have a place in every household and should be read daily by every member. But, after this, who is daily reading the Book, reading it with zeal, zest and deep desire? Very few indeed, we fear.

This ignorance of the Book is indeed

appalling. Recently an examination on the Bible was given seventy-eight students at Ann Arbor, Michigan. Nearly an hour was given to write answers to a few questions propounded. Says an exchange:

"The results were startling. One volunteered the valuable information that the Old Testament was written B.C., the other was not; another affirmed that 'the Old Testament represented Hebrew fable,' while 'the New dealt with historical characters.' Another, that 'the Old was composed largely of stories and proverbs, which are not any longer believed to have actually happened.' 'By the Law,' said one wise youth, 'is meant the laws given by Christ to his disciples, while the gospel simply means the Scriptures as taught to the people.' We can only quote a few of the hundreds of other ridiculous replies. 'The gospels,' for instance, 'were the letters which St. Paul wrote to the Churches.' 'The temple of Solomon was in Babylon.' 'Sinai was the place of the landing of the Ark, or the mount from which Christ spoke.' 'Nazarene was the Mother of Christ; Nazareth was his Father.' 'Levi was a name applied to Jews who were small in stature compared with Leviathan, which meant large.' Levi was a Jewish male; Leviathan a woman.' 'The Isle of Patmos was the place where the children of Israel were fed in the wilderness.' 'Thou are the man' are words said by Judas to Christ, or by a prophet in his chariot teaching Christianity to a man at his side.' 'Before the cock crow thou shalt deny me thrice' was said by Christ to one of the thieves hanging beside him in the crucifixion.' 'Abraham was called by God to preach the gospel.' 'Jacob's ladder was a vision that Jacob had one night when he slept outdoors near a mountain which looked like a pair of stairs.' 'The mess of pottage referred to the Lord's Supper.' 'Aaron's rod brought the manna and doves to the ground when the tribes of Israel were without food.' 'The thirty pieces of silver' were one of the parables,' etc., etc., etc."

Nor would you have to go to students in the University and cultured town of Ann Arbor, Michigan, to find this woeful, this deplorable ignorance of even the salient features and factors of the Book. There are pupils in the Sunday schools who will, if you sound them, display this same startling ignorance. There are men and women all about you who show the same ignorance. We will read a good and modern day book about the Bible; we will even study our Sunday school lesson from the "Quarterly"; but reading the Bible in order to get its great truths, that is a slow process with us.

FIRST THOUGHTS.

Of what are the first thoughts in the morning? Of business, of hurry, and worry? Why so? Each day is a new day. God has made it so. This pure atmosphere, this fresh and fragrant breeze, this quiet hour, this is the very best, the most wholesome of all the day. Is God crowded from the thoughts then? Do the day's duties, the day's pull and pressure, crowd out all thoughts of Him who made this new day, and gave it to us? Then there is pity. Shall God have the thoughts and the devotion and worship only when the day has worn away and the mind with the body is weary? Surely God should have the first, not the last.

Yesterday was a failure. Sharp words were spoken. Resolve in the early morning hour, when the heart is yet fresh and courage is unbroken, that such words shall not cross the lips today. By making a new day God has given you another chance. Because yesterday was a failure and went awry is not reason at all why today should be so. Let the first thoughts be of a better life, a more agreeable, useful, serviceable, happy day today. Yesterday's failures need not count against today.

Were there weaknesses, disappointments, indulgencies yesterday? The first thoughts should be of the source of strength, of Him who can give us help for all our needs. "Ask and ye shall receive, seek and ye shall find." In the early morning hour we should ask Him who alone is able to save and to strengthen and to keep us through the whole day.

We should make the days more cheerful for those about us, bring gladness and sunshine into the lives around. This we can and will easily do if in the early morning hour we direct our thoughts heavenward and look up. If our first thoughts are of God and goodness and are baptized in the early morning hour in the stream of His love and strength we shall have no fears for the day.

EDITORIAL COMMENT.

Ills or Opportunities?

Which does a man look most to and think most about, his ill or his opportunities? This cuts deep into character ultimately, and makes a great difference in one's career. Booker Washington, in addressing 3,000 of his race at Atlanta the other day is reported to have said, "The leaders of our race are beginning to learn the fundamental lesson that we must turn our minds away from our ill in the direction of our opportunities. No race that con-

tents itself by sitting down brooding over its troubles, its trials, its obstacles, can amount to much."

The rule goes further than to a race. It applies to the individual. The man who broods over his troubles, counts his trials, weighs his obstacles, meditates over his disadvantages, never arrives.

It helps a man, gives him nerve and strength and energy to look up, count his blessings, number his advantages and press forward, despite and notwithstanding.

Picturing the Bad.

In the notorious and sensational murder trial now, and for weary days past, dragging its slow lengths through the courts at Chesterfield Court House, Virginia, there is one feature that we fail to apprehend or appreciate. There is an altogether corrupt, base, prostitute "woman in the case" who is connected with the principals in a very shameful and scandalous manner. Why do the papers, almost every day, carry on their front page, in bold and brazen outline, the face and features of this woman? Who is she, from the under world, that her picture should be hung up every day in the mental art gallery of thousands of men and boys, good and virtuous women and girls, that she may be thought of and talked about as one of "the most prominent characters in the case"? Does it help a clean mind to have swept into it such foulness and filth as accompany this face? Does it help a foul mind to have more of such foulness and debris swept into it? What are our dailies wanting, seeking to obtain, by printing the picture so often of this notorious character?

Toiling in Sorrow.

Sometimes it behooves a man, a woman, to toil on for years under a cloud, beneath burdens hard to bear, under sorrows that sadden and crush the heart. We wrote recently of a sad case indeed come to light. Twenty years ago Andrew Toth was convicted of the murder of Watchman Quinn and sentenced to life imprisonment. Through all the years Toth has protested his innocence and has fervently prayed God daily in some way to make known his innocence to the world. Recently a man, dying, confessed that he himself was the murderer, and his confession has been proven true. Toth was liberated: but twenty years of prison service lay behind him. Andrew Carnegie has pensioned Toth, forty dollars a month for the remainder of his life. But who can measure the burden, the sadness, the sorrow of those twenty years of penitentiary life. God knows best, and doeth all things well; but even sorrow, sadness, suffering have their places in the making of man.

A Useful Citizen.

Dr. T. B. Kingsbury, the "grand old man" of North Carolina journalism, passed his 84th year Aug. 28th and improved the day by writing what he pleased to term his final letter for the press. Dr. Kingsbury has spent a long life of usefulness to the State, but has never sought or accepted public office of any kind, remaining contented ever to drive the quill and help shape the weighty matters of State and community. His life has indeed been a worthy and honorable one, preferring as he did to render the humble service of a newspaper man and private citizen to having riches and the honors of a public career. His greatest work as editor was on the *Wilmington Star*, and then on the *Messenger*, both of which had wide reading and a wonderful influence because of the fertile pen of Dr. Kingsbury. He has indeed wrought well during a long life and richly deserves the rest and the care of the years that yet remain to him.

—We have a copy of the Fifty-second Annual Catalog of Union Christian College, Merom, Ind., carrying as its frontispiece the genial face of our distinguished friend Dr. Daniel Albright Long, President. The faculty and assistants number twenty, among whom we note, with (envy and) pleasure, the name of Dr. J. J. Summerbell, Lecturer on Theology. (We covet this profound scholar and thinker for Elon's lecture room). The fall term begins Oct. 2, the winter term Jan. 2. The college offers a four years' "Preparatory Course" and a four years' "College Course." Besides certificates in various departments, there are three degrees offered, that of Bachelor of Arts, Bachelor of Divinity, and Master's Degree. The College has, besides departments in the classics, mathematics and sciences, Commercial Department, Normal Department, Biblical Department and Departments of Music, Art, Elocution, and Physical Culture. Dr. Long is no novice in the president's chair, and besides being a ripe scholar, is a ready teacher and an eminent platform and pulpit orator. We predict for U. C. College great progress under Dr. Long's administration.

—Rev. J. W. Holt, Burlington, N. C., has been confined to his bed now for several days, we regret to note. Dr. J. U. Newman occupied Bro. Holt's Union pulpit fourth Sunday in August, and this writer went for him to Long's Chapel last Sunday. Bro. Holt is much beloved by his people, who are praying that he may soon be restored to his full health and strength. Sister Holt also remains quite unwell.

THE BIBLE AND PROGRESS.

By Woodrow Wilson,

GOVERNOR OF NEW JERSEY.

(Delivered in the auditorium at Denver.)

The thought that entered my mind first as I came into this great room this evening framed itself in a question—Why should this great body of people have come together upon this solemn night? There is nothing here to be seen. There is nothing delectable here to be heard. Why should you run together in a great host when all that is to be spoken of is the history of a familiar book?

But as I have sat and looked upon this great body of people I have thought of the very suitable circumstance that here upon the platform sat a little group of ministers of the gospel lost in this great throng.

I say the "suitable circumstance," for I come here to-night to speak of the Bible as the book of the people, not the book of the minister of the gospel, not the special book of the priest from which to set forth some occult, unknown doctrine withheld from the common understanding of men, but a great book of revelation—the people's book of revelation. For it seems to me that the Bible has revealed the people to themselves. I wonder how many persons in this great audience realize the significance for English-speaking peoples of the translation into the English tongue. Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind.

For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives. If he sees beyond the circumstances of his own life.

I heard a very eloquent sermon today from an honored gentleman who is with us to-night. He was speaking upon the effect of a knowledge of the future life upon our conduct in life. And it seemed to me that as I listened to him I saw the flames of those fires rekindled at which the martyrs

died—died forgetful of their pain, with praise and thanksgiving upon their lips, that they had the opportunity to render their testimony that this was not the life for which they had lived, but that there was a house builded in the heavens, not built of men but built of God, to the vision of which they had lifted their eyes as they passed through the world, which gave them courage to fear no man but serve God. And I thought that all the records of heroism of the great things that had illustrated human life were summed up in the power of men to see that vision.

Our present life, ladies and gentlemen, is a very imperfect and disappointing thing. We do not judge our own conduct in the privacy of our own closets by the standard of expediency by which we are daily and hourly governed. We know that there is a standard set for us in the heavens, a standard revealed to us in this book which is the fixed and eternal standard by which we judge ourselves, and as we read this book it seems to us that the pages of our own hearts are laid open before us for our own perusal. This is the people's book of revelation, revelation of themselves not alone, but revelation of life and of peace. You know human life is a constant struggle. For a man who has lost the sense of struggle, life has ceased.

I believe that my confidence in the judgment of the people in matters political is based upon my knowledge that the men who are struggling are the men who know; that the men who are in the midst of the great effort to keep themselves steady in the pressure and rush of life are the men who know the significance of the pressure and the rush of life, and that they, the men on the make, are the men to whom to go for your judgments of what life is and what its problems are. And in this book there is peace simply because we read here the object of the struggle. No man is satisfied with himself as the object of the struggle.

There is a very interesting phrase that constantly comes to our lips which we perhaps do not often enough interpret in its true meaning. We see many a young man start out in life with apparently only this object in view—to make name and fame and power for himself, and there comes a time of maturity and reflection when we say of him, "He has come to himself." When may I say that I have come to myself? Only when I have come to recognize my true relations with the rest of the world. We speak of a man losing himself in a desert. If you reflect a moment you will see that is the only thing he has not lost. He himself is there. What he means when he says that he has lost himself is that he has lost all the rest of the world. He has nothing to steer by. He does not

know where any human habitation lies. He does not know where any beaten path and highway is. If he could establish his relationship with anything else in the world he would have found himself. Let it serve as a picture.

A man has found himself when he has found his relation to the rest of the universe, and here is the book in which these relations are set forth. And so when you see a man going along the highways of life with his gaze lifted above the road, lifted to the sloping ways in front of him, then be careful of that man and get out of his way. He knows the kingdom for which he is bound. He has seen the revelation of himself and of his relations to mankind. He has seen the revelations of his relation to God and his Maker and therefore he has seen his responsibility in the world. This is the revelation of life and of peace. I do not know that peace lies in constant accommodation. I was once asked if I would take part in a great peace conference, and I said, "Yes, if I may speak in favor of war"—not the war which we seek to avoid, not the senseless and useless and passionate shedding of human blood, but the only war that brings peace, the war with human passions and the war with human wrong—the war which is that untiring and unending process of reform from which no man can refrain and get peace.

No man can sit down and withhold his hands from the warfare against wrong and get peace out of his acquiescence. The most solid and satisfying peace is that which comes from this constant spiritual warfare, and there are times in the history of nations when they must take up the crude instruments of bloodshed in order to vindicate spiritual conceptions. For liberty is a spiritual conception, and when men take up arms to set other men free, there is something sacred and holy in the warfare. I will not cry "Peace" so long as there is sin and wrong in the world. And this great book does not teach any doctrine of peace so long as there is sin to be combated and overcome in one's own heart and in the great moving force of human society.

And so it seems to me that we must look upon the Bible as the great charter of the human soul—as the "Magna Charta" of the human soul. You know the interesting circumstances which gave rise to the Magna Charta. You know the moving scene that was enacted upon the heath at Runnymede. You know how the barons of England, representing the people of England—for they consciously represented the people of England—met upon that historic spot and parleyed with John, the king. They said: "We will come to terms with you here." They said: "There are certain inali-

enable rights of English-speaking men which you must observe. They are not given by you, they cannot be taken away by you. Sign your name here to this parchment upon which these rights are written and we are your subjects. Refuse to put your name to this document and we are your sworn enemies. Here are our swords to prove it."

The franchises of human liberty made the basis of a bargain with a king! There are kings upon the pages of scripture, but do you think of any king in Scripture as anything else than a mere man? There was the great king David, of a line blessed because the line from which should spring our Lord and Savior, a man marked in the history of mankind as the chosen instrument of God to do justice and exalt righteousness in the people.

But what does this Bible do for David? Does it utter eulogies upon him? Does it conceal his faults and magnify his virtues? Does it set him up as a great statesman would be set up in a modern biography? No, the book in which his annals are written strips the mask from David, strips every shred of counterfeit and concealment from him and shows him as, indeed, an instrument of God, but a sinful and selfish man, and the verdict of the Bible is that David, like other men, was one day to stand naked before the judgment seat of God and be judged not as a king, but as a man. Isn't this the book of the people? Is there any man in this Holy Scripture who is exempted from the common standard and judgment? How these pages teem with the masses of mankind! Are these the annals of the great? These are the annals of the people—of the common run of men.

The New Testament is the history of the life and the testimony of common men who rallied to the fellowship of Jesus Christ and who by their faith and preaching remade a world that was under the thrall of the Roman army. This is the history of the triumph of the human spirit, in the persons of humble men. And how many sorts of men march across the pages, how infinite is the variety of human circumstance and of human dealings and of human heroism and love! Is this a picture of extraordinary things? This is a picture of the common life of mankind. It is a mirror held up for men's hearts, and it is in this mirror that we marvel to see ourselves portrayed.

I would be the last, ladies and gentlemen, to disparage any of the ordinary occupations of life, but I want to ask you this question: Did you ever see anybody who had lost a son hang up his yardstick over the mantel-piece? Have you not seen many families who had lost their sons hang up their muskets and their swords over the

mantel-piece? What is the difference between the yard-stick and the musket? There is nothing but perfect honor in the use of the yard-stick, but the yard-stick was used for the man's own interest, for his own self-support. It was used merely to fulfil the necessary exigencies of life, whereas the musket was used to serve no possible purpose of his own. He took every risk without any possibility of profit. The musket is the symbol of self-sacrifice and the yard-stick is not. A man will instinctively elevate the one as the symbol of honor and never dream of using the other as a symbol of distinction.

Doesn't that cut pretty deep, and don't you know why the soldier has his monument as against the civilian's? The civilian may have served his State—he also—and here and there you may see a statesman's statue, but the civilian has generally served his country—has often served his country, at any rate—with some idea of promoting his own interests, whereas the soldier has everything to lose and nothing but the gratitude of his fellowmen to win.

Let every man pray that he may in some true sense be a soldier of fortune, that he may have the good fortune to spend his energies and his life in the service of his fellowmen in order that he may die to be recorded upon the rolls of those who have not thought of themselves, but have thought of those whom they served. Isn't this the lesson of our Lord and Savior Jesus Christ? Am I not reminding you of these common judgments of your life, simply expounding to you this book of revelation, this book which reveals the common man to himself, which strips life of its disguises and its pretences and elevates those standards by which alone true greatness and true strength and true valor are assessed?

Do you wonder, therefore, that when I was asked what my theme this evening would be I said it would be "The Bible and Progress"? We do not judge progress by material standards. America is not ahead of the other nations of the world because she is rich. Nothing makes America great except her thoughts, except her ideals, except her acceptance of those standards of judgment which are written large upon these pages of revelation. America has all along claimed the distinction of setting this example to the civilized world—that men were to think of one another, that governments were to be set up for the service of the people, that men are to be judged by these moral standards which pay no regard to rank or birth or conditions, but which assess every man according to his single and individual value. This is the meaning of this charter of the human soul. This is the standard by which men and nations have more and more come to be judged.

And so the form has consisted in nothing more nor less than this—in trying to conform actual conditions, in trying to square actual laws with the right judgments of human conduct and more than liberty.

That is the reason that the Bible has stood at the back of progress. That is the reason that reform has come, not from the top but from the bottom. If you were ever tempted to let a government reform itself, I ask you to look back in the pages of history and find me a government that reformed itself. If you were ever tempted to let a party attempt to reform itself I ask you to find a party that ever reformed itself.

A tree is not nourished by its blooms and by its fruit. It is nourished by its roots, which are down deep in the common and hidden soil, and every process of purification and rectification comes from the bottom—not from the top. It comes from the masses of struggling human beings. It comes from the instinctive efforts of millions of human hearts trying to beat their way up into the light and into the hope of the future.

Parties are reformed and governments are corrected by the impulses coming out of the hearts of those who never exercised authority and never organized parties. Those are the sources of strength, and I pray God that these sources may never cease to be spiritualized by the immortal subjections of these words of inspiration of the Bible.

If any statesman sunk in the practices which debase a nation will but read this single book he will go to his prayers abashed. Do you not realize, ladies and gentlemen, that there is a whole literature in the Bible? It is not one book, but a score of books. Do you realize what literature is? I am sometimes sorry to see the great classics of our English literature used in the schools as text-books, because I am afraid that little children may gain the impression that these are formal lessons to be learned. There is no great book in any language, ladies and gentlemen, that is not the spontaneous outpouring of some great mind or the cry of some great heart. And the reason that poetry moves us more than prose does is that it is the rhythmic and passionate voice of some great spirit that has seen more than his fellowmen can see.

I have found more true politics in the poets of the English-speaking race than I have ever found in all the formal treatises on political science. There is more of the spirit of our own institutions in a few lines of Tennyson than in all the text-books on governments put together:

"A nation still, the rulers and the ruled,
Some sense of duty, something of a faith,

(Continued on page twelve.)

NOTES AND PERSONALS.

—Rev. T. P. Garland changes his address from Needmore, Pa., to Everett, Pa.

—Rev. C. E. Newman, we learn, is rapidly improving from his recent illness, and hopes to be up and out at no distant date.

—From The Record of Conshohocken, Pa., we gather that during the seven years and three months pastorate of Rev. L. L. Baugher he has received into the fellowship of the Gulf Christian church 130 members, married 57 couples, conducted 168 funerals, and baptized 61 persons. Bro. Baugher left last week for his new charge at Portland, Ind.

—We appreciate the faithful and efficient service of Dr. J. W. Manning in writing, almost every week for about three years, a Norfolk Letter for *The Sun* and regret that he lays down this work. We count ourselves fortunate indeed in securing as our regular Norfolk correspondent Rev. A. M. Howsare whose writings *Sun* readers will not fail to appreciate and enjoy.

—Our now distinguished and accurate historian, W. E. McClenney, Suffolk, Va., contributes to this week's *Sun* some interesting documents in the shape of records of the first Eastern Virginia Conferences. Our brethren in those days were shy of extended and printed records, and feared greatly that their proceedings in conference assembled would bind them to creeds and organized forms. The documents printed this week are noted for their brevity, and conspicuous indeed for what they do not contain.

—Comes a renewal for two years, it comes every two years about this time as regularly as the calendar counts it, from our long time acquaintance and ever esteemed friend, Mrs. Mamie Lee Tourtelot, Providence, R. I., who, though years and leagues separated from her church and its enterprises, remains as true and loyal to her own of other days as only a great and generous soul is capable of doing. Her church paper is the connecting link between her New England home and her Virginia and North Carolina acquaintances and loved one in church work and affiliation, and so she clings to this as the Romans clung to the sacred fires from off their household altars.

—Dr. D. A. Long does not want a typewriter. Here is the reason: "When I was a boy I thought that it was the bold flourish of John Hancock's hand at the head of the list of signers of the Declaration of Independence that inspired the Revolutionary patriots more than the glitter of Washington's sword. I felt sure they crossed the Delaware and endured the untold privations of Valley Forge,

rather than see that inimitable specimen of defiant quill driving go down in the night of inglorious defeat." We shall therefore expect Dr. Long among the first signers should there be occasion for a new Declaration.

—We note with keen regret that the esteemed Charlotte Observer carries more, and bigger, and plainer, and wider whiskey advertisements in its Sunday edition than on any other day of the week. We do wonder "how come?" We presume that The Observer knows its business far better than we do, and for that reason we forbear criticism, but we wonder if it really pays a paper, pays all the way along and finally, for a newspaper in a prohibition State to carry liquor advertisements in its columns? Many an Observer reader on Sunday morning, we fancy, lays before the family with regret and reluctance, a great paper containing on several pages and in flaming letters "special offers" and "many bargains" whereby liquors of all kinds may be easily and readily procured. We wonder if the great and generous mind of The Observer has thought well over these things?

—What a delightful company this scribe and his wife enjoyed a day last week, Mrs. T. R. Gaskins, Bennett's Creek, Va., her daughter, Mrs. W. S. Long, Chapel Hill, N. C., and Mr. and Mrs. W. J. Lee, Bennett's Creek, Va., the latter two gladdening our home with a visit of ten days now. It almost made us feel like we were in the vegetable, oyster and fishing districts of heaven-blessed Eastern Virginia; and Mrs. Atkinson's dinner wasn't to be blushed at either, considering what she had to prepare it out of. These family and friend's reunions make us feel that, after all, we are living in a world worth while and that life is not all dreariness and drudgery. By the way, do you ever stop to thank the good Father of all for the gracious and beloved friends He has given you. Fellowship at one's table is akin to fellowship in the church, and both are sacred and divine.

—Rev. W. G. Clements, pastor, enjoyed a very helpful and happy revival in his church, Christian Light, Harnett Co., week before last. Rev. J. Lee Johnson assisted Bro. Clements and rendered invaluable aid with able and convincing sermons. Christian Light people were delighted with Bro. Johnson and hope to have him again. There were six accessions to the church. The church building has been repaired at a cost of about \$500. Bro. Clements' revival at Oak Level three weeks ago resulted in eight accessions to the church.

—President Taft is to make another extensive visit to the West and on to the Pacific Coast this fall. The trip will cov-

er six weeks, during which the President will break ground for the Panama Exposition at San Francisco and make some 200 public addresses going and coming. Two years ago President Taft traveled on one journey 13,000 miles and visited thirty-three States. The itinerary is to begin about Sept. 17 and last till Nov. 1.

—Rev. C. C. Peel, Elon College, N. C., occupied the pulpit of Pleasant Grove Church, Halifax County, Va., and baptized 25 members last Sunday. Bro. Peel says he never knew before the full joys of baptism by immersion. This is one of our country churches that has a pool for baptismal purposes, and so has clean pure water, and a quiet orderly, reverential baptismal service in the church. Bro. Peel sees no reason why other country churches should not follow Pleasant Grove's good lead and have a place for baptism such as will make the service agreeable, becoming, and reverential. Pleasant Grove is a church to make a preacher's heart glad and prove a blessing indeed to its membership and the community. Bro. Peele thinks, and we agree with him heartily.

—Rev. N. G. Newman opineth: "I don't know what to write of Northfield. It is indescribable, incomparable, like itself only." We are delighted to learn that this is the cause of his silence, and not, as we feared, gone broke and hadn't the price of a postage stamp. And when Bro. Newman wrote, Aug. 28, he was in Middleton, N. Y., not stranded and homeless, but visiting his sister and niece. We trust Brethren Harrell and Hanson of our Northfield colony arrived home safely, but to this good hour they are both silent, so far at least as The Sun and its readers are concerned. To our thinking Northfield is worth more to write and tell others about than it is to keep silent about. We ourselves may have overestimated the place, but to our thinking it is a great, a very influential factor in the religious life of America, particularly of modern day methods of evangelization; a magnificent spiritual force that tells in the preaching and the teaching from thousands of pulpits.

—No wonder North Carolina mountain resorts have had the greatest season in all their experience, and that all the banks in the hill country are full to overflowing with good money from an unprecedented number of tourists. The N. C. Press Association met in the mountains early in June, since which good hour each member of the Association who shared the privilege of attending has vied with every other member in describing the beauty and the benefits of mountain scenery and high living. Why, Col. Wade Harris of *The Evening Chronicle* has

written enough in his good paper, since the Press Association, to make half the people in this commonwealth hie away to the hills and the other half wish with all their hearts that they could go also. The mountain hotels, banks and business places which are now enjoying stuffed pockets may certainly say that it pays to advertise, and most of all that advertisement which is sure to follow a meeting of the North Carolina Press Association. By the way a business man of Greensboro told this writer that his city spent \$3,000 entertaining the Association once, but the advertising the city got was worth \$10,000.

—President Taft, it is unofficially announced, has decided upon Nov. 30th as Thanksgiving day this year, the foot-ball managers and others having urged him to a decision as there are five Thursdays in November this time.

—Rev. B. S. Crosby, Clinton Corners, N. Y., who furnishes us a very worthy and interesting sermon sketch for this week's *Sun* hopes some day, the Lord willing, to locate in the South. He will receive cordial welcome here, should his lot be cast in these quarters.

—We regret to learn that Dr. W. T. Herndon's wife, and daughter, Miss Jennie, are in a Durham hospital, Mrs. Herndon far from well, and Miss Jenie critically ill. Many friends of this good family will offer prayer that God's blessings may be upon the afflicted ones, even to the restoring of accustomed health and strength.

—Mr. and Mrs. Charles U. Butler passed through Elon College Monday P. M., Sept. 4th on their way to Kinston, N. C., for a meeting of several days there. They enjoyed a great revival at Spartangurg, S. C.

—The indications all point to an auspicious opening at Elon College to-day, Wednesday Sept. 6, this being the beginning of the 22nd annual session of this growing institution. As the years come Elon's influence deepens and broadens, and the wisdom and consecration of its founders and supporters become more apparent every year. The splendid array of young men and young women that gathers here from year to year from so many good homes is an inspiration and should be a constant source of gratitude to all who have ever done anything to help the institution. It is doing a great and a good work and the coming years will manifest its worth and its weight more and more.

NOTICE.

Rev. J. D. Wicker, after having served Pleasant Union Church for eleven consecutive years as pastor, thinks it best not to allow his name considered for re-election; and will consider a call to some other church

for the first Sunday in each month during the ensuing year. Any church desiring his services for the next year would do well to address him at Sanford, N. C. Bro. Wicker is a consecrated man, a faithful and efficient pastor and an earnest preacher of the Word.

ELON COLLEGE NOTES.

Before this paper reaches its readers the 22nd annual session of the College will have opened. A strenuous campaign has been waged, and we are confident of a satisfactory opening. Many, however, will not come the first day who will nevertheless go off to school somewhere. Will our friends keep up their efforts to bring them in?

Mrs. Machen and Mrs. Holland, housekeeper and matron of West Dormitory, respectively, arrived on Sept. 1.

Mr. R. N. Doak, Athletic Director and instructor in the Preparatory Department, also arrived on the first and immediately set about getting the athletic grounds in good shape for the opening.

Several students who expect to earn part of their way by working are already here.

Miss Mabel Cooke, Youngsville, N. C., who is to be librarian, is here getting the library and text-books in order. Miss Ethel Du Rant has been summer librarian.

Rev. J. Mack Walker, Aberdeen, N. C., visited his sister, Mrs. Harper, this week.

Prof. Amick has moved into his new home, which is equipped with all modern conveniences.

Miss Bryan, art teacher, is on the Hill. Her new studio on the third floor, West Dormitory, is nearly ready for occupancy.

Mr. C. R. Heater will begin the erection of his new residence soon.

Mr. M. A. Reitzel has returned from Hiddenite Springs, where he went in search of health, much benefitted.

Mr. R. A. Truitt has gone to take charge of a State High School at Parkersburg, N. C.

Mrs. Cora Lawrence, High Point, N. C., is visiting at Prof. Lawrence's.

Capt. and Mrs. W. J. Lee are still pleasant visitors at Mrs. Atkinson's home.

Mrs. M. A. Atkinson has returned from a visit to friends and relatives in Raleigh and Wake County.

Dr. W. C. Wicker is at home from a vacation of a week in Gastonia, ready to teach Mathematics and Philosophy.

Prof. Brannock was on the Hill Friday, arranging for the opening. He looks very well considering his serious illness.

Uncle Wellons visited in Durham Wednesday and called on Miss Jennie Herndon who is seriously sick in the Hospital there. Her many friends are anxious for her recovery.

Miss Helen Brinkley and Master William Jones are visiting Misses Jennie Willis and Mary Dee and Master Oscar Atkinson.
W. A. Harper.

NORFOLK LETTER.

A Farewell Message.

About three years ago our Editor, Dr. Atkinson, asked me to write a "Norfolk Letter." I knew I should by rights not accept his very kind invitation, but after much consideration, I agreed to undertake it for a time.

As time passed, and I got into the work, I learned to love it more and more. And while I realize that usually my letters have been uninteresting, and frequently not worthy to occupy the space they have, I have gotten to feel that, as I have been writing from time to time, more and more like I was writing to a large family.

I have many friends and acquaintances scattered through several states. A great many of them have been kind enough to say that they have enjoyed reading these Norfolk Letters. Now that I come to lay down my pen, I find it really hard to say the final farewell word. But for several reasons, only two of which I shall mention now, I feel I ought to do so.

First, I am so very busy, I really find it hard to command the time necessary, always to get a letter together and get it off on time. And Secondly, in the person of the one who will take up the work, Norfolk will have as a correspondent one with far more ability to fill the position than I have; one who, from my experience with him, I feel sure that he will do faithfully and well whatever he undertakes to do.

Rev. A. M. Hanson, pastor of the third Christian Church, Norfolk, has agreed to take up the work. Bro. Hanson is a clear thinker, a sharp, concise writer, a man of real ability. I know of no one to whom I would rather surrender this column than to him.

And now as my last words as writer of the Norfolk Letter, I would say, **Don't forget the Porto Rico Building Fund, for the Ponce church. If you haven't taken a collection for that purpose yet, won't you do so?**

J. W. Manning.

One is excused of ignorance in the matter of names and varieties of apples, since there are about four thousand varieties in the United States.

—The Pennsylvania Ry. is to lay off from 12,000 to 20,000 men on account of slow business.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

THE ORGANIZED CLASS—ITS ADVANTAGES.

The Church, while now the oldest institution on Earth, has been the tardiest to recognize the benefits of organization and system and one of the slowest to evolve plans for effectively reaching men and women and drawing them into its work. In the world of business, and even in educational and voluntary societies, the value of organization and systematic work has been seen and adopted, but in the church these things come slowly. Within a very few years the attitude of the church has changed and the tendency now is toward too much and too cumbersome organization. Within the next few years we shall see he needs of the church worked out. There will be but few auxiliaries and these will be well organized and equipped. There will be officers enough, and each officer and committeeman will have a definite work to do.

The Sunday school is the chief auxiliary of the church and will no doubt be such for all time to come. Other religious organizations may spring up, flourish for a time, and cease to exist, but the Sunday school has become a living part of the church itself. Men interested in Sunday school work have been giving to its organization the most careful thought. The conclusion is that in the successful schools the class is the unit. Experience has taught that the class that is organized and assigns definite work to members is the effective class.

Points of Advantage.

Here are some of the reasons why the Organized Class is the most desirable class:

Division of Work.—Organization transforms the class from a teacher's enterprise to a stock company where the members share mutually in the management of the class and in the direction of its activities. Every member is caused to feel that the work of the class in its enlargement, in the work for the Master and His Church, and along lines of ministering to others, is in a measure the individual work of himself.

Permanency.—Organization increases class spirit. The organized class is no longer the class of Mr. Smith, the teacher, but "our class." The unorganized class suffers greatly if the teacher is removed, but the well organized class suf-

fers no more than from the loss of some other officer. The organized class secures another teacher, and in the interim finds things to do that will hold the members together.

Strength.—The organized class gives every member a voice in the class management and class activities. It is democratic, rather than under autocratic rule of a teacher. Each member has something definite to do. The weakness of one is supplemented by the strength of another, and thus the strength of the class is the united strength of all its members. The class becomes a force at work, not merely a field for work. Active men and women grow tired of being told what the Bible tells them to do, how it directs them to live; they desire something to do.

Increased Membership.—When men organize and go after men, or women organize and go after women, they are sure to succeed. One Association reported that one hundred classes, representing many different denominations and conditions, showed an increase of almost 100 per cent. within a year after organization. Active men and women seeking new members will help to solve the "boy problem" and the "girl problem." The reason boys and girls drop out of the Sunday school age is that nothing is given them to do during the period when they long for activity and tire of goody-goody talk.

An Adequate Service.—Organization enables the class to do things. The appointment of special committees, the assignment of definite work to each committee, and the introduction of various class activities does much toward realizing the ideal, "an adequate Christian service for every member."

Essentials of Success.

In the organization and conduct of the class certain things need to be kept constantly in mind that the highest success may be achieved.

1. The class should recognize the church of which it is a part as the supreme authority in all matters. The Church is God's ordained institution, and a free and full recognition of its authority will bring success.

2. The class should recognize, at all times, that it is a definite part of the Sunday school. Wherever practicable it should meet with the school for the opening or closing exercises, or both, and in

every possible way co-operate with the Sunday school in its work.

3. The class should recognize that it is organized for Bible study, carefully guard the lesson study period, and put forth every effort to interest all members in a systematic, evangelistic study of the Scriptures.

4. The Church and Sunday school should recognize the class, give to it systematic and intelligent support, permit it to choose its own officers and hold it responsible for the direction of its own activities.

(Editor's Note.—This is the first of a series of four articles on "The Organized Class" that will appear in this department during the month of September.)

NOTES ON C. E. LESSON, SEPT. 17.

Daily Readings.

Sept. 11. One Effect	Mark 2:29-31.
Sept. 12. Purity.	I Tim. 3:1-7; 2:8.
Sept. 13. Patience	Col. 3:17-24.
Sept. 14. Service	1 Tim. 5:4-8
Sept. 15. Christ makes good neighbors.	Mark 12:31.
Sept. 16. Invite Him.	Rev. 3:20-22.
Sun., Sept. 17. Topic—Living Christ in the Home. Eph. 6:1-18.	

Discussion Topics.

1. Have talks from Daily Readings. (Do not read them in the meeting, but have members talk on them).
2. What are results of living to one's self?
3. How may we best please Christ?
4. Duties of master and servant toward each other.
5. Mutual duties of parent and child.
6. Relation of old and young.
7. How should we act toward home-folks.

Brief Quotations.

Deliver me, O Lord, from that evil man, myself.—T. Brooks.

As a man grows nearer Christ, he goes farther from self. He grows larger in sympathy.

Spurgeon says that we carry our worst enemies with us, that is selfishness.

Listen to Young: "Man, know thyself; all wisdom centers there." Some men seem to think they are all wisdom.

"An humble knowledge of thyself is a surer way to God than a deep searching after learning."

"Nothing will make us so charitable and tender to the faults of others, as, by self-examination, thoroughly to know our own."

Selfishness is that detestable vice which no one will forgive in others, and no one is without himself.—Henry Ward Beecher.

"A man is called selfish, not for pursuing his own good, but for neglecting his neighbor's."

Suggestive Thoughts.

If we are not Christians at home, we can hardly be Christians anywhere else.

Often think of Christ and speak of Christ as actually an inmate of your house, just as He was an inmate of Lazarus's home at Bethany.

It is a good plan to review each day, at night, with especial reference to the inmates of your home: have you been to each one as kind and loving and helpful as you might have been?

Your home is a little world, and as you live Christ there you will find no difficulty in living Christ in the larger world outside.

Faith must be the foundation of the home,—faith in one another, faith in God, faith in God's world. Many homes have no foundation, and the first hurricane of trouble carries them away.

Short Addresses.

1. Plain living and thinking as high as heaven, and a devotion so Christlike, that it knows no depths of human poverty and suffering to the bottom of which it will refuse to go; are true characteristics of wholesome living. Such a career will be conducive to moral and spiritual growth. It will infuse new life into the old, diseased life of selfishness, that will push off the old habits of sin that cling to us.

2. Jesus is the standard of love for the world, and especially for that part of it that has accepted Christ. So the Savior says, that if you do not love even your enemies, you do no better than those who have no standard. Even the savages love those who treat them kindly, and those that they consider their enemies. Even the brute nature can be won by kindness.

3. According to Scripture Jesus is the Son of God, and all depends upon our accepting Him as such. He has power on earth to forgive sins, which he has promised to do if we believe on him. "Blessed are they that have not seen, and yet have believed," are the words of Christ himself to Thomas. Similar are his words to Peter, "Blessed art thou, Simon Bar-Jonah," etc. Not a passage but reveals a blessing for all who accept his sonship."

4. "Then we are told that, if the Son makes us free, we shall be free indeed. True freedom depends upon some other greater than man or our laws. Many a time a free man is put behind bars and a prisoner is set loose. Our streets are

working alive daily with prisoners, those upon whom sin has served its summons, drawn up its bill of indictment. No one less powerful than the Son of God can free from this monster."

5. Paul endeavored to show the Corinthians Christ as "the most excellent way." For did not Christ suffer long, and yet was kind in it all? He never envied another, did not vaunt himself, was not puffed up. If he seems ever to have behaved himself unseemly, it is because we can not appreciate what the right sort of behavior was under his circumstances. Neither did he selfishly seek his own interest. And on through the entire list, we may substitute his name for the word love and have the truth and the meaning."

JACOB'S LADDER.

A Sermon Sketch by Rev. B. S. Crosby.

Text—Gen. 28: 12.

This is a text from which many sermons have been preached. In the entire realm of literature there is perhaps no more exciting and dramatic picture than the one given in this chapter. About this verse and the account which follows learned men have written much and spoken much.

In the chapter preceding, from which the text is taken, is related how Jacob cheated his old father Isaac and obtained the blessing which should have gone to Esau; from whose wrath he was now fleeing to the home of his uncle Laban. With Jacob the time for action was over and the time for sleep and dreams had come. "God giveth His beloved sleep," and he also gives sleep to the unbeloved, as rain falls upon the just and unjust. A guilty conscience, or some discretion, may prevent it for a time, but over all the earth comes the flood of darkness, and if God can in any way get at a man, his cares will steal away at night.

Jacob was a crafty, treacherous man, and he feared the wrath of his brother. He was alone and in the dark when with a peculiar brightness a guilty conscience shines out. Conditions were threatening, for he did not know what the morrow had in store for him, yet he had not only a good but a glorious night, for the threatening rocks about him became in some way a ladder reaching up to Heaven with angels ascending and descending, and God Himself at the top. What mattered now his rough journey and his dangers? It would seem that a man of Jacob's character would be out of reach of the bounty of God, yet to this man, banished from home, and justly, God shows the true measure and possibilities of repentance.

The love of God for any man is to be stated in the broadest terms. If there are many Jacobs in the world, there are also many ladders, that is, many means of communicating with God. When you give bread to the hungry you open communication with God.

What may God be trying to say to you through the streams, and the trees that cover the hillsides as the cedars of Lebanon? The church militant and the church triumphant form a ladder to heaven. Prayer is the ladder of communication with God. Occasionally a book or a friend, some one whose friendship you must value, may form a ladder to heaven.

If Jacob's ladder is to be counted the first, there are many others for people who travel hard roads. However obtained, lay fast hold of the truth of your high vision. It is much easier to travel, if you remember the vision. Perhaps you have seen a vision, but have now almost lost it. Fix the ladder as Jacob did by setting up a monument to remember what God had done for an unworthy man.

Jesus said to Nathaniel, you shall see heaven open and angels descending, as though he meant, I am the great ladder. Lay hold of that ladder and climb. As you climb you are bound to see God.

THE ELON SPIRIT.

Visitors to the College are impressed forcibly by what they are pleased to call "the Elon Spirit." That there is such a spirit, descending year by year with subtle influence, strong and mastering and moulding, there can be no doubt on the part of even the casual observer. No one can fail to feel it, and no student capable of the larger vision of life a College ought to give can long live under its impelling influence without imbibing it. It is the spirit of fair play, of decency in all things, of moderation and temperance, of mutual helpfulness and human brotherliness, of equality and fraternity and manliness and womanly gracefulness, of emulation in right doing, of respect for the rights and attention to the obligations of College mates, of deep and vital piety, of consecrated religious and Christian character. There is a lack of rowdiness, of boisterousness, of bullying, of hazing and all forms of fun-making at the expense of another. Elon students and faculty, obedient to the institution's spirit, are as one great family. Such an atmosphere, pulsing with such a spirit, would seem to be an ideal condition for the unfolding of young life and the budding into fruition of womanhood and manhood of the highest type.

W. A. Harper.

NANSEMOND NOTES.

It has been several months since I have written for *The Sun*. This silence has not been due to any indifference on my part. I have been engaged in work which has taken me from my study for several weeks. And now that I am trying to write a line, I am overwhelmed with so many matters about which I would like to write.

The recent Sunday School Convention at Liberty Spring brought much inspiration to the church and community. It was a great Convention and the church delighted in having so many delegates and visitors to entertain. Others have written about the Convention work. There is one matter about which I wish to write. The last day of the Convention was the occasion of a very sad funeral at Whaleyville, only a few miles away. I refer to the funeral of Mrs. Lizzie Robertson, the beloved wife of Mr. George B. Robertson. Mrs. Robertson was a member of the M. E. Church, South, but had been for many years a strong friend of the Christian Church. She had attended several of our Conferences and Conventions, and although very sick for several months, she had expressed a desire to attend the Convention at Liberty Spring. Instead of this she was called to meet her blessed Savior. Her good husband had greatly helped Liberty Spring Church during the building of the new church, and she had helped us at the dedication, and for these and many other personal reasons there were many in the community who desired to attend her funeral, but could not do so, on account of duties at the Convention. Sister Robertson was a woman of such noble character that I feel her name and memory deserves a tribute from my pen. I feel better for having known her, and there are many friends of the Christian Church who appreciated her genial spirit and kind help, and who join me in laying this little flower upon her grave, and in expressing sympathy for the bereaved family. Many of her friends have found inspiration in her sweet voice in song. Her songs had blessed others and the music of her soul had prepared her for much suffering, so that in all her affliction she never murmured, but gave God the praise. She will not sing again on earth, but her gentle spirit has been tuned to that heavenly song. And she waits on that other shore for husband and children and other friends and loved ones.

I have recently had good meetings at Berea, Nansemond, and Oakland churches. Rev. M. L. Bryant assisted at Berea. There were 15 professions and eight additions to the church. The church was greatly revived. Brother Bryant did faithful work, and greatly endeared himself to the people. Rev. H. E. Rountree assisted in the meet-

ing at Oakland. There were more than 20 professions and twelve united with the church. Bro. Rountree preached strong sermons, and the people heard him gladly. The church was greatly strengthened by the meeting.

My churches will raise all Conference Assessments in full.

I. W. Johnson.

SOME FIRST CONFERENCES.

(Dr. J. O. Atkinson,

Elon College, N. C.

Dear Sir:—

As it will soon be time for the Eastern Virginia Conference to meet in its annual session, I hand you herewith a copy of the first meetings of this body as recorded in the original minutes. It appears that our conference grew out of the "Big May Meeting" at Holy Neck Church. This settles for certain the date of the first meeting and the others.

The address of Nelson Miller and Nathaniel P. Tatem is left out as it is quite long.

The original record book has been located and contains the minutes of the Eastern Virginia Conference from 1817 to 1854; and is quite interesting to the student of the history of the Christian Church. It is expected that this book will be on exhibition at the coming conference.

Yours truly,

W. E. McClenny.)

First Virginia Christian Conference.

Sometime in the year 1817 the brethren at a quarterly meeting at Holy Neck Chapel in Nansemond County, Va., conferred together upon the best method of supporting the gospel among us. There was no organized conference and no record of the proceedings of the meeting kept, and the particulars of the meeting are not recollected; it is, however, recollected that the brethren agreed to meet again at the same place the next May, 1818.

(Signed) Mills Barrett.

Second Virginia Christian Conference.

At a quarterly meeting held at Holy Neck the 18th of May, 1818 there was no conference organized; however, the Brethren met and conferred together and came to the following conclusion:—

We, the members of the quarterly meeting, held at Holy Neck Chapel May 18th, 1818 feeling for the Christian cause, and believing in order to the prosperity of the same the gospel must be better supported among us, think it expedient to recommend the following plan to the churches in the Norfolk circuit:—

First, we think in order to keep up a general union among us, and to examine into our situation, etc., we should hold a union

meeting at least once every year.

Second, we think the Deacon in each church should raise a fund of money by subscription from any person who may feel willing to contribute to the same, and make return of all such money to the union meeting, which meeting shall keep a perfect record of the same.

Third, whenever we have a travelling preacher among us, whether he be a young man, or a man of a family, or have any particular incumbency, we think the Union meeting should appoint a stated salary sufficient to meet his necessities, and for each church to pay quarterly a proportionable part according to the amount of their subscription. And when a local preacher visits us we will pay him for the time he loses according to what money we have in hand after paying the traveling preacher, in which case let the Deacon be governed by the church of which he is a member.

We think a subscription of the following form would be sufficient:

We, whose names are undersigned, promise to pay unto _____, Deacon of church at _____ the sum subscribed by us to be appropriated to the support of the Gospel in the Christian Church.

They then appointed a Union Meeting and Conference to be held at the Cypress Chapel in Nansemond County, Va., to commence the 25th of September, 1819.

The above was recorded by Mills Barrett.

The names of the members of the above Conference were not recorded, therefore I could not record them here.

(Signed) Mills Barrett.

Third Christian Conference.

At a Union Meeting, held at the Cypress Chapel in the County of Nansemond, Va., the 25th, 26th and 27th days of September, 1819, the Annual Conference sat.

PRESENT.

Elders: Burwell Barrett, Joshua Livesay, Nathaniel P. Tatem unordained, Mills Barrett, James Warren, John Livesay unordained, Francis Williamson, Nelson Millar unordained.

Laymen: John Harrold, Thomas Holloway, Stephen Smith, Abraham Harrold, Harred Burt, John Copeland.

The Conference having met, and the names of the members present being recorded, on motion made and seconded, Mills Barrett was chosen Speaker, and Nelson Millar, Scribe. (Acts 15th Chap.) The Conference being organized, it was asked:— Shall pastors be nominated to the different churches? Where conveniently? It was agreed they should. The following Elders and Preachers were then recommended to the pastoral care of the churches opposite their respective names:

ELDERS.

CHURCHES.

Nathaniel P. Tatem, Providence and Craney Island.

Joshua Livesay, Bear Quarter and Deep Creek.

Mills Barrett, Wills, Lebanon, and Republican Chapel.

Burwell Barrett, Joyner's, Barrett's, and Holiway's.

John Livesay, Cypress.

Francis Williamson, Bethel and Holy Neck.

II. It was agreed that the Deacons appointed by each individual church shall make an annual return to the yearly Conference of the moneys in their hands, and of the number of members attached to the churches over which they preside.

III. It was agreed that it shall be the duty of the pastors to collect the preachers together assembled at the quarterly meeting of their respective churches, to consult on the best method of conducting the preaching.

IV. It was agreed that Friday before the last Sunday in October, in every year shall be an annual time for the commencement of the Union Meeting, and the sitting of Conference.

V. It was agreed that the next Union Meeting be held at Barrett's Meeting House in Southampton County, Va.

VI. It was agreed that the proceedings of this meeting be printed and circular address be written to the Elders and Brethren in the United States.

VII. It was proposed that a committee be appointed to write the circular Address and attend to the printing of the minutes, and Nahaniel P. Tatem and Nelson Millar were chosen.

VIII. It was then asked, Shall the Conference adjourn? It was agreed that it adjourn until the Friday before the last Sunday in October, 1820.

(Here is inserted the address.)

(Signed) Mills Barrett, Speaker.

(Signed) Nelson Millar, Scribe.

MARRIED.

Bradshaw-Robertson.

At the bride's father's, Mr. Charlie Robertson, Isle of Wight Co., Va., Aug. 9, Mr. Walter Bradshaw and Miss Lilly Bell Robertson. May their lives be long and happy together.

H. H. B.

Turner-Raiford.

At Mr. R. W. Hayes', Gates Co., N. C., Mr. Euclid C. Turner and Miss Mattie Estelle Raiford, both of Isle of Wight Co., Va. The young and very popular couple have the congratulations of their many friends.

H. H. B.

DIED.

Holland.

At her aunt's, Mrs. M. L. Holland, Newport News, Va., July 30, 1911, Miss Alberta Holland, aged 23 years, 8 months and one day. She was the only child of the late Jesse E. Holland, of Suffolk, Va., who died on last February the 27th. She left her home in Suffolk on the second of July to visit in Newport News, Va., and was taken with typhoid fever and lived just twenty days. She was a member of Bethlehem Church and died in the triumphs of a living faith. She was a member of the Suffolk Christian S. S., having lived in Suffolk for several years. She was a good Christian woman and was greatly beloved by all who knew her. She leaves a devoted mother. It was almost heart rending for mother to see her only child taken away. She also leaves many relatives and friends to mourn. Her remains were brought to Suffolk and the funeral services were conducted by her pastor in the Suffolk Christian Church and her remains were laid to rest with those of her dear father in Cedar Hill Cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. Butler.

Gomer.

At her home, near Corapeake, Gates Co., N. C., July 30, 1911, Mr. Dempsey Gomer, aged 57 years, one month and 16 days. He was taken sick and died very suddenly, living only a few hours. He was one of the leading members of Parker's M. E. Church, also a member of the Masonic Lodge at Sunbury, Gates Co., N. C. He had been married twice, first to Miss Liddia Benton, and second to Miss Lizzie Jones, of Gates Co., N. C. He will be greatly missed in his home community, church, and lodge, but their loss has no doubt been his eternal gain. By request of the deceased, the funeral service was conducted by his old friend, the writer, at his home, and his remains were laid to rest in the family cemetery by the side of those of his first wife. The Lord bless and comfort the dear bereaved ones.

H. H. B.

Watkins.

At his home, near Windsor, Va., Aug. 4, 1911, Quency A. Watkins, aged 68 years, one month and 17 days. He was one of the charter members of Mt. Carmel Christian Church. He was sick for some time and his sufferings were great, though he bore them with much Christian fortitude, being fully resigned to the will of his Lord. He leaves a devoted wife and four children, two sons and two daughters. He was a man full of energy and industry, and had many friends. His funeral service was conducted at the Grove by his pastor in Cedar

hill Cemetery, Suffolk, Va. The Lord be with and sustain the bereaved ones.

H. H. B.

Holland.

At her home near Windsor, Va., Aug. 7, 1911, Mrs. Jennie Holland, beloved wife of Mr. Richard Holland, aged 31 years, 4 months, and 7 days. She was a member of Antioch Christian Church and died trusting in her dear Savior. She leaves a devoted mother, husband, one sister and 4 half sisters. Her funeral service was conducted by her pastor at the church, and her remains were laid to rest in the church cemetery. The Lord bless the dear bereaved ones.

H. H. B.

Holland.

Near Isle of Wight, C. H., Va., Aug. 19, 1911, Mrs. Mary Elizabeth Holland, beloved wife of Bro. Edward Holland, aged 62 years, 6 months, and 22 days. She was sick for some time, though she was not heard to murmur or complain. She bore her sufferings with much Christian fortitude, trusting fully in her dear Savior. She made a profession of religion during the Civil War and united with Antioch Christian Church and was faithful to the end. She will be greatly missed in her home, community and church. She was greatly beloved by all who knew her. She leaves a devoted husband and 3 children, two sons, Mr. M. Richard and John Holland of Isle of Wight Co., and one daughter, Mrs. Otelia Atkins, of Isle of Wight Co., Va.; one brother, one sister, and many friends.

The funeral services were conducted at her home by her pastor, and her remains were laid to rest in the family burying ground. The Lord bless them all.

H. H. B.

Cook.

John R. Cook, who was born Aug. 4, 1845, fell on sleep Aug. 4, 1911, at the age of 66 years. He leaves in mourning ten children, all grown to manhood and womanhood, two brothers and two sisters, his wife having died a little over a year ago. It was my privilege to visit Bro. Cook several times during the past year or two. He was not a member of any church, but several times expressed himself to me as feeling perfectly safe and having no fear as to the future. The funeral services were held at East Point United Brethren Church, Aug. 5, and the body was laid to rest by the side of his wife. The children who stood weeping by the grave were especially sad to think that father and mother were both taken in so short a time, and that the old home was broken up and they were orphans. But they cannot call father and mother back. However, they can meet them in a brighter, better world on high.

A. W. Andes.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$1,842.03

Dues:

John Newman Denton\$.10

S. E. Denton, Jr.10

Jos. Rabb Denton10

William Allen Hunt05

Elizabeth Cook Hunt05

Mary Lee Foster10

James L. Foster, Jr.10

Monthly S. S. Offering:

Damascus, N. C. 3.66

O'Kelly's Chapel, N. C.81

Isle of Wight C. H., Va. .. 2.50

Lebanon, N. C. 1.356

Ebenezer, N. C. 2.25

Lebanon, N. C. 1.36

Dendron, Va. 5.00

Berea, Norfolk Co., Va. ... 2.15

Special Offering:

Mrs. W. C. Wampler 2.50

Mrs. Bettie Cates 3.00

Mrs. L. K. Matthews 5.00

Rent of tenent house 2.00

Amount 32nd week 30.83

Total\$1,872.86

My Dear Children:—

The rains have come, and we all feel revived, and more hopeful. We will welcome the cooler days of the fall, for the summer has been so dry and oppressive that it has been hard on crops and people.

Uncle Jim has been quite sick for two weeks, and unable to attend to work for a week.

The girls and boys who have been off on vacation are with us at home again, and work has begun in good earnest for the winter. Much sewing and preparation for the cold weather has begun, and in spite of the poor crops we hope for the necessities to carry us through the coming months when warm clothing and nourishing food will be needed for school and table comforts. We shall have to trust God more than ever and give him the best of ourselves.

We are so thankful to Stephenson and Ballentine of Cardenas, N. C., for a fine Durock Jersey pig. All gifts of this kind are a great help to us, and we thank these kind friends. Mrs. Curtis, of Greensboro sends some old magazines which will interest our children. If you have a book that you think will add to

our library send it, for we are trying to add a touch here as well as to the rest of our Home.

The Trustees have found it necessary to have a deep well dug, for our water-supply was so insufficient that the matter could not be delayed. Also the College sewer is to be extended and the Orphanage will have to pay half of the expense. These two debts, which were so important they could not be put off, we will be pressed for means to meet. Any extra help any one may give us for this purpose will be thankfully received.

Cordially yours,

Uncle Jim.

McRae, Ga., Aug. 29, 1911.

Dear Uncle Jim:—

Our visit is over and we are with papa now. We like our new home. We left grandpa well. It is certainly great to go to grandpa's. Mama says boys are not much trouble there. We helped haul fodder, melons, straw, dirt, and wood, too, in the Virginia cart. We liked the cart so well that we decided when we bought our pony we just wanted a pony and cart like grandpa's. You see we could carry lots more of our little friends with us to ride. We have been looking for a letter in the Corner from our little Newman friends. We certainly hope "Uncle Charlie" is not much sick.

We went to Norfolk to see our Uncle Jos. He took us to Virginia Beach. We enjoyed it so much and expect to go back to roll in the surf some day.

Our entire visit was delightful. We have been well, happy boys and enjoyed everything, but we enjoyed nothing more than that first visit to the Orphanage when we went from Dr. Newman's alone—Aunt Myrtle remembers. And, too, we have not forgotten the disappointment of not seeing you. Here are our dimes. Love to all.

John Newman, S. E., Jr., and Jos.

Rabb Denton.

Well, boys, you have certainly had a good time, and I am glad for you. Now for the pony and cart and you'll be all right.

Franklinton, N. C., Aug. 27, 1911.

Dear Uncle Jim:—

May we join the Band of Cousins and help some? Mother was a cousin once, and we would like to take her place. We send our dimes, with love and good wishes.

William Allen Hunt,

Elizabeth Cook Hunt.

Ah, yes, little folks, we welcome you heartily to take mother's place; and you must prove as faithful.

—Trust in the Lord and do good.

(Begun on page four.)

Some reverence for the laws ourselves have made,

Some patient force to change them when we will,

Some civic manhood firm against the crowd."

Can you find summed up the manly, self-helping spirit of Saxon liberty anywhere better than in those few lines? Men afraid of nobody, afraid of nothing but their own passions, on guard against being caught unaware by their own sudden impulses and so getting their grapple upon life in firm-set institutions, some reverence for the laws themselves have made, some patience, not passionate force, to change them when they will, some civic manhood firm against the crowd. Literature, ladies and gentlemen, is revelation of the human spirit, and within the covers of this one book is a whole lot of literature, prose and poetry, history and rhapsody, the sober narration of the ecstasy of human excitement—things that ring in one's ears like songs never to be forgotten. And so I say, let us never forget that these deep sources, these wells of inspiration, must always be our sources of refreshment and of renewal. Then no man can put unjust power upon us. We shall live in that chartered liberty in which a man sees the things unseen, in which he knows that he is bound for a country in which there are no questions mooted any longer of right or wrong.

You may remember that allegorical narrative in the Old Testament of those who searched through one cavern after another cutting the holes in the walls and going into the secret places where all sorts of noisome things were worshipped. Men do not dare to let the sun shine in upon such things and upon such occupations and worship. And so I say there will be no halt to the great movement of the armies of reform until men forget their God, until they forget this charter of their liberty. Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Savior.

America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture.

Ladies and gentlemen, I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their perusal of this great book of revelations—that if they would see America free and pure they will make their own spirits free and pure by this baptism of the Holy Scripture.

AMONG THE CHURCHES.

Plymouth.

The church at this place has been struggling for existence, almost since Wentworth was built. There appears to be a new day dawning for old Plymouth.

This is the fourth year that I have been trying to serve the church as pastor. The congregations were very small and could not get enough present to have Saturday services. There has not been a time for Saturday service this year but what there was enough to have service. The attendance at the Sunday* services has more than doubled since I began as pastor. We have not been able to have Sunday school more than six weeks at a time in eight or ten years. We have a very interesting school now, with a membership of about sixty. The interest is still increasing. We began the meeting the 4th Sunday in July with Rev. W. L. Wells to assist. We conducted the meeting in connection with the Presbyterian church at Mt. Pleasant. Rev. Mr. Hemphill is pastor there and Dr. McWhite, D. D., of Raleigh, assists. We had services at Plymouth in morning and afternoon and service at Mt. Pleasant at night. We labored together at both churches with hearty co-operation on the part of all. I have never seen quite such a spirit of brotherly love manifested between two denominations as was manifested here.

The meeting resulted at Plymouth in eleven professions and twelve accessions to the church. Both church and community were much revived. Bro. Wells did good preaching and made many lasting friends while there. We give God all praise for the results of the work. At the last appointment we began a movement to repair and remodel the church. We hope to have the work complete before Conference. We beg the prayers of all the brethren for us here.

Amelia.

The church continues to grow in interest here. The regular congregations are good, both Saturday and Sunday. We have an almost ever-green Sunday school.

We have made improvements here every year since I began as pastor. The church was in debt for painting the first year about \$30. We soon had that paid. Last year we bought a nice \$75 organ, and paid for that. Last spring we covered one side of the house and want to cover the other side before Conference.

We began the meeting here the fifth Sunday in July with Rev. C. C. Peel of Elon College to assist. The meeting was good from the beginning, resulting in 25 professions and six accessions to the church. We are expecting several others

to come in soon. Bro. Peel did good service both in pew and pulpit. He preached able gospel sermons, which were appreciated by all. He will be long and kindly remembered by this people. The interest is increasing in every way here. We are praying and looking for greater things to come from Amelia.

Mt. Hermon.

The work at this place is encouraging. The attendance is good at both Saturday and Sunday services. We are making some progress here. Last year we did some repairing on the foundation and put carpet in the aisles, altar and pulpit. This year we have put new pews in the middle aisle to correspond with those on the sides. We hope to paint the inside of the building and put blinds to the windows before Conference.

We began the meeting the third Sunday with Rev. C. C. Peel to assist. He did not get there until Monday afternoon.

Owing to the very busy season with the farmers saving their fodder the attendance was small after Sunday. Bro. Peel did good acceptable preaching. There are very few unconverted people in the community, and they do not go to church here. The meeting was without much interest. The church was revived.

The people here are like those of the other churches that I am serving, kind, hospitable and generous. May God's richest blessings rest and abide with all these good people is the prayer of their pastor.

A. T. Banks.

Newport News Letter.

The Sun has had much of late along the line of "Vacation" notes. My people here were considerate enough to tender to me three Sundays, so I suppose it is entirely in order now for me to make report, as others have done, to The Sun's readers. The first week I spent about home in what some would consider mighty hard work. At the end of the week I ran across to Norfolk and did a little work in the interest of the Young People's Worker. I worshipped first Sunday at 11 a. m. with Brother Bryant at my old charge in Berkley. Brother Bryant is holding his own well over there and more. His wife, too, is gifted in the field. They have a large place in the hearts of their people. At evening I went over to hear Brother Howsare of the Memorial Christian Temple. Although I hid behind a lady who had hat enough to answer the purpose, a member of the congregation reported me to the pastor who "laid violent hands" on me for the offense and made me preach. I spent two nights while in the community with Brother Howsare most delightfully. He left dur-

ing the week for Dayton and Yellow Springs on his vacation. By request of the deacons through Brother Blanchard I consented to fill the pulpit for them on the second Sunday. Congregations were fairly good, and I enjoyed my stay with them. Brother Blanchard entertained me and showed me many kindnesses, going out with me to Rosemont in afternoon where I spoke to a small audience. Bro. Howsare has done a fine work at the Temple during his two years there and has made strong friends who will regret to see him leave, as he has announced to do. He placed the writer under obligations to him.

I spent two days at the camp meeting at Wakefield, Va., where I received some rich things in the preaching of Rev. Joseph Smith, Professor of Theology at a Methodist College at Meridian, Miss., and the Rev. Mr. Bridgers. Mr. Bridgers is not only an eloquent speaker but a very fine singer, while Mr. Smith ranks as one of the finest teachers and expositors of the Bible of our day. We wondered if the fortunate brethren of the "Northfield company" could have a richer opportunity for the same length of time. I did not see, nor hear, any of the wild fanaticism that had been reported to me of the Wakefield meetings, but on the contrary we observed a very sane conservatism and a spiritual atmosphere. It seemed to this writer more like a great union revival, deeply spiritual, for in the leadership were some of the most influential and active leaders from the various denominations who are also leaders in social and business lines of their communities.

Last week I spent in Surry and Southampton Counties. In Surry County I found the revival at New Lebanon on, in charge of the pastor, Rev. C. C. Jones, assisted by Rev. Daniel Keys of South Norfolk, who did the preaching. Brother Keys is an interesting preacher, and all the way through he preached Sanctification as a second work of grace, subsequent to conversion, or regeneration, as I have seldom if ever heard it preached. When we left, at the last service the altar was fairly well filled and several conversions professed, and the church was being greatly moved. Brother Jones is held in high esteem by that membership and community.

We reached home Saturday evening late, greatly refreshed and strengthened, as we were greatly reduced when we left home. We could not get to Northfield, nor fish on a favorite pond with some expert fisher, nor even paint a house, but we did "go a-fishing," and spent a little

time in the woods with the squirrels profitably.

As has before been announced in the Sun, I shall retire from this pastorate Dec. 1st, and will be succeeded here by Rev. W. D. Harward, of Madrid, Iowa. Brother Harward's friends in the South will be glad to see him return, and he will find in the membership here some very loyal and devoted members. We shall wish for him all possible success. Vacation is over and I am settling down again to put in another three months' hard work before leaving this field.

Murdock W. Butler.

Aug. 30, 1911.

Lineville, Ala.

Since I left Randleman June 19th, I have been thinking every week I would write something for The Sun, but I have found no time until now.

Looking back to Commencement, it seems that just a few days have passed since we were all on the College campus enjoying the commencement exercises. I shall never forget the pleasant association that one enjoys there, both of faculty and student, but these pleasant hours are not given us all the while, for some times the clouds overshadow the sun, and all is gloomy.

My work during the summer has been in the Alabama Conference, except ten days, which were spent with Rev. G. D. Hunt at LaGrange.

Our work here is moving along nicely. Most of my work has been with Rev. J. D. Dollar, which I feel has been highly appreciated by both pastor and church. In fact we have no man in our conference who is more consecrated to service and has the best interest of the church more at heart than does Bro. Dollar. I find his work, with the exception of one church, in fine condition.

All the revivals I have heard from have been good. It seems that much good has been accomplished; but our preachers are slow to say anything about their work through The Sun. It does look like more of our ministers would report their work I know Dr. Atkinson would rather fill the paper with letters from our ministry than to put an advertisement in. Not only this, but if our preachers would report their work more, people in Georgia and Alabama would take and read The Christian Sun more. We also need your service, Dr. Atkinson, in these two conferences, and we need it next October.

I must tell something about our new church, Dingler's Chapel. This church was organized Apr. 16, 1911, by Rev. J. H. Hughes, who has been pastor since that time. The church was organized with thirteen charter members. It is not yet

five months old, and has now an enrollment of 56. It was my privilege to assist Bro. Hughes in a revival here last week.

Truly no greater meeting has ever been held in our Conference. Every denomination in the community just closed out their work and came to the services. And all were of one accord and the Lord blessed us abundantly. Forty-three were added to this church at this meeting, and I know of eight more to come in later. Others have gone out to other churches since the meeting closed.

The fact that this church was needed here has already been proven by these people, in that a lot has already been purchased on which to build a church house and about \$375 in cash and subscriptions collected to pay on this building.

I learn that Bro. Hughes will soon move to this community, and I guess will join the new church later on.

J. V. Knight.

Sept. 1, 1911.

Center Grove.

The meeting began the second Sunday in August and continued five days. Dr. W. S. Long was present and preached some fine sermons, which were enjoyed by pastor and people. The church would be glad to hear Dr. Long again.

Bethel.

Our meeting at Bethel began the first Sunday in August and closed on Wednesday. Rev. J. S. Carden was with us and assisted in the meeting. There were seven conversions and three accessions. The church would be glad to hear Bro. Carden again.

T. W. Strowd.

Chapel Hill, N. C.

ChIPLEY, Ga.

During the week after the fourth Sunday in July, I was with my brother, Rev. C. W. Carter, in a meeting at Noonday. I was with this church in a meeting eight years ago, but there have been many changes since that time. Some of the changes I was glad to see; yet because of some of them I was made to feel sad. I reached the community Monday evening in time for services and found a good meeting in progress. The congregations were large and the attention was fine. I feel sure I never saw a people more attentive. The meeting continued till Friday night, with increased interest. While there was only one member received, the church was spiritually strengthened, and much good was done in the community. From Noonday I went in company with brother to the district meeting, of which notice has already been given.

The first Sunday in August I was with

the church at Mt. Zion, this being my regular appointment. By this time I was almost broken down when my voice would hardly hold up for me to do the preaching. Yet I took my time and did what I could, by the help of the Lord, and we had a good meeting. We received six members, and the church was more fully awakened to the responsibilities than before. At my next appointment I have an opportunity like one I have never had before. I shall baptize three applicants, ranging from 4 to 60 years of age. I am arranging to hold my other meetings during the month of September.

I have arranged with Rev. G. O. Lankford to assist me at Wadley, beginning Saturday before the second Sunday in September. At this time I expect to organize the church and hold a few days' meeting during the week following. From the statement I made when I began the work here, relative to help, and the rapidity of the work some may think the work has progressed rather slowly; and so it has. But I did not get but one dollar for the statements I made in the Sun; and not a subscription collected till I wrote personal letters; and some of them not then. So you see that accounts for the slow progress of the work. Yet it is not too late to do good on the subscription at this late date. We have used about eleven hundred dollars, and borrowed nearly two hundred. This is a work we are going to be proud of and will be a credit to the conference.

I have arranged with Rev. J. H. Milam to help me at Lanett, beginning the third Sunday. The work has not progressed here as I would liked to have seen it. But from the fact that all the other churches have services every Sunday we need not expect to do so well with only one. We are anxious for a good meeting at this place.

At Langdale, as it is the union place (and I say well, for so it is, because that is the spirit in all the work there) the pastor of the Methodist church and I will conduct our meeting together. The work at Langdale is in good condition. We have only a few members there, but most of them are interested. That accounts for good work. If our church-life is to mean anything to us we must be interested in the work of the church.

E. M. Carter.

New Harmony.

The annual meeting began at New Harmony Saturday before the first Sunday in August. Brethren J. W. Elder and T. W. Gray came to my assistance on Sunday and remained to the close on Friday. Br. Elder preached five, and Bro. Gray, three sermons; all of which were very much en-

joyed. Twenty-one newmembers and one restoration were a part of the results of the meeting. New Harmony is a live wire. She has recently installed two 1600 candle power lights at a cost of \$30.00.

This church has one of the best Sunday schools in the conference. The school is led by that enthusiastic and wide-awake superintendent, E. B. Lashley, and this accounts, in part, for the success of the meeting. No farmer need expect a good harvest who does not give good preparation to the soil, deposit good seed in it, and give careful cultivation to the plants. Neither can a church hope for much prosperity which does not maintain a Sunday school. The Sunday school is the church's nursery, and the better attention we give to that nursery, the more fruit we will gather, and the greater will be the church's prosperity.

I went with Bro. Elder from New Harmony to New Home, where we held meetings from Saturday, 11 A. M. till Tuesday 11 A. M. I did all the preaching except the last day. This, together with the fact that this church has no Sunday school, accounts for the cold meeting that we had. Two members received by letter was the result.

Rock Springs.

I reached home Wednesday and found my home church, Spring Hill, in the midst of a grand revival. This church met on Saturday before and held a protracted prayer service until Monday, when our pastor, Rev. C. W. Carter, came to their assistance and continued the meeting until Friday, with the church much revived and eleven members received.

Corinth.

From here I went to Corinth and held services for my son Sunday and Sunday night. We had a very delightful communion service Sunday night, in which some of our Methodist brethren broke ranks and took part with us in the good old-timed humble and loving service of "foot-washing."

Corinth is another one of our live wires. She has a fine Sunday school, (with Bro. J. H. Harris Supt.) and a devoted membership. It is a growing church in a growing community.

McGuire's Chapel.

From here I went to McGuire's Chapel to assist Bro. C. W. Carter in a meeting. This church is in Tallapoosa County, where there was being waged a bitter fight between the liquor and anti-liquor folks, on the Local Option question. The election was pulled off Monday and the liquor element was buried beneath a majority of more than 1,000 votes, which means a victory for old Tallapoosa County in favor of temperance, sobriety, morality, law and order; and, of course, this means a victory for Christianity and the church.

We closed the meeting Wednesday with one addition and came home with a feeling of satisfaction over results—willing for the good Lord to have all the praise.

C. M. Dollar.

Malone, Ala.

Wadley, Alabama.

Our meeting commenced at Bethany Church on second Saturday in August and closed the following Thursday. While we had no accessions to the church, we had a splendid meeting and the church was greatly revived. We are expecting some members here at our next meeting.

We commenced at Dinglar Chapel third Saturday in August. Here we found the people ready for meeting. The little church had carried the matter to God and was confidently expecting a great revival. Rev. J. V. Knight was with us here and did most of the preaching. He seemed to be at his best and did fine work. The meeting started off well and improved from day to day. We received the hearty co-operation and assistance of other denominations which added greatly to the success of the meeting. We had large audiences, both day and night. The meeting continued eight days. We received forty three members. This is a new church, having been organized in April of this year, and this gives us a membership of fifty-five.

We have no church building here, but when I left they had a subscription of over three hundred dollars on church building.

J. H. Hughes.

Note of Thanks.

We wish to express to friends our most sincere thanks and appreciation for every act of kindness and word of sympathy which we have received during the recent illness and death of our husband and father. May the Lord bless you all.

Mrs. M. J. Tate and Children.

Elon College, N. C.

EXCURSION TO RICHMOND, VA., VIA SOUTHERN RAILWAY Tuesday, September 12th.

Don't Miss this last opportunity of the season to visit the historic capital of Dixie.

Two whole days and two nights in Richmond, affording ample time in which to make side trip to Washington, D. C., also Baltimore and other points of interest.

Schedule of this excursion and very low round trip fares will be as follows:

Lv. Gibsonville	7:55 A. M.	\$3.50
Lv. Elon College	8:00 A. M.	3.50
Lv. Burlington	8:12 A. M.	3.50
Lv. Graham	8:17 A. M.	3.50

Lv. Mebane	8:35 A. M.	3.50
Lv. Haw River	8:23 A. M.	3.50
Lv. Hillsboro	8:55 A. M.	3.25

Rates and schedules in same proportion from all other stations.

Returning SPECIAL TRAIN will leave Richmond at 7:30 P. M. Thursday, Sept. 14, 1911.

Separate Coaches for Colored People.

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—Evangelist R. G. Pearson and Dr. R. A. Torrey, both men of wonderful drawing power in the pulpit, are to teach the Bible the coming scholastic year, Dr. Pearson in Columbia Theological Seminary, Columbia, S. C., Dr. Torrey in a college out in California. These successful preachers should be powers for good in the class-room.

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" Harnett	10:08	3:01	8:33
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" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
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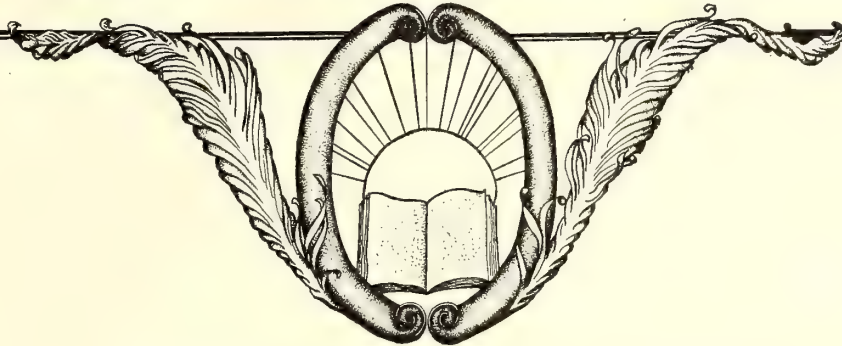
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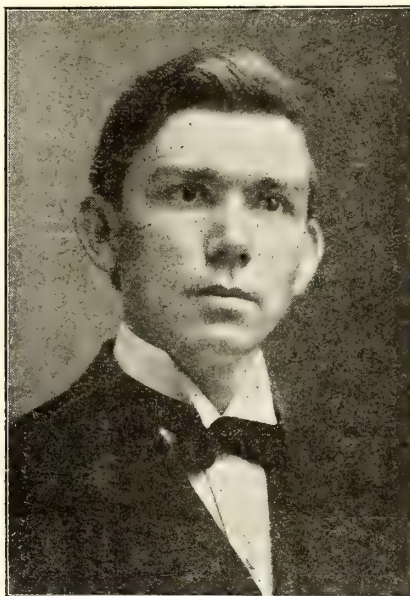
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PRESIDENT W. A. HARPER,
Of Elon College, who on Sunday, Sept. 10,
delivered the opening address at Elon
College (see page 4).

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

MY HELPER.

(The Lord is my helper, and I will not fear what man shall do unto me. Heb. 13:6.—Golden Text for Sunday, Sept. 17).

The golden text is indeed appropriate to the lesson of the day. A mighty king whose word was law had done all that he could to work injury, hurt, and death, upon three unprotected and helpless subjects. He had had strong men take them, bound, fastened, fettered, and cast them in a furnace heated seven times hotter than usual. The strong men themselves coming near the furnace to cast the Hebrews in had been burned to death, but the Hebrews who had been cast into the furnace and left there were unhurt, unscorched even. These Hebrews had prayed to God, and were trusting in God, and were innocent men in the sight of God, and the fires of a furnace, be that furnace of hell, had no powers over them. God was on their side and all that man could do to hurt or harm was of no avail. God ever and always takes care of His own.

The words of the text are a quotation from David, Psalms 118:6, "The Lord is on my side; I will not fear! What can man do unto me?" David had himself been subjected to sore straits and dangerous difficulties because of man's wrath and wickedness. But David had trusted in the Lord, and the Lord had delivered him.

This deliverance may not always be a visible, bodily, temporal deliverance. Some times it is. Again it is not. This is as God elects and deems best. He knows when it is best for the body to perish, and when best for the body to be preserved unhurt.

Our golden text does not mean, therefore, that God will deliver the body in every time of difficulty and danger; though often it may mean this. It does mean always, however, that God will ultimately and finally take care of His own, and that man's evils and wickedness are of no avail when God is on our side.

There are many ways even now in which men are cast into, and tried by, the fiery furnace.

1st. Sometime the soul of man is bound up, in the flesh, with a temper, a passion, a tongue, that are more terrible to the soul's welfare than a fiery furnace heated seven times. If any Sun reader finds himself in the heated confines of such a temper, tongue, passion, let him

remember that God is able to deliver him from all these things, and bring him out unscathed, unharmed, uninjured, spotless and pure indeed. The God who was able to temper the heat of the furnace to the needs of the three Hebrew captives is likewise able to temper it to the needs of one with a sharp tongue, a quick temper, a burning passion. The soul that trusts in God shall conquer all these things.

2nd. In the heat and fury and excitement of a political upheaval, or a neighborhood brawl, God is able to take care of the soul, and keep it calm, unscathed, undisturbed, that puts its trust in Him. If God is for us no man can harm us.

3rd. In the whirl of this busy time, when men rush on in madness to acquire wealth and heap up riches, God is able to save the soul and keep it pure, unharmed, uninjured. If we confide in riches, the world can and will harm us; but if we confide in God, and trust Him day by day, we shall come out victorious. The words of Hans Sachs come:

"The rich man in his wealth confides,
But in my God my trust abides,

Laugh as ye will, I hold
This one thing fast that he hath taught,
Who trusts in God shall want for naught.

"Yes, Lord; thou art as rich today
As thou hast been, and shall be aye;
I rest on thee alone.
Thy riches to my soul be given,
And 'tis enough for earth and heaven."

THE SPIRIT OF SECULARISM.

The world is growing better in many ways, we take it, but that the spirit of secularism grows with the increasing years we think none can doubt. Men's minds become engrossed, more and more, with business, with pursuits, with politics, even to the neglect of spiritual attainment and growth. In consequence, the Sabbath is crowded with thoughts and plans and conversation for the work of the week to follow. On Sunday morning the daily paper is sought and read with eager interest to the neglect of the Bible and religious books. The secular paper and periodicals receive first place in the home, in conversation, in thought, and the religious paper, if taken at all is left unread, or maybe glanced at a little for conscience sake, and "to keep up." Few are the homes today that give religious themes and thoughts first place.

Many a man thinks he finds the church news in his secular paper, that is sufficient, and there is no need to take, or to read, his church paper at all.

Here are words that apply with force, we know, to our own situation, taken from

an editorial in The Nashville Christian Advocate:

"It would be well for our people to open their eyes to the fact that the work of substituting secular periodicals for the Christian newspaper and magazine is progressing with fearful strides. A smaller number of Church members in proportion to the total membership read the Christian periodicals than has been known before in the history of the Christian Church. This fact is due in general to a growing spirit of secularism. Specifically, it is largely due to the unwillingness of the Church to open its eyes to the systematic effort which is being made to substitute the secular paper for the Church paper. Secular papers, whose management cares little for the Church, are giving much space to what is called religious news and literature, and thousands of readers, without a single word of warning from Christian teachers, are being led to believe that these secular periodicals can safely take the place of the Church periodical. The discerning mind can plainly see not only that the religious news and literature furnished by many secular periodicals are inadequate, but positively hurtful to the Christian Church."

It can be said without fear of successful contradiction that in the minds of most of the young people a love for the secular is being inculcated with a hundred subtle influences, but a love for the religious is attended to in small degree indeed, or not at all.

As we see it the fight of the future is here: The spirit of secularism against the spirit of the religion of Christianity.

The Crops.

There are exceptions, here and there, but, generally speaking, the crops are good and the prospects for a bountiful harvest are bright indeed. Whereupon we rise to remark that ours is a non-appreciative and ungrateful generation. Since early spring men everywhere have grumbled and growled and complained that the weather was so dry, that the crops this year would certainly be ruined. The crops are not ruined, but we haven't heard any regrets yet at the doleful and dire predictions. We doubt if half of the complainers have expressed any sorrow whatever at their own folly or any grief at their own ingratitude.

In these latter days showers have multiplied and rains have refreshed an otherwise parched earth. The time for regret over unrighteous forebodings has certainly arrived.

Our Father is always better and more generous than we have any right to expect or anticipate.

ELON'S FINE OPENING.

It will be a source of gladness, and of gratitude, to all Sun readers to learn of the excellent opening Elon College is having at the beginning of this its 22nd annual session. Year by year the College increases its number of patrons, and so its influence and usefulness as a Christian institution. Though one of the younger, we believe the youngest church college in this State, its curriculum ranks evenly with that of the oldest institutions. Its faculty measures in scholarship and in efficiency with the best and its number of students keeps pace with its increasing capacity to care for and maintain them. The increasing years show first, the wisdom of those who founded and have builded the institution, and secondly, the possibilities for usefulness and service loom large upon the horizon. It has hardly begun to appear what this institution may yet be, but the increase year by year makes its friends take fresh courage, and press forward with more hope and enthusiasm.

Last year was the most successful in point of numbers that the institution had ever enjoyed. On the opening day of the fall term last year 147 enrolled, and by Tuesday, A. M. following 174 had enrolled and the total enrollment for the year reached 238. This year on the opening day 180 enrolled, by Tuesday following (today while this is being written) 202 have enrolled. Should the same ratio of increase keep up this year as last, which now seems highly probable, and reasonable, the total enrollment for the year would then be 291. This, we say, is reasonable, and is in keeping with the proportionate increase of last year. Friends of the College can make this not only reasonable, but real, and with the continued co-operation, the combined sympathy, and united effort of the friends of the college, there is every hope and prospect that Elon shall enroll 300 students during the scholastic year now begun. To this end should the friends of the College and of our good cause everywhere labor and pray and strive.

This our Christian Church has builded, an institution in which all who care for learning, culture, and Christian education, may indulge a pardonable pride.

THEIR VACATION.

We are surprised if *Christian Sun* readers are not much impressed, by now, with the fact that the ministerial students in Elon College the past year have spent busy, useful, and timely vacations. They have certainly not been an idle set. They have wrought worthily and well. *The Sun* has carried reports, from time to time, of their work in revival meetings. The Lord has cer-

tainly seemed to use to acceptance, and to great good, their labors, the labors of Elon's ministerial students, during the summer now closing. You have seen, and doubtless noted their names, and the success of their labors—J. Lee Johnson, J. F. Morgan, W. L. Wells, J. V. Knight, H. E. Truitt, B. J. Earpe, A. T. Banks, and possibly others, whose names do not now occur.

This line is written, not to puff or advertise these young men, for they do not need that; but to point out the fact, and emphasize it, that men of zeal and energy and spiritual fervor are ready and willing to work, not only ten, but twelve months in the year, and to further emphasize the hope we have in these young men who are now studying and preparing for a life of usefulness and service in the church. In your devotions, reader, remember our ministerial students at the throne of grace.

EDITORIAL COMMENT.

Facing The Shadows.

Life gets to be real when one reaches, or realizes that one reaches, the border line. We give way to prejudice and pride and passion, in youth and strength, and manhood's vigor. But as might wears away, and strength of muscle wastes, and the body becomes frail and faltering, then things are different. The real issues of life loom large, and the meager, minor things fall away.

On July 21 of this year soldiers of the blue, and those of the gray, met at Manassas, Va., to celebrate the fiftieth anniversary of the first, and very desperate and bloody battle, of Bull Run. The soldiers who had faced and fought each other in deadly conflict fifty years ago were there now to grasp hands as brothers and talk over, in deep and tender affection, the dreadful scenes of those terrible days.

We copy these fine words from the address of Major Lowell, Chaplain of the U. S. Army retired, who presided:

"We are heartily in sympathy with this and all similar gatherings, indeed, all efforts to bring together in brotherly and fraternal relations all who were at one time unfortunately estranged. The world has never seen a finer object lesson than we witness today, veterans of two great hostile armies coming together after fifty years in unity and friendship where two great battles were fought on the same field. Comrades, it is high time for us to recognize our relation as brothers, and join hands in reconciliation. Fifty years have passed and we are near the land of shadows. Already a majority of our comrades have passed on, and we stand on the border land, and should forgive, forget our passions and prejudices and become brothers.

I am reminded of a scene on the battlefield before Richmond. The battle had been fierce. The tide of battle rolled back and forth over the same field, hence the dead, dying and wounded were intermingled over the same ground. After the battle parties were sent out to bury the dead, when two soldiers, one in blue and the other in gray, lay cold in death side by side, with hands clasped. What a story this scene presents! These men had fiercely fought each other, perhaps had come into personal contact and had taken each other's lives, yet as they faced the grim monster they forgot their passions, recognized each other as brothers and lovingly grasped hands as brothers.

So, comrades, as we face the grim monster, let us banish our passions, recognize each other as brothers, and clasp hands as brothers."

The Way of the Transgressor.

Let it be put down, for the ten thousandth time, as it is writ large in the good Book, **The way of the transgressor is hard.** Henry Beattie, of Richmond, tried before a jury of his peers, given every opportunity to prove his innocence, stands convicted of wife murder, and in a murderer's cell awaits the swift approaching day of his execution. This man transgressed, led a life of duplicity, indulgence, waywardness, wickedness, deep darkness and hideous sin. A loving father, with plenty, furnished him the means whereby he purchased his ruin, and an abnormal passion for late hours and evil company, led him to the fatal step that shocked a community, wrecked a home, and sent a life without warning into the presence of its God. And now the transgressor, after having his shameful and disgraceful life held up in most hideous mien to a shocked and horrified public, must spend the remainder of his earthly days shut up behind prison bars, watched and guarded like some threatening and ferocious beast, and then led, like a loathed and hated thing to the place of his doom and death. It is not an agreeable picture. It is horrifying, revolting, terrible, pitiable in the extreme to look upon.

The hand of justice has fallen, and since he would not believe it, since he refused it and flung it back into the face of the inspired writer, Henry Beattie must be shown, (shown by Him who said, Vengeance is mine, I will repay) that, The way of the transgressor is hard. He would learn in no other way. And so by the circuitous route of a life of riotous living and a murderer's cell this man comes face to face with the words and the warning of his God. Be sure your sin will find you out. The way of the transgressor is hard.

IS THE YOUNG MAN SAFE?

II Samuel 18:29.

(Opening Address to Elon College students by Presd. W. A. Harper, Sunday, Sept. 10.)

It is a rare thing in these days of all but universal enlightenment to find an enemy of education. It has been demonstrated so many times in the world's history that the educated man is superior to the ignorant in everything, that it is a useless waste of time, and worry of patience, to undertake to prove that education is necessary to the attainment of the individual's highest and best achievement in life. Education is necessary to leaders in all the realms of activity—physical, moral, intellectual, social, financial, literary, spiritual—in no department of human endeavor can a man do his best, attain his highest without education. And this is but right, because education is the development of a man, his unfolding, his leading out, to borrow the Latin meaning of the word, and whatever contributes to this end must needs add to man's capacity to do more and be more than he otherwise could do or be. It is your appreciation of this fact that has brought you to Elon College, that encouraged the founders of this College to contribute to its establishment, that induces the men and women of our Faculty here to teach—our appreciation of education's value brings us all here to-day.

But—while we all appreciate education, while we would not discount it in the least, while we all would strive to realize its fullest possible good in our own life, yet we cannot escape the fact that there are dangers connected with its getting, with the processes of it, that challenge our thought and compel our attention. Have we not known education to ruin men? Did not our parents or our guardians, did not many of us ourselves, ponder long what College we should enter? Did not we and they realize that choosing the College that is to be the scene of a young person's metamorphosis is one of the weightiest issues of life and carries with it great possibilities—possibilities of both good and evil—of danger and of safety to youth? Are not many of the loved ones at home at this very hour asking the same anxious question propounded the messengers by King David in regard to the brilliant, but dissolute Absalom—"Is the young man safe?" Is my son safe? Is my daughter safe?

Yes; they are asking these questions in their heart of hearts to-day—and they are asking them with all earnestness, even though they pondered long and well before arriving at a decision as to where to send the idol of their love to College. It is but

natural that they should, because they know, whether we students do or not, that College life is beset with many dangers, many pitfalls, many snares and wily traps.

I wish this morning, in the very beginning of the College year and of the College career of many of you, to point out briefly some of the most insidious of these snares and then to suggest the way of escape from them, that your College year and your College career, by judicious ordering of life and conduct and strict adherence thereto may be safe—that, when your College days are over, you may be as pure as when you left your parental roof and stronger in every fiber of character and manhood and womanhood because of the preparation days rightly spent at Elon.

One of the most alarming dangers of modern education in some quarters is Higher Criticism. I do not wish to be understood as decrying scholarship, research, learning, thorough investigation. These are the things for which the College exists, which the Church demands, and of which she stands in need. The Middle Ages, with their low moral condition, so low as to merit for them the title of the Dark Ages, give ample proof that the Church has everything to lose and nothing to gain by setting itself against learning and education. But this is not to welcome Higher Criticism nor plead for its necessity. A higher critic is a scholar with the profession on his lips of a Christian, but with a skeptic's heart and attitude. It is an old saying that people usually find what they look for. Even astronomers have to make allowances for what they call the personal equation in recording observations. When we deal with a matter as ethereal and personal as religion the attitude of the investigator is all the more important. The man who regards the authority of the Bible as of the same type as the authority of a book on Ethics is not the proper person to investigate the authenticity of the Bible nor of any fact in it. He who undertakes to investigate the Scriptures must believe them beforehand, recognize them as superior to any other book, as in a class by themselves; equipped with such an attitude he is prepared to have his investigations respected. The attitude of the Natural Scientist toward the teachings of Natural Science, that all its teachings are provisional, temporary, and subject to change without notice, is not the proper attitude toward the religious life and its teachings. Religion is not a natural, but a revealed, science—more correctly speaking it is not a science at all, but an art, the art of getting on right terms with God and our fellowmen, and the principles of right and truth underlying that art are eternal and not subject to revision. No young man or young woman is safe who is

in an institution of learning where the higher critical viewpoint is the pier from which he is compelled to begin his voyage over life's sea. But in this regard, you are safe. We have never had and hope never to have a Higher Critic in our Faculty. Those of us who teach here respect and honor the Word of God as the fundamental chart of life and accept it as the sufficient rule of faith and practice in religious conduct, and deplore the tendency in many places to belittle the worth and disparage the value of the Book of books.

The second danger which confronts College students is like unto the first, but is found in courses given under the Department of Social Science, and not under the Biblical Department. The men, in many institutions of higher learning, who head these departments, would be higher critics if they were Biblical teachers or expounders. They have read the Bible, however, and are loud in their praises of it as a veritable store-house of rich Sociological material. They bid their students read and re-read it, not for food for their heart-hunger nor drink for their soul-thirst, but for the Sociological matter it contains. Often Sociological material from other quarters is found which conflicts with that of the Bible—and the Bible is declared to be in error. These distinguished doctors reason in a circle. They will assure you that their science must not be condemned because it discovers things not in the Bible, because the Bible is not an authority on Sociology, but in the next breath will deny the authenticity of the Bible because it conflicts with their theories. Oh, consistency! They will bolster up their science, which is always subject to revision even in its fundamental principles without notice, when the Bible seems to lend color to their tenets and then they condemn the Bible and belittle it when it challenges any of their pet theories. You have heard the expression—to use a man; that seems to be what the higher critical doctrinaires in Social Science evidently do with the Bible. They use it—and then abuse it. If many of the things reported as being enunciated by these teachers are actually taught by them, the farther the young people of our land keep from them, the better it will be from our land and our young people. We have a department of Social Science in this institution, but it respects the Bible first and Social Science second. Here you will run no risk of having your spiritual eyes blinded by the exaltation of Sociology at the expense of theology, but you will see that Sociology rightly taught is a powerful handmaid to the correct understanding of the revealed Word of God as we have it in the Scriptures of the Old and the New Testaments.

The third danger toward which I would

direct your attention is the free-thought with respect to all issues of life and conduct which is characteristic of a great many College men. They approach every matter with the skeptical air and are never sure of anything or any principle. To them nothing is too sacred or hallowed to be doubted and scoffed at. They scoff at religion as the proper thing for women and children—they doubt its value for men. They place a question point after every positive statement of every book they read, of every lecture they hear. They boast of their freedom of thought, forgetting that the truest freedom is that which subjects itself to law and order and tries to harmonize with surrounding conditions and circumstances. The real free man is not he who kicks against the laws of the land, but he who obeys them. Those College men who indulge in free thought and the teachers who encourage it, respecting the fundamental institutions of life and society, need to do some sober thinking as to the consequences of such intellectual license. Liberty ought never to become license. If any of you have come to Elon expecting to find such an atmosphere of so-called freedom of thought, you will be disappointed. We want you to think, but we do not want you to assume the skeptic's interrogatory attitude toward all the issues and conditions of life. We are sure that an institution which encourages or tolerates such a spirit is not a safe place for unfolding young manhood or womanhood.

From what has been said you perceive that Elon stands for Christian education. But what is Christian education? I once heard a College president say in answer to that question, that Christian education results where a Christian teaches. Yet that same man at that time was presiding over an institution in which half the teachers were either skeptics or higher critics. In the face of all that, he maintained that his was a Christian institution and of a nobler type than the denominational College, because it was a State institution and included all the people. Christian Education cannot be had unless all who teach are Christians, humble, child-like, trusting Christians, who never scoff at religion, who never deny the authority of the Bible, who never minimize or speak slightly or disparagingly of the Church. Even this is not enough: the atmosphere surrounding the College must be pregnant with spirituality. That is why it is best for a College to be situated as Elon is, away from the distractions and allurements of the gay, maddening, dissipating throng of the city. The College in a city has the city atmosphere around it and does not, cannot produce as fine a type of Christian education as the College in a College town, in a town which

is the College, for such a College can make its own atmosphere. We are proud of Elon's reputation in this regard, and, please God, we always hope to have the atmosphere round about this sacred place as pulsing with spirituality and tense with Christian influences making for character development and the expansion of soul-power as it now is. Our earnest prayer is that it may improve in this respect this year, and to this end we invite the fullest, completest possible co-operation between students, citizens, and faculty. If Elon's atmosphere is to improve, it must be the co-operative achievement of all of us. If we work to that end, we may be sure we shall be safe, both as young and as older people.

Education trains the head. Christian education has a larger task—it cannot stop with head-training alone. It must aim at the production of an all-round man, an all-round woman. I do not believe an educational institution can rightfully lay claim to be a Christian institution unless it strives to produce a complete citizen—physically, mentally, socially, morally, spiritually. No man who is deficient in any of these regards is a complete man and no education which fails to equip its pupils in any of these directions can be properly styled Christian. We cannot leave the policeman to look after the conduct and the minister the souls of our pupils, while we teachers look after their intellectual development. We must do all three and more besides.

Christian education must give attention to the body. Did not the sacred writer say that our bodies are the temples of the living God? Can we as Christians afford not to give strict heed to our bodies? Can a Christian institution remain one and not give attention to the physical well-being of its pupils? We have learned that a sound body is an essential basis for well-proportioned, symmetrical development in every other department of our being. Our body is our fundamental part in this world. We must take care of it, if we are to prosper and do our full part as men and women in the world's arena of action. When a Christian College therefore forbids the use of cigarettes and discourages the use of tobacco in every form, it is acting within its own province, doing what if it were not to do, it would forfeit its right to be called Christian. When it encourages its pupils to take exercise and provides directors for athletics and physical culture, it is again doing its plain, simple, Christian duty, and it is also the duty of the pupils in such an institution to take advantage of these opportunities for physical self-development. When I commend athletics, I do not mean that it should be exalted above every other

feature of College life, but that all should enter into the sports and all derive good from them. Not the spectators at, but the partakers in, athletic events derive good and gain benefit. We hope that every student this year will partake as well as spectate. Thus will every student be safe.

Of course a College ought to furnish mental development; all grant that. Yet I have known students at Elon who did not get it, because they did not study. Others have not got the development they were entitled to and deserved to have because they picked out the easiest course allowed by the elective system. Still others have studied too much. We hoped to have everybody study during study hours this year and give himself to the other things of College life at other times. We hope no one will study on Sunday. It is not necessary—never is, if we do our duty at other times, nor do those who indulge in it in any way surpass or excel those who do not, according to my observation. Furthermore, it is contrary to God's word to do it. Let me suggest to you students that you systematize your work—have certain hours for certain things, and do those things then. When they are done, give attention to other things. Such self-discipline will count wonderfully in your success in after-life, and render it absolutely unnecessary for you to study on the Sabbath day.

A Christian College must also give attention to the social life. By this I do not simply mean that a College ought to provide social intercourse and give attention to the social graces of life, but far more. The social life as here used means whatever pertains to our associations with our fellows. You have the right to expect your College career to teach you to be a good citizen. When we finish our education, we will find it necessary to accommodate ourselves to the laws and customs of government and society. Why should we not learn that valuable lesson in College? There will be regulations, rules, principles and customs of conduct in College which we would wish changed or would rather have otherwise. But if we keep our eyes on fitting ourselves for real life by our College training, we will recognize in these seemingly unnecessary and troublesome rules and regulations the best sort of training for citizenship in the years to come. A College student's first duty is to submit gracefully and cheerfully to the regulations of the institution he attends, expecting therefrom to gain training, discipline, and habits of mind and conduct that will stand him in good stead in the work he is to do upon leaving College. The student who does this will enjoy going to College and will be safe. He who yields a reluctant or a compulsory obedience is sin-

(Continued on page nine.)

NOTES AND PERSONALS.

—Robt. G. Fowler left San Francisco Cal., Sept 11, on a transcontinental flight to New York on a Wright biplane. He expects to reach N. Y. Oct. 10.

—Many former students of Elon will regret to learn of the death of Prof. J. M. Bandy at Greensboro, N. C., Aug. 23. Prof. Bandy was erstwhile professor of mathematics in Elon College and was held in high esteem as a ripe scholar and a Christian gentleman.

—Since so much is put down to the discredit of preachers' sons, put this down to their glory: In the recent aviation meet at Chicago the Wright brothers refused to fly their machines on Sunday. The Wrights are sons of a minister and had training when youngsters that makes them respect the Sabbath now.

—Our brotherhood everywhere will learn with deep regret of the continual illness of Rev. J. W. Holt. His physician holds out little hope of his recovery at this writing. Let prayers ascend that, if God wills, this consecrated and useful life may be spared for further service in the Lord's work.

—That the members of our Northfield colony, Brethren Newman, Harrell and Hanson, are not lost, but have really had the time of their life, and are safe and are happy at their work again The Sun this week testifies in eloquent sufficiency. That Northfield inspired them all readers of this Sun will testify.

—Col. Wade Harris of the Charlotte Evening Chronicle who studies everything and knows what's doing says, "Nothing has yet occurred to shake The Chronicle's belief in a cotton crop around fourteen million bales and a price around 15 cts. for the bulk of it." Whether the crop is 13,000,000 or 14,000,000 it is all certain to be needed, says the Col., for the demand in the dry goods trade is going to be great. We trust these prognostications will be true, for a big cotton crop, and good prices, mean everything to the South.

—Mrs. Dr. J. P. Barrett, Dayton, O., was a welcome visitor last Sunday in the home of The Sun's editor, and cheered his heart much by her happy and agreeable conversation, and her solicitous interest in matters that pertain to the church paper and the church enterprises. Dr. Barrett is due to succeed and to be exceedingly useful as editor of our general, and great, church organ, The Herald of Gospel Liberty, his consecrated and loyal and cultured companion having brought him under such obligations.

—A minister was finally found who, for money enough, stood at the otherwise sacred altar and united in wedlock the notorious and divorced Col. John Jacob Astor and Madeline Force last Saturday,

but be it said to the credit of the ministers that the search was long and the marriage many days delayed because minister after minister refused to be a party to the shameful spectacle, Astor having, it is said, offered as much as \$5,000 for a minister in good standing who would perform the rites.

—We trust every patron of Elon College will read President Harper's opening address to the students of this year, delivered in the college chapel at the 11 o'clock service last Sunday. It was an inspiring occasion. The music was of a high order, the congregation was large, the 200 students listened to the address with riveted and unabated attention, the speaker's voice was clear, and his manner one of candor, fervor and intense earnestness. As long as Elon College has as the fundamentals, and the ideals, of its teaching, scholarship and management, the principles enunciated in this address, its friends need have no fears as to its ultimate success and achievement. There is, thank God, no skepticism and latter day rank philosophy among those who teach at Elon College.

—Pastor L. I. Cox reports a most excellent meeting at Parks Cross Roads closing Thursday p. m., before the 4th Sunday. There were 25 conversions and 20 accessions to the church. Rev. J. O. Cox, of Durham, assisted with great acceptance.

The meeting at Monticello closed Thursday p. m. after the 4th Sunday in Aug. The church was greatly revived, though, on account of rain, the congregations were small. There were two accessions at the close of the meeting. Others are to unite later. Pastor Cox was assisted by Rev. H. F. Wolfe, who preached able and helpful sermons. Bro. Cox conducted a gracious meeting last week at Pleasant Hill, assisted by Rev. T. E. White from Tuesday a. m. till Thursday p. m. The meeting was greatly enjoyed and of untold worth and benefit to church and community. The entire vicinity was stirred with religious fervor and there were showers of blessings. There were thirteen accessions at the close of the meeting and two names were given to join elsewhere.

A WORD OF APPRECIATION.

I wish to take this public way of expressing the appreciation, which I ought to express personally to our friends, for the loyal, devoted, sympathetic, unstinted, helpful support they gave the College authorities this summer in their campaign for students.

The ministry has stood four-square on every occasion. They have sent us names, spoken to the young people of their charges and acquaintance, carried our representatives in their buggies to see the prospects,

and in other ways shown their love and loyalty to the institution.

The Alumni, now numbering nearly two hundred, were never more affectionate in their support of their Alma Mater. Many a new student is here because of the good work done in the field by members of the Alumni.

The student body has been as zealous as a hive of honey bees, without a drone, in the endeavor to add at least one more from their immediate territory, and while many did not succeed in bringing that new one in, yet the spirit and zeal displayed in the work has wonderfully helped the College, for after all the strongest recommendation a College can have is the loyalty and affection of its student body for it. In this regard Elon has not suffered this summer.

Our friends, among the Trustees and the brotherhood generally, have been uniformly courteous and intelligibly interested and generally sacrificing for the College. The College is our brotherhood's and we are glad that they are increasingly feeling their proprietorship, to the extent that they are devoting their time and influence to its up-building in enrollment and in other necessary ways.

As a result of these loyal and co-operative efforts on the part of the brotherhood and of the constituency, coupled with the assistance of the College forces, we have been enabled to have the best opening yet in Elon's history. To every one who has spoken a word, written a line, offered a prayer on Elon's behalf this summer we give grateful and sincere thanks. Our appreciation at this end shall endeavor to take practical form in the best possible service, to the College and the Church, of which we are capable.

We would however remind our friends that there are, as they no doubt know, many doubtful ones yet, young people of promise who are detained at home for various reasons. We trust the same good endeavor will continue to get them here.

W. A. Harper.

SUFFOLK LETTER.

For the first time in my ministry I took a real vacation. I abandoned myself to physical exercise, sleep, and sunshine. I do not believe that any springs or seaside can equal the pure country air, water, and milk, if one can be content to enter into such life with hearty abandonment. It is good for insomnia, indigestion, and all indispositions. It is better to let newspapers go unread and about the only thing one should study is the Sunday school lesson. The way the average person studies the Sunday school lesson will not produce nervous prostration.

I enjoyed myself beyond description

and tried to be obedient, though I did go in the rain twice and return with my clothes drenched; but a hot bath and dry clothes and a nap prevented cold; but those who did wash and iron object to what they call unnecessary change of clothing and say I ought to come in before the shower. I say, "I got caught that time but I will do better next time." I would, if I knew when the rain was coming. That reminds me that my moral misdeeds seem to come in the same way; I got caught in the wrong place at the wrong time, and before I get under moral shelter I have said the wrong word or done the wrong thing and then I require cleansing and change; but it is a fine experience, after one has been caught in the wrong, to repent and put on dry garments and rest in His love.

I worked enough to satisfy myself that I was not like the rich man's steward who said: "I cannot dig;" and I found that hoe and fork and scythe are good tonics. My! how I could eat and no indigestion. I drink very little water as a rule, but two hours hard digging in a garden makes one want to go to the well. Well water tastes better without ice than city water with ice; and a bath in well water makes one feel like staying in the country.

I am in harness again and the first Sunday in September I attended Sunday school and Christian Endeavor, preached twice and conducted two funerals. I have several persons down with consumption and many others sick and I have been visiting some during the week. There must be some cause for increase of tubercular troubles. I think one cause is in houses where people rent and change so often. I know a case in which a man's wife died and then his daughter lingered and died of consumption. The man moved out and the house was closed for months. Then a widow with a large family moved into the house. A beautiful seventeen year old daughter was taken with consumption. They moved into another house in which a tubercular patient had lived. The daughter soon died. Then a son died. Then the mother. After that another daughter. The mother said she had not known of the disease in her family. I think the family contracted the disease from the house. After the family was broken up the beds and other household goods were sold to colored people at public auction on the street; and I have no doubt the disease was contracted from these beds. In towns and cities and around mills, where poor people continually change houses, which have not been fumigated, disease passes from family to family. There is nothing that ministers

to good health more than to own a little home, a little bed, and keep both clean. It costs less than doctors and medicine. I think rummage sales spread disease unless the old clothes are thoroughly fumigated. Church societies often gather up cast away clothes from all sorts of closets, wardrobes, garrets, boxes and trunks and put them on sale to make money for the Lord. They often make more disease for the people. Among the Jews when leprosy got in a house it was cleansed by the priests, and if it could not be thoroughly cleansed of the disease, the house was destroyed. It should be so with old clothes.

W. W. Staley.

NORFOLK LETTER.

A year ago last January I became a reader of The Christian Sun. Two things led me to subscribe—1: A desire to become better acquainted with the brotherhood South, for all my work had been in Iowa; 2: The Norfolk letter appealed to me, for in that city I was soon to become a pastor.

Now the writer of the Norfolk Letters has asked his pastor to write in his stead, and you have read his farewell message, but fear not, he will yet write, for he has promised to whenever I am away—therefore you may expect me to be away some of the time.

Before becoming too much engrossed in this work, I want a settlement with the editor. Really, Mr. Editor, don't you think you have been a little hard on me? Imagine my amazement to read in The Sun just before we moved here, that Rev. McD. Howsare would on the following Sunday preach his first sermon as pastor of the Third Church. Also, there appeared another note saying that this same brother, McD. Howsare was about to move into the house which we had rented. Now this brother and I are good friends and expect to remain so, yet it looks suspicious to accuse him of such deeds. But I think I shall have to forgive our beloved editor, for in the last issue of The Sun he seems to be repenting by making a compromise, saying, "Rev. A. M. Howsare" is to be the new writer. Since a half loaf is better than none, I accept the "A. M." and give by brother the "Howsare" part of it.

On this point, one word more. Some will persist in complimenting me by saying, "Bro. A. M. Hanson." This has also perplexed me, for so far I have failed to discover what they mean by Hanson. A "hanson" is, as you know, "a two-wheeled" covered carriage with the driver's seat elevated at the back." I know that definition will not hold for this preacher. Others call me "Handsome."

This name I appreciate, but I am afraid to use it as some would undoubtedly fail to appreciate its relation to the owner. So, brethren, just call me plain A. M. Hanson. I might in passing say that the "A. M." part should always be written before the name as I did not obtain the degree in a college or university. Perhaps that shows their wisdom.

Dear Editor, and readers of The Sun, if thus far the new writer of the Norfolk letters seems rather light, just remember that the first course of any meal ought not to be too heavy.

Seriously, though, I pray the Father in heaven that the new writer may always have a note of good cheer. If my letters shall prove as helpful as our brother, Dr. Manning's, the pleasure will be mine as well as yours. God has blessed the Third Church with a noble layman in him. I wish every pastor had many such as he.

Mr. and Mrs. Carr, of Marion, Indiana, are in Norfolk on a visit. Mrs. Carr is the daughter of the late Dr. C. J. Jones, former pastor of the Memorial Temple. Mrs. Carr's sister, Bessie Jones, accompanies them.

Bro. J. L. Rogers, of the Third Church, has been very sick from malaria, but is better.

Mrs. Crockett, mother of our missionary, W. C. McCloud, of Porto Rico, was received as a member of the Rosemont Church last Sunday by the pastor, Rev. McD. Howsare.

Dr. W. D. Samuels, of Warren, Ind., and President of the American Christian Convention, will preach at the Memorial Temple next Sunday. The church hopes to secure him as its pastor.

Bro. R. H. Peel was a visitor with us at today's Tidewater Ministerial Association.

Rev. A. M. Hanson.

—We are glad to welcome Bro. A. M. Hanson as writer of our Norfolk Letter, and it is gratifying news indeed his letter brings, to the effect that Memorial Temple seems likely to secure Dr. W. D. Samuel as pastor. This man is of high repute amongst us and we sincerely trust Norfolk will woo and win him. Meanwhile we trust to be successful in keeping Bro. Hanson straight, and at the Norfolk Third Church where he is doing such a worthy, acceptable and capable work.

—Governor Kitchen appointed Mr. Howard Foushee, Durham, N. C., to be Superior Court Judge in the ninth District to succeed Judge Biggs resigned.

—President Taft's tour of the country, to begin shortly and continue till Nov. 1, covering a distance of 13,000 miles, is, the President says, purely an educational campaign.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

THE ORGANIZED CLASS—HOW TO ORGANIZE.

As in everything else, much depends upon getting a Sunday school class well organized and started right. A half-hearted, apologetic way of starting and an inefficient and loose organization will result in an ineffective and unsuccessful class. Those who attempt the organization should go about it with an enthusiasm that indicates business and the officers should be chosen with a view to their intelligence and interest in the work.

An organization may be effected of a class already in existence, or it may be composed of people not already in the Sunday school. In either event, it should be the purpose to reach and bring into the class those not in the Sunday school. If there is a class of grown people in the school that is about to go to seed, try organizing it and bringing in new members—give it new life, new blood, new work, new purpose. If you can do so, obtain some speaker who knows something of organized class work and let him make a talk in the class or Sunday school on the benefits of organization. Have some literature on organized classes and distribute it. This may be secured from the editor of this department or from Mr. J. Van Carter, secretary, Raleigh, N. C.

It would be well to organize every adult class in the school. For adult classes the members should be 20 years of age. Other classes may be organized of boys and girls from 16 to 19 years. Among younger men and women it is best not to have the sexes in the same class, but with older people there is probably no reason why men and women should not be in the same class. Experience has taught that young men and young women will do better work in classes composed only of one sex. And the same is true of boys and girls.

The international association outlines the following as the plan to be followed in organizing:

(a). A preliminary conference of those willing to form the nucleus of an organized class. At this conference decide on the number of members desired before the charter is closed. Then put the members at work to secure other members by the date fixed for the organization. There will be a good-natured rivalry among those working to see who can obtain the most members.

The appeal to the young man or young woman to become a charter member is more effective than asking him to join a class already organized.

(b). A prospective membership list prepared after a careful canvass of the church list and the community. Make a list of those you want and then go after them. It will be well to work in pairs.

(c). A meeting for organization held at a time most convenient to all members. Invite those who are not willing to join but who might become interested if they attend the meeting. Emphasize the fact that all who join before the close of the meeting will be "Charter Members." Have a plan of organization ready for the meeting.

A constitution should be adopted, though this is not absolutely necessary. Model constitutions may be secured from the State Sunday school secretary or from the editor of this department.

In the selection of officers try to obtain the best qualified and most energetic workers. If possible to get others, do not elect those who already have a number of church offices. Distribute the work.

The class should have at least the following officers: President, vice-president, secretary and treasurer. A teacher and assistant teacher should also be selected unless teachers are appointed some other way in the school.

When the class has completed its organization, a letter should be written to the editor of this department and also to the secretary of the interdenominational work in the state (in N. C., Mr. J. Van Carter, Raleigh, N. C.) telling them of the class, its name, number of charter members, officers and teachers. The state secretary will give you a certificate of organization if the class is organized according to the standard set out in this article.

It is well to fix the age limit of members, as in adult classes 20 years. If composed of younger people a minimum and a maximum might be well. The place of meeting should be determined on. A separate class room is a good thing but not absolutely necessary.

There should be three committees—devotional, social and membership. Frequent business meetings are necessary to determine upon definite work to do, and see that the committees are doing the work assigned them.

The class should always feel that it is a part of the school; not above or beyond it. The members should attend the opening and closing exercises of the school.

A class name is a good thing. It gives distinctiveness. Some classes select numbers to indicate it is a part of the school; others names from the Bible; others the name of one who has long been a teacher or officer of the Sunday school.

What is more important than a name is a class motto. And this should be kept before the class constantly. The following well known mottoes are suggestive: We're in the King's business—We Do Things—The World for Christ—We Mean Business—The Other Fellow—Every Man Up—Quit You Like Men; Be Strong.

The small red pin with the white center has been adopted as the international emblem of the organized class. Its significance is, "There is no purity of life without sacrifice, and no cleansing from sin without the sueding of blood." These can be secured at any time from the state or international secretaries.

By all means, use the emblem, have a motto and get the certificate of organization.

(Note.—This is the second of a series of articles on The Organized Class that will appear in *The Sun* during September.)

NOTES ON C. E. LESSON, SEPT. 24— SUBJECT: A MISSIONARY JOURNEY AROUND THE WORLD— IX. AFRICAN MISSIONS.

Daily Readings.

Sept. 18. Souls in desert places. Matt. 9: 35—38.

Sept. 19. A promise. Isa. 45:14.

Sept. 20. Light in the gloom. Isa. 9:2—4.

Sept. 21. Habitations of cruelty. Ps. 74: 20—22.

Sept. 22. God's freedmen. Rom. 6:16—23.

Sept. 23. Help to the uttermost. Heb. 7: 24—26.

Sun., Sept. 24. Topic.

The Cape-to-Cairo railroad stretching through Africa from north to south will be 6,400 miles long, the longest railroad in the world. It will cost about \$1,000,000,000, and will be well worth that to the material and spiritual interests of Africa. It now extends up into the Congo Independent State and down to Khartum in British Egyptian Sudan, and therefore it is two-thirds completed.

At first the Zulus opposed the missionaries, and it was ten years before the first convert was won. Now, after seventy years of work, there are 5,374 native Christians, and 4,756 pupils in the mission schools.

Not all the dark people of Africa are ne-

groes, but only about one-fifth along the west coast and the southern Sudan. The people in the south are Bantus. In the north they are Hamites and Semites, classed with white men. More than 10,000,000 in heathen, while more than 50,000,000 in the north are Mohammedans.

This is from a Zulu letter: "I am first writing to tell you that liquor is a great sin to natives. Now did you not notice in England that liquor was a sin when people got drunk? Why did you bring it here, then?"

In 1904—5 there were 18,181 children in the Protestant mission schools of Uganda, central Africa; in 1907—8 there were 35,116.

The French rule in Madagascar is doing all it can to destroy Protestant mission work, that was so gloriously successful under native rule. The Malagasy Y.M.C.A. has been suppressed. Three-fourths of the mission schools have been closed, though the government schools will accommodate only one-fourth of the children, and rank infidelity is taught in them.

The United Presbyterians have the field in Egypt almost to themselves. They have won 20,000 converts, and are powerfully affecting the Mohammedans also through their schools, hospitals, and the visitation of the harems.

Christian Endeavor flourishes in Africa wherever it has been introduced, especially in Egypt and in South Africa. In the south there are very strong unions holding enthusiastic conventions.

There are at work in Africa 104 Protestant missionary societies. There are 8 colleges, 59 theological training schools, and many other educational institutions.

What a dollar will do in Africa:

1. Pay native evangelist one week.
2. Buy gospels for two hundred.
3. Put boy in school for one month.
4. Support Bible school two weeks.
5. Keep an orphan for one month.
6. Furnish Testaments for twenty people.
7. Rent church for fourteen days.
8. Provide medicine for twenty people.
9. Furnish bed in hospital for two weeks.
10. Get literature for forty people.

Some Thoughts Worth While.

Jesus died for the whole world.

Jesus commanded that we give the gospel to the whole world.

God is giving wonderful success to missionary effort, and you should have a share in it.

Sympathy with your friends now on missionary ground should enlist your interest in what they are doing.

Your question should not be: Why should I go as a missionary? But why should I not go? Here is a command; why should you be excused from obeying it?

You are the descendants, not of Jews, but of heathen, and common gratitude should move you to pass on the Gospel; which is so great a blessing to you and yours.

You should give to missions; not merely to incite others to give, but you yourself should give. It is not enough to give for the narrower field round about you; the whole world has a claim upon your gifts.

Discussion Topics.

1. What is Africa's greatest need?
2. Describe Livingstone's work in Africa.
3. Discuss the great work at Bolenge.
4. Tell of Alexander Mackay Uganda—Uganda's White Man of Work.

(Begun on page four.)

ning against himself and does not realize it. I am thankful that the spirit of this College is such that its students yield a hearty and cheerful obedience to all College regulations and that they have advanced so far in this direction that the government of the institution in some instances has been safely committed to their own hands. We have never heard of but one Elon student who committed suicide and he was expelled from the College and committed suicide to escape the penitentiary. He could not obey here—he could not after leaving here. I have never heard of any other of the two thousand and more who have studied here who has been arrested for any disobedience to civil law. I know no higher compliment to pay Elon than merely to state these facts. They show that Elon students are obedient as students and are therefore good citizens after leaving the College.

Morality should certainly be inculcated in a College. And institutions of learning are proud of their moral tone. The principles of moral conduct are the outgrowth of the experience of our race in matters of conduct and life. Morality changes. It has changed in our Colleges. Hazing was once looked upon as pardonable sport. Today hazing is rightly regarded as a relic of barbarism and a revival of savagery. No self-respecting student will indulge in it and no decent College will tolerate it. Why? The moral standard has changed and today forbids any sport which all who engage in it do not equally enjoy. That is always the test of Christian fun-making—that all who are in any way concerned in the fun should equally enjoy it. It is immoral to swear and to drink liquor and to use dope, and so a Christian College condemns these practices. It is immoral to gamble and to cheat on examinations, and so Christian educational institutions forbid these practices. Playing cards, some regard as innocent amusement; others regard as sinful, because the practice has led so many to ruin and con-

sider it especially disastrous for students because it robs them of precious hours that should be spent in other things, and equips them, without their knowing it, with the impulse and the skill of the gambler. This is our view-point, based on experience. You have nothing to fear morally in the practices and sports of our student body. In that regard Elon renders you safe.

A great many would be willing to stop here—with morality—but we are not. We are not satisfied that our pupils have sound bodies, strong minds, beautiful social graces, up-right moral character—no—great and glorious as these are, we are not satisfied with these. We would add to them—spirituality, the crowning glory of man, the high privilege of the College to inculcate and develop. I know that the Christian Bible has been expelled from the public schools in many of our States and thrown in the dust heap in many of our State institutions of higher learning, but I also know that the great majority of our people wish that their children be educated in a spiritual atmosphere. That is why we build, equip, and maintain denominational Colleges, that the things of the spirit may be taught, insisted upon, inculcated, imbibed, practised. A man may be moral and yet not be a Christian. He may be honest, truthful, sober, up-right, just and yet not be a Christian. A man may be all this and deny Christ and the Bible and disbelieve in God, his Creator and the Giver of every good gift. No man can be a Christian and deny Christ or the Bible or God. Christian education must therefore exalt Christ and strive that all who come under its influence should accept Him and live the life He would own and bless. And in so doing it will make its pupils safe, safe not only for this life, but for eternity. Any education which attempts less than this may still be education, but is not and cannot be called Christian.

I congratulate you upon your selection of an institution which in its feeble way stands for the production of the all-round man, which insists on man's development physically, mentally, socially, morally, and spiritually. I congratulate our country upon having homes in which parents preside who appreciate Christian education. I congratulate Elon College on the student body which has selected it this year, in competition with the hundreds of other institutions bidding for their patronage, as the scene of their preparation for life and its activities. I trust that the influences of the College will be so helpful and uplifting that you shall be returned to your homes at the year's end safe—safe in every way. To this end let us all resolve at the year's very threshold to work, labor, and pray.

—Dare to do right.

AMONG THE CHURCHES.**Graham.**

We began our revival here June 21st, with Rev. L. I. Cox as our assistant. Bro. Cox did plain, gospel preaching, and his messages were appreciated. The church was helped very much. We were fortunate in having Bro. Cox with us, for we felt that God sent through him the kind of messages that we so much needed. There were two professions, and much good was accomplished by the meetings. The work here is hopeful, and we desire the prayers of the entire church that we may do more in the cause of the Master.

Ether.

We began our special meetings here on the third Sunday in July, and closed on the Sunday night following. We were assisted here by Rev. R. R. Gordon, a young minister of the Baptist church. Revs. J. R. Jordan and John Russel were with us also and did good preaching, and rendered other helpful services.

The Lord gave us a splendid revival, there being six professions and six additions to the church. This is a very hopeful church, and we feel that the work of the Lord is prospering here.

Shady Grove.

Our revival began here the third Sunday in August, and closed Thursday night following. Rev. W. L. Wells came to our assistance on Tuesday morning and remained until the close of the meeting.

The Lord gave us a gracious revival here, the best that the church has had in many years. There were twenty-six professions, and nineteen additions to the church.

Bro. Wells did plain gospel preaching, which was heard gladly by the people of Shady Grove.

Other Work.

In addition to the revivals in my own churches, of which I have written above, I have assisted (during vacation) in six other revivals. I was with Rev. L. I. Cox at Apple's Chapel week following the 4th Sunday in July, and at New Lebanon, the week following the second Sunday in August. The Lord gave us a great revival at both these churches, there being more than forty professions in the two meetings. Bro. Cox is doing a great work in these fields, and it was indeed a treat for me to have the opportunity of working with such a good and godly man.

The week following fifth Sunday in July I assisted Rev. J. Lee Johnson in a revival at Piney Plains. There were fourteen professions here, and the church was much revived.

Bro. Johnson is doing a great work at this church, and my prayer is that God

may wonderfully bless him and his good people of Piney Plains.

On the first Sunday in August I reached Big Oak, my home church, where I assisted Rev. T. B. Dawson in one of the greatest revivals I have ever witnessed. I preached twice a day from Sunday until Friday, and the pastor and church did faithful work. As a result, there were fifty-one professions and thirty-two additions to the church.

On the eighth of June I went to assist Rev. J. V. Knight in his meeting at Randleman. Here, too, the Lord blessed our labors and gave us a great revival, there being about twenty professions during the meeting.

Bro. Knight is doing a good work at this church, and his people esteem him very highly.

On the fourth Sunday afternoon in August I reached Rev. H. E. Truitt, and the week following I assisted him in his meeting at Smithwood. Notwithstanding the fact that there was a great deal of rain that week, we had a splendid meeting, with twelve professions. I was glad to find Bro. Truitt doing a good work here.

The meeting closed at Smithwood on Thursday afternoon. This was the ninth meeting that I had been in since commencement at Elon. I went home on Friday, and after a short, but very pleasant stay at home, I left Monday following for Elon College, and I'm now ready to enter school again.

My vacation has been a very busy one, but by far the most pleasant one I have ever had. God has wonderfully blessed my labors in revival work. To Him be all the glory and honor.

J. J. Morgan.

Elon College, N. C.**Ebenezer.**

The revival began here on the fourth Sunday in July and closed on Friday following. There was a great revival among the members of the church. There were twenty or more professions with four accessions to the church. Bro. Neil Rowland did the preaching in a very forceful and inspiring manner, making many friends in this his first visit to Ebenezer.

We have a good people at this place and the work is moving along nicely. We hope to do something in the way of repairs to the church this fall. May God's blessings richly rest upon this people.

Piney Plains.

The meeting was protracted at this place week following fifth Sunday in July. The church was strengthened spiritually and there were fourteen or fifteen professions

of faith in Christ. Six joined the church and we look for others.

Bro. J. F. Morgan did the preaching after Sunday, to the delight of all who heard him, greatly endearing himself to this people and also to people of other denominations.

Mr. James M. Rollins and wife were present one day during the meeting, and seeing the need of an organ, purchased one and donated it to the church. Mr. Rollins once taught school near the spot where the church now stands and informed me that he named the place "Piney Plains." He is now living in St. Louis, Mo., and is a very successful lawyer. We appreciated the gift very much indeed. May God reward him for the good deed and bless the church to further usefulness in His Kingdom.

Wake Chapel.

On the third Sunday in August the meeting began here and closed on Thursday following. Bro. Chas. H. Rowland, of Franklin, Va., did the preaching in a highly satisfactory manner. Those that heard him were pleased with his sweet, plain, and forceful gospel messages. The church was revived and there were five professions, three of whom united with the church. One member was received by letter. May God's richest blessings rest upon this people.

J. Lee Johnson.

Holy Neck.

The annual protracted meeting of Holy Neck Christian Church, Nansemond Co., Va., closed this afternoon, the 8th, inst., with fifteen professions and twelve accessions to the church. Rev. I. W. Johnson, Suffolk, Va., did the preaching. His sermons were clear, practical, forceful. Congregations were large and attentive, the singing good, and many of the Christian people active and faithful in service. It was a good meeting, for which we are grateful.

N. G. Newman.

Smithwood.

We have a very dear and hospitable people at Smithwood. The work is encouraging. During this year they have paid for a nice church organ, painted the outside of the church house, and have part of the money on hand to paper or paint the inside and put in new pews.

The attendance on Saturdays is some what small, but very large on Sundays.

The Sunday school is right good and continues the entire year.

Bro. J. F. Morgan conducted our special meeting the week following the fourth Sunday in August. The meeting was good, notwithstanding the excessive rain. The church was much revived and there were thirteen professions.

Bro. Morgan is greatly loved by this people. H. E. Truitt, Pastor.

Damascus.

Sunday, Sept. 3, 11 a. m. the church was packed and the people were attentive to the word as expounded by the preacher.

The church has been recovered at a cost of \$150.00, all paid for. Conference assessment well in hand, and the preacher has no complaint on the subject of salary. New song books are scattered all over the church; every body seems to sing.

First Sunday in August our protracted services began. For a week the people were greatly edified by the preaching of Bro. Ryan, (formerly of Norfolk Memorial Temple). The church was packed day and night, and many could not get in. People soon came who had not been to church in months. There were over 30 professions, 14 joined the church, and four were immersed last Saturday.

The good people handed the man of God, at the close of the protracted service about \$53.00. I mention this to show that when a man preaches (not merely holds a service) the money will come as from the Lord. Methodists, Baptists, Presbyterians, Episcopalians, all went to hear Bro. Ryan.

With a note of, I trust, deserving pride, for Damascus Church, I am glad to say about everybody goes there to worship the first Sunday. Now, Bro. Pastor, this church needs a preacher and a pastor. No better people ever lived than these. Write J. E. Corbitt, Sunbury, N. C., if you feel you would like to serve these good folks. Do it now.

B. F. Black.

Clifton Forge, Va.

HOME MISSIONS IN EASTERN N. C.

So far as I know the churches in this conference paid every cent asked for last year on Home Missions. Let us be sure to do as well this year in the Home Mission Department, and also pay up in full Southern Convention Missions. We did not quite pay all last year of the Convention apportionment. The conference Home Missions stand as twin sisters. One is as important as the other. Both are for home mission work. New places are continually opening doors for Christian churches. Godly men and consecrated dollars are very much needed.

Let us make our on-coming conference at Catawba Springs one long to be remembered on account of its spiritual life and financial liberality. What church will send up more home mission money than conference has asked for? And with all thy sending, send up a liberal sum for Chapel Hill church, and thus make your heart swell with joy and sing for gladness.

W. G. Clements,

Chmn. H. M. Com. E. N. C. C. C.

NOTICE OF ANNUAL MEETING OF MISSION BOARD OF CHRISTIAN CHURCH.

Notice is hereby given that the Mission Board of the Christian Church will meet in regular annual session Wednesday, October 11, 1911, at ten o'clock, a. m., in the chapel of the Christian Publishing Association Rooms, corner Fifth and Ludlow Streets, Dayton, Ohio.

All persons interested in the above meeting will be governed accordingly.

The following persons are the members of the Mission Board of the American Christian Convention:

J. G. Bishop, D. D., Dayton, Ohio, President; Warren H. Denison, D. D., Huntington, Ind., Secretary; O. W. Powers, D. D., Dayton, Ohio, Home Mission Secretary; M. T. Morrill, D. D., Foreign Mission Secretary; Rev. W. P. Fletcher, Keswick, Ontario; Rev. M. D. Wolfe, Haverhill, Mass.; Mrs. Athella Howsare, Norfolk, Va.; F. G. Coffin, D. D., Albany, N. Y., M. S. Campbell, Collison, Ill.

Warren H. Denison, Sec.

Huntington, Ind., Sept. 6, 1911.

ELON COLLEGE NOTES.

Capt. Willis J. Lee, accompanied by Miss Helen Brinkley and Master William Jones, returned to his home in Eastern Virginia on the opening morning, Wednesday. We regret that the Virginia primary kept him from being present at the opening exercise, but are glad that Mrs. Lee is to remain with us for some time yet.

Mr. W. W. Eley, Suffolk, Va., brought his son, Fickland, and entered him in the college last week. Mr. Eley spent two days here and was much impressed by the College.

Mrs. J. Pressley Barrett, Dayton, Ohio, accompanied her daughter, Miss Ethel, to the College and is now a pleasant visitor among us. Before returning to her Ohio home, Mrs. Barrett will visit friends and relatives in the Old Dominion.

Mr. and Mrs. Reps H. Williamson, Great Bridge, Va., and their little son, John Hall Williamson, are pleasant visitors at Dr. Atkinson's home. They were both Elon students and John Hall is destined to be.

Dr. J. U. Newman read the Scripture and Uncle Wellons offered the prayer at the opening exercises. Addresses were made by Rev. T. W. Stroud, Profs. G. C. Davidson and T. H. Franks, Misses Allene Patton and Jewel Michael, Revs. W. L. Wells and L. E. Smith. Dr. Atkinson at the request of the Faculty read an excellent word of greeting from Dr. W. W. Staley.

The reception Friday night was largely

attended and massively enjoyed. In the receiving line were besides the writer and his good lady, Profs. Lawrence, Newman, Wicker, Amick, Doak and Lincoln, Mesdames Lawrence, Machen, Holland, Atkinson, and Barrett, and Misses Wilson, Barnes, Pitt, Bryan, and Clements. Mrs. Wilson assisted the class of 1912 in receiving at the door. The College orchestra furnished music.

The Sunday-school, Y. M. C. A., Y. W. C. A., and Christian Endeavor were largely attended at the initial services and bid fare to be very successful during the year.

The many friends of Rev. J. W. Holt will be pained to learn of his serious illness. Small hope is entertained of his recovery.

W. A. H.

NOTICE.

The Annual Meeting of the Home Mission Board of the Southern Christian Convention is called to meet at Greensboro, N. C., at 9 a. m., Wednesday, September 20, 1911. The members are: J. E. West, Suffolk, Va., Chr.; J. O. Atkinson, Elon College, N. C., Sec.; H. W. Elder, Richland, Ga., J. W. Holt, Burlington, N. C. and K. B. Johnson, Cardenas, N. C. All applications for appropriations from this Board should be in the hands of the Secretary by date named.

By order of J. E. West, Chr.

—The Raleigh Evening Times was sold last week for \$25,000 in gold. A company of Raleigh capitalists are the purchasers.

—The Greensboro Daily News (morning) bought out and absorbed The Greensboro Telegram (evening) last week.

—Virginia Democrats voted by large majorities in a primary election Thursday, Sept. 7, that Senators Martin and Swanson be re-elected United States Senators at the next session of General Assembly.

—Germany and France are in a diplomatic dispute about affairs in Morocco, and the most pleasant relations between the two nations do not obtain at this time.

—Senator La Follette introduced a resolution providing for government ownership of Alaskan railways.

McIver-Thomas.

Near Pittsboro, N. C., Tuesday, Aug. 15, 1911, at the home of the bride, Mr. J. R. Thomas, Miss Lina Thomas and Mr. Julian McIver were united in marriage by the writer. They have the best wishes of many friends and relatives.

Thos. W. Stroud.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward -----\$1872.86

DUES.

Elizabeth Vincent -----\$.10
 Harvey Vincent ----- .10
 Eula Wampler ----- .10
 Carlton Wampler ----- .10
 William Z. Smith ----- .10

MONTHLY S. S. OFFERING.

Virgilina, Va. -----\$ 1.00
 Antioch (W) N. C. ----- 1.70
 Bethlehem (W) N. C. ----- .80
 Linville, Va. ----- 1.33
 Durham, N. C. ----- 4.00
 Greensboro, N. C. ----- 2.67
 Oakland, Va. ----- 21.25
 Oak Level, N. C. ----- 1.11
 Whatsoever Band,
 Wakefield, Va. ----- 1.15
 Hayes Chapel, N. C. ----- 2.28
 Bethlehem, Va. ----- 1.00
 Henderson, N. C. ----- 2.38
 Catawba Springs, N. C. ----- 3.40
 Haw River, N. C. ----- 3.00

SPECIAL OFFERING.

C. D. West,
 Newport News, Va. -----\$ 5.00
 Chas. D. Johnston,
 Graham, N. C. ----- 5.00
 Wachovia Loan and Trust Co. 85.00
 Amount 33rd week, 1911 -----\$123.50
 Total -----\$1996.37

Elon College, N. C.

My Dear Children and Friends:—

As I write, the engine that is digging our deep well is making a big fuss and it is a welcome sound to us, for it means water, water, water! Our old pump has been a failure all these years and now to know that help is at hand is a relief indeed. They have bored about 30 feet and have not been at work a whole day yet so, you see, in a week's time we hope to have all the water we need. Of course this well is going to take money, (we do not know how much yet) but we will gratefully receive all amounts for this special purpose. It means more than we can express to our institution.

We are writing quite a number of friends whose addresses we know asking them to give us a special gift to help us have plenty of water. Also we will have to pay one half the extension of the College sewer so

as to have the privilege of connecting with same when the Orphanage is able to put in sewerage. The College sewer had to be extended for sanitary reasons and we have asked seven friends to give us the amount estimated to do our part of the extension. Now give us a special gift so we can put water connections with our deep well and have a large range and tank so that, "when bathing time comes," as come it will Wednesday and Saturday, we can have plenty of hot water for our family of 52. Don't you think we need your help?

We are pleased that so many of our Sunday schools are doing such faithful work and making such liberal offerings.

The Trustees have authorized the superintendent to employ a single man to help on the farm. We need a good farm man—one who knows how to work and one who is willing to work and try to make the farm profitable with the work of our boys. Also we feel that we could help some young lady by giving her a room and board and have her render help to our boys and girls in their studies at night; have charge of their study hall and render help and keep order. We shall be glad to correspond with a young gentleman and a young lady to wards engaging for this work at once.

We are reprinting a very valuable paper this week from Bro. Jaimison, and we hope all the friends of our Orphanage will read same.

Yours with love,

Uncle Jim.

Holland, Va.,
 Aug. 30, 1911.

Dear Uncle Jim:—

I send ten cents. I made it by helping put away fodder in the barn one day when it was raining.

Harvey Vincent.

Thank you for your money which you made, Harvey. I know you prize this dime more because you worked for it, and we shall think more of it too because of your unselfishness.

Holland, Va.,
 Sept. 1, 1911.

Dear Uncle Jim:—

I send ten cents. Everytime I write I feel ashamed of waiting so long and feel sure that I am going to write more promptly in future. I wonder if the other little cousins have had as happy a time this summer as I have. Even if I have enjoyed the vacation I am glad it is nearly time to go to school again.

Last Sunday Mrs. Lester Daughtry entertained her music class at her nice home in Holland and we had such a good time. Then Wednesday afternoon Mr. Brock Jones invited his Sunday school class to

his beautiful home near Holy Neck and he and Miss Selma did everything they could to make us have a good time, and we had the best time little folks could have had. Uncle Jim, if you could have been there you would have had a good time too, because Mr. Jones said that the little girls' papas must bring them and I believe that they had a good time too.

Our protracted meeting will be at Holy Neck next week and Rev. I. W. Johnson will help Mr. Newman. Wish you could be with us.

Your little niece,

Elizabeth Vincent.

What a good time this little girl has been having! I know you will be fresh for school now. Are brothers too "big" to write as they once did?

Mt. Clinton, Va.,
 Sept. 1, 1911.

Dear Uncle Jim:—

I am sorry I have not written to you for so long, but I am glad to see so many new cousins joining the band. I will try to write oftener now. Mama was delighted to see you at conference and I am so glad that you promised to come to see us next time you come to the valley. Enclosed find ten cents for myself and five for my little brother, who wants to join the band.

Your niece,

Eula Wampler.

And where is sister, Eula? Surely we may hear from her too. And Ewell Argenbright, also. Tell him we'd dearly love to get his letters again.

Dear Uncle Jim:—

I want to join the band of cousins and as Eula is writing you a letter, I will write one, too. I am a little boy seven years old. Mama told me about the little orphans and I want to help them all I can. I will send five cents this time.

Your nephew,

Carlton Wampler.

You can help us very much, Carlton, by your letters and dimes and we want you for a faithful member.

Dear Uncle Jim:—

We send you the words of our class song as follows:

We are the workers cheery,
 So faithful and so true,
 With courage undertaking
 What'er we find to do.

Chorus:—

Whatsoever, that's our watchword,
 Wheresoever, that's our place;
 Whosoever, for the Master,
 Souls to win by truth and grace.

We wear his yoke for service,
 'Tis easy to be borne,
 With Him to walk beside us,
 At night, or noon, or morn.

Chorus.

Then come and join us, comrades,
 The Whatsoever Band,
 And do the nearest duty,
 With willing heart and hand.

Chorus.

We wish you knew the tune, Uncle Jim,
 it's snappy and fine. Our money order for
 Sept. is enclosed—one dollar and fifteen
 cents.

The Whatsoever Band.

Wakefield, Va.

We like your song, children, and would
 certainly love to know the tune. Live up
 to your motto and you cannot fail to be
 helpful to those around you.

THE CHRISTIAN OBLIGATION IN ORPHANAGE WORK.

(A paper prepared by Rev. A. T. Jaimison, Sup. Connie Maxwell Orphanage, Greenwood, S. C., for the fifth annual session of the Tri-State Conference of Orphanage Workers, Charlotte, N. C., April 18—20, 1911.)

It may be wise to begin negatively by giving a definition or two, and to clear the field by removing any possible cause for misapprehension. This paper is submitted by one who sees clearly the Christian obligation in the topic, and who, appreciating the obligation, is prepared to champion the cause. At the same time it is perfectly patent that some good people who are not Christians or churchmen may feel certain obligations too, and their views should be regarded with utmost respect.

Let it be definitely understood that there is no quarrel with the city of Charleston because she saw fit to establish an orphanage house in the year 1790 for the care of indifferent fatherless ones. The city by vote of its representatives provided money for the foundation of such an institution and has since maintained it with appropriations from city funds. This is, by the way, the oldest municipal orphanage on this continent, having had a consecutive history of 121 years. In his recent volume on Preventive Treatment of Neglected Children Hastings H. Hart states that it was the first institution in America to be maintained at public expense for dependent children.

We find no fault with Masons, Knights or Fellows who see fit to establish orphan institutions. If they find in such a work an activity that satisfies them and that they believe realizes and makes practical the noble principles of their several orders, let no one say them nay. It is a great, free country and none of us should forbid the

doing of good because it happens not to be done precisely according to our method.

We have no criticism for the Children's Home Society in placing children in family homes. There is call for such work. Many a homeless child is in need of a home and many a childless home wants, or thinks it wants, a child. Wherever this work is properly conducted it has found favor and in many of our states it is the most popular form of child-saving effort. The churches look with no sort of suspicion on any peculiar scheme that does good and lifts the old world along a bit. If any of our ills can be helped or cured the church is willing for any one to do it who will, if she is temporarily inadequate to or ill-fitted for the task. She will call down fire from heaven on none who may not see fit to "walk with us."

It is freely admitted that the State should pass laws for the good of society, because government is simply organized society. Certainly the State must be social, not in any present day technical sense, but literally. The State is not ethical, which is far from saying that it is anti-ethical. It is social, however, and must enact laws that look to the protection of the weak from cruelty and oppression as well as provide helps to a higher standard of living. The State, therefore, passes a law forbidding the abuse of the child physically by prolonged labor in manufacturing establishments. Has the State a right to do this? Certainly. On what grounds? On the ground of self-protection, if no other. It has a right to protect itself from a future generation of weakened degenerates. If prolonged labor is seriously injurious to an undeveloped child in that its symmetrical muscular development promotes nervous irregularities and puts too heavy burdens on soft young bones, then the State has a right to declare that it will not allow conditions to prevail that lead to the injury of society in the next generation or even in succeeding generations.

The State has a right to pass a law compelling the education of all the children living within its borders. On what grounds? Certainly on the one ground of self-protection. It has a right to protect itself against the blight of ignorance. Feeling that illiteracy is a curse and a shame, the State may declare its unwillingness to submit to such a reproach and may declare that, parents, willing or unwilling, must send their children to schools freely provided for them. The basis of such laws rests not on moral but on social grounds. They are for the good of society as a whole and an enlightened twentieth-century sentiment gives them deserved support.

Not only do we not deny the right of the State to educate her citizens, but we Chris-

tians are perfectly satisfied to bear our share of the burden of taxation in supporting schools for higher and lower education. Why then do we assume an extra and additional expense in providing denominational colleges and Christian Orphanages? Simply because the State cannot teach religion, and we do not wish our young people brought up in schools that are not avowedly religious. We find the support of one school a patriotic duty and of the other a Christian duty and we wish to discharge both. So the Christian orphanage is not necessarily a protest against a State or municipal institution, nor against a non-religious society. It is simply a declaration that we can ourselves accomplish this work more nearly according to our notions than others can possibly do.

Let me submit the proposition that if the lodge finds in helpless orphanhood a condition to challenge its activity, we, the Church, find a greater. If the non-religious (not anti-religious) society perceives that it has a duty to the homeless little one, the Church, more. If the State in its governmental capacity recognizes its right to interfere with certain maladjustments that lead to the destruction of childhood's joyousness and to future good citizenship, we Christians, more. The ethical teachings of Jesus overtop those of the lodge or club. The emotions of kindness that stir the heart of the average good citizen are sublimely over-reached by the splendor of the love of Jesus. The selfish idea of the State in seeking to protect itself from social decadence is different not merely in degree but in kind from the spirit that would give, hoping not for any return.

Prof. Simon Patten has recently asserted that there are two and only two attitudes to assume toward the weak. We must either eliminate him or we must succor him. The doctrine of evolution would eliminate him on the principle that only the fittest shall survive. But the gospel of Jesus would give him succor because of its all-embracing sympathy. Christianity is willing to be told by the scientist that she is retarding the upward progress of the race by refusing to allow the "little ones" to perish from off the face of the earth. She will let the physicist bring that charge if he will. But her adherents are nevertheless prepared to defend the position that material and physical progress are not so important as that the bruised reed shall not be broken nor the burning flax be quenched.

But the Christian is not a fool in offering his sympathy to the helpless and degenerate. He is an unblushing optimist whose faith in God inspires him to believe that an outcast can be saved, that a degenerate can be regenerated, that a weak one may grow into strength. Hence, there is in the Christian

program of helpfulness a world of sound reason and good sense. His enthusiasm springs from this belief that a man is not damned by either heredity or environment, but may be rescued and saved; yes, even every little one for whom Christ died. Edward T. Devine has recently said: "Regeneration and the saving of social outcasts is the answer of religion to the fact of degeneration, and to the demand that those who are not fitted to survive unaided in the social struggle must go to the wall in the interests of culture and civilization."

So that we who profess and call ourselves Christians find in the teaching of our Master enough to cause us to espouse as one of our important obligations that of caring for the destitute orphans. And it may be declared with emphasis that that great cause is worthy of the support of the great Church. Let it not for a single moment be admitted that the church, concerning itself with greater and weightier matters, may turn this over to the women in their societies or to the children in the Sunday school. Believing earnestly that every Sunday school should be enlisted in so worthy an enterprise, it should nevertheless be laid upon the great heart of the church itself that it should spend its substance for the orphan child.

The Christian obligation presses because it requires an outlay that is immediate and outright, and which, in theory, at least, is not expectant of return. And if the business of the church in this wicked world is not to give rather than to get, then I have entirely misconceived its mission and am a preacher of a perverted gospel. The Savior was accused of turning the world upside down. The world was engaged in a mad craze of seeking to get all it could lay its greedy hands upon, and Christ turned its theory of life upside down by telling men that the only true way to live was to give all one could. He taught that the Christian only realizes himself in his very utmost ability of sympathy, time, influence, and opportunity. And he set the example by grandly, matchlessly giving his life. The Apostle Paul had learned this lesson in the school of Jesus, else he never would have said to those suspicious heathen reprobates, "We seek not yours but you." If we have caught the spirit of the unselfish and giving Christ we shall not wish to deny that for this reason at least the cause of the orphan rests upon the church as a Christian obligation.

It was laid down by the great interpreter of our Lord that this law was fulfilled in bearing one another's burdens. I know of nothing in Christian literature more suggestive of fellowship and fraternity, or, as the prayer book has it, "the communion of the saints," than this fine phrase in the Epistle to the Galatians. It is the exemplification

of such a spirit that is given in the life and character of each devoted saint of God whose life has made his sphere radiant with holy influences. It is this spirit that brings not sanctimoniousness but a sanctity to every unselfish need. The apostle in another letter states the truth only a little differently when he says that we who are strong ought to bear the infirmities of the weak. Whether or not the Greek allows special emphasis on the word "ought," certainly this occasion and this topic will permit me to declare with emphasis, "We then that are strong ought to bear the infirmities of the weak."

More than one picture in the life of Jesus will give us the right to believe more strongly than merely inferentially that a true Christian obligation is to care for the helpless fatherless dependents. Do you recall the occasion when he took the little child in his arms and blessed him? Oh, sweet and rapturous record! The poor disciples, learning but not fully learned, did not fathom the tenderness of the great heart that beat sweetly and sympathetically and majestically for the little ones. Rebuking them, he gave utterance to the immortal words that have comforted the mother's broken heart and dried the tears of the father, who felt that the light of his life had clean gone out. On another occasion he set a little child in the midst of his disciples and reminded them that unless they became like that little child, simply docile, eager, pure, childlike, that it was a hopeless thing for them to expect ever to enter the kingdom.

For another reason I find that the work of the orphanage imposes a Christian obligation. It is not the custom to quote Matthew 28: 20 in this connection, but when Jesus gave command to the disciples to go and teach all nations he meant one's own nation as well as others. If others should be taught and not one's own, then one nation at least would be omitted and those taught would not be "all." The work of proclaiming the gospel was primary, but only primary. Our Lord planned that those won to the gospel by its flaming message of fire and invitation should also be instructed. Teaching was to follow conversion and baptism. Otherwise there would be no way to conserve what had been won.

Our present conception of orphanage work is that it is a school. Here the children are taught. That was not the idea of the orphan asylum of the old days, which, thank God, is rapidly giving way. The business way of handling orphan children is to get rid of them as soon as one can. The Christian way is to hold them as long as one can. The cheap way, the dollars and cents way, is to pass them out and on. The loving way is to receive them to the church's arm and to assure them that in the Sav-

ior's name they are welcome; to let them understand that they are not to be pushed off but held; to let them feel kindness and friendship, educational and vocational training, uplift of life, regularity of occupation and systematic instruction shall all be vouchsafed them. And furthermore, without the bother of any age limit they shall, when the day of their departure arrives, go out into the world wearing no badge of poverty, asking favor of charity of no living man.

Oh, brothers, I have only this remark to submit in closing. I believe the topic given me is unfortunately worded. The committee should have asked me to discuss, not an obligation, but a blessed, sweet, sanctifying, glorious Christian privilege.

IMPRESSIONS THAT REMAIN.

I wrote a few lines from Washington, D. C., and Bros. Harrell and Hanson have written from Northfield. Now that the delightful trip is over and I am again at that best of all places, *home*, I want to speak of some impresions that remain. The most casual observer cannot fail to note the marvelous rapidity of

Progress In Scientific Discovery and Invention.

and its application to the needs of society. A few examples will illustrate. We saw in the National Museum at Washington the first automobile, made in 1893, just 18 years ago. Returning to Pennsylvania Ave. we took watch in hand for three minutes, and six automobiles passed. This rate is apparently kept up till late at night, making about 4500 pass a given point during the day. We noted about the same number on all the leading streets in New York.

At the Grand Central Station, New York, we board a long and well-laden train for Springfield, Mass. We hear no puffing of the engine and see no smoke nor cinders. We investigate and find we are on an *electric* train.

Arriving at South Vernon we note that the road to Northfield, the streets and the drive-ways through the Seminary campus have a peculiar appearance, and, though they are natural earth and the weather very dry, the dust does not arise. Another investigation is in order. We were told that they had been sprinkled once the first of the summer—just once and would not be sprinkled again because sprinkled with oil.

We pass out of New York Harbor on the O. D. Steamship, Hamilton, in the midst of a "Northeaster," and during the darkness and storm of the night, while we sleep or toss, the news of the great metropolis is sent us hundreds of miles through naked space, and before reaching Old Point we are handed a paper containing the wireless messages of the night.

In almost every town and city we note that when a limb is cut from a fruit or shade tree the wound is immediately coated with some water-proof substance. A barked place is smoothed around the edges and treated similarly, while a decayed place is carefully cleaned and covered with metal or filled in with cement. Massive elms and maples on the lawns and streets are sprayed with a chemical preparation. The medical and surgical science discovered for and applied to the human body is now used to preserve and beautify our lawns and make fruitful our orchards and vineyards.

The

Greatness and Beneficence of our Government.

is an ever deepening impression, as one wanders around and through the great public buildings of the National Capitol—Government Printing Office, Pension Bureau, Treasury Department, State, Navy and War Departments, Agricultural Department, Bureau of Engraving and Printing, National Museum, Capitol, Congressional Library, etc. Here are gathered the marvels of nature and of human ingenuity—the triumphs of architecture, the perfection of art, the history of science and invention, and in short of human progress. And all this open and free to the humblest citizen or the nation. We see 350 presses operated by 700 men, turning out paper money as fast as hands and machinery can fly. Two thousand men, operating perhaps the greatest printing establishment in the world, are daily turning out tons of printed information for free distribution. Massive stone buildings, costing millions and containing hundreds of rooms, furnish private offices to senators and congressmen, from which they can pass unmolested by a subterranean way to the Capitol. The great National Library, costing more than \$7,000,000, containing scores of miles of shelves embracing the literature of the world, is open and free to all. We were told that a congressman in his seat at the capitol, though perhaps half a mile away, can receive by a subway any desired book in three minutes. The Fish Commission not only gathers and disseminates free a knowledge of fish culture, but hatches and sends prepaid to the various ponds and streams young fish for the benefit of the bread-earning fisherman as well as the delectation of such gentlemen of leisure as Drs. W. W. Staley and J. O. Atkinson. The Agricultural Department with its great corps of experts, spends millions in learning how to redeem waste land, enrich soil, improve seed, destroy insects, preserve produce, etc., and sends this information free even to the humblest toiler in the land.

Surely our government is great and good.

It is still *by* the people and *for* the people, among the most beneficent of earth, and should command the homage, the loyalty and co-operation, the sympathy and the prayers of every Christian.

N. G. Newman.

REPORT OF THE CONDITION OF Elon Banking & Trust Company.

Elon College, N. C., Sept. 1, 1911.

Resources.

Loans and discounts	\$9,329.89
Overdrafts secured, \$...; unsecured	329.71
Banking House, \$1387; Furniture and Fixtures, \$1,136.16	2,523.16
Due from Banks and Bankers	1,116.31
Cash Items	115.66
Gold Coin	50.00
Silver coin, including all minor coin currency	288.83
National bank notes and other U. S. notes	151.00

Total

Liabilities.

Capital stock paid in	\$5,000.00
Undivided profits, less current expenses and taxes paid ..	79.64
Bills payable	1,500.00
Time Certificates of Deposit	1,557.79
Deposits subject to check ...	5,549.27
Cashier's Checks outstanding	217.86

Total

State of North Carolina, County of Alamance, ss:

I, J. Fletcher Somers, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

J. Fletcher Somers, Cashier.

Subscribed and sworn before me, this 9th day of Sept., 1911.

J. C. McAdams,
Notary Public.

Correct—Attest: O. B. Barnes, M. A. Atkinson, J. W. Ingle, Directors.

EXCURSION TO RICHMOND, VA., VIA SOUTHERN RAILWAY Tuesday, September 12th.

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Lv. Gibsonville	7:55 A. M.	\$3.50
Lv. Elon College	8:00 A. M.	3.50
Lv. Burlington	8:12 A. M.	3.50
Lv. Graham	8:17 A. M.	3.50

Lv. Mebane	8:35 A. M.	3.50
Lv. Haw River	8:23 A. M.	3:50
Lv. Hillsboro	8:55 A. M.	3.25

Rates and schedules in same proportion from all other stations.

Returning SPECIAL TRAIN will leave Richmond at 7:30 P. M. Thursday, Sept. 14, 1911.

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—Evangelist R. G. Pearson and Dr. R. A. Torrey, both men of wonderful drawing power in the pulpit, are to teach the Bible the coming scholastic year, Dr. Pearson in Columbia Theological Seminary, Columbia, S. C., Dr. Torrey in a college out in California. These successful preachers should be powers for good in the class-room.

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for the editor should be directed.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

J. A. MILLS, Supt.
Raleigh, N. C.

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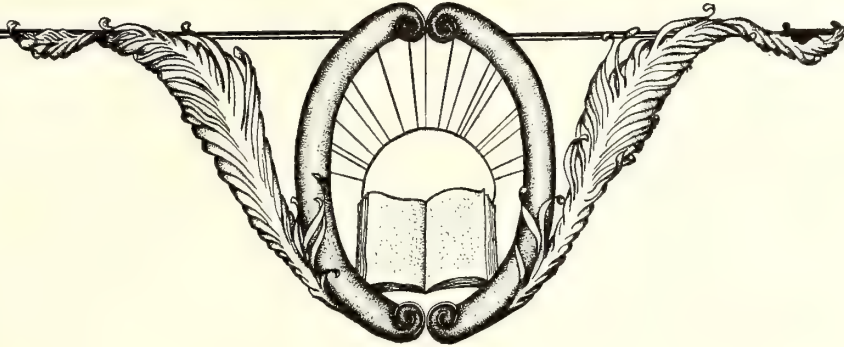
THE SOUTHERN EDUCATIONAL BU-
REAU,

Raleigh, N. C.

Dec. 12, 1910.

The Christian Sun

State Library
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J. O. Atkinson, Editor.

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THE WITHERED HAND—WHOLE.

Praise God! Praise God! Give me my tools again!
Oh, let me grasp a hammer and a saw!
Bring me a nail and any piece of wood.
Come, see me shut my hand and open it,
And watch my fingers twirl a ring.
How good are solids!—oak, and stone and iron,
And rough and smooth, and straight and curved and round!
Here, Hannah: for these long and weary years
My hand has ached to smooth your shining hair
And touch your dimpled cheek. Come wife, and see:
I am a man again, a man for work,
A man for earning bread and clothes and home;
A man, and not a useless hold-the-hand;
A man, no more a bandaged cumberer.
Oh, blessed Sabbath of all Sabbath days!
And did you hear the muttering at Him?
And did you see them looking sour at me?
They'll cast me from the synagogue, perchance.
But let them: I've a hand, a hand, a hand!
But ah, dear wife, to think He goes about
So quietly, and does such things as this,
Making poor half-men whole, in hand and foot,
In eye and ear and wistless maniac mind,
To get such praise as that! Well, here's a hand,
A strong, true hand that now is wholly His,
To work or fight for Him, or what He will;
For He has been the Hand of God to me.

—Amos R. Wells, in Sunday School Times.

EDITORIAL

THE ENCAMPMENT OF ANGELS.

(The angel of the Lord encampeth round about them that fear him and delivereth them. Psal. 34:7. Golden text for Sunday, Sept. 24.)

The angels are Heaven's messengers. All through the Word we find the angels fulfilling this function, visiting and speaking to men, in obedience to God's will and commandments. The angels are wise, therefore, because they know and do the will of God (2Sam. 14:20). They come to earth to encourage and to strengthen man as in the case of Elijah under the juniper tree (1 Kings 19:5). The number of angels who worship God and do His bidding is without limitations, even thousands (Psal. 68:17). They are sufficient therefore, not only to console and comfort men, but to have charge of all men who make the Lord their refuge and habitation (Psal. 91:11). And they are able to this task because they excel in strength (Psal. 103:20). This strength, in which they excel, they use for the protection, against all hurt and danger, of those who serve and trust the Lord, as in the case of Daniel (Dan. 6: 22).

The angels accompany the Son of God, giving Him glory, praise and dominion (Matt. 16: 27).

When a saint of God dies angels bear his spirit to the place of rest and peace and security (Luke 16: 22). Even when saints and servants of God have occasion to fear, in the flesh, because of imminent danger, angels are sent to protect, strengthen and encourage them (Acts 27: 23).

Angels contend with the devil and overcome him in the name and strength of God (Jude 9).

No wonder Daniel was safe in the lion's den. God had sent His angel and had shut the lion's mouth so that there was no possibility of hurt or harm from that source. God had made the lion's mouth. God had made the lion, in all his terrific strength. Why should He not shut the lion's mouth when and as He saw fit and deemed proper.

Do angels visit the earth now? Yes, indeed. Maybe the naked eye does not behold their subtle form, discern their spiritual presence; but the angels visit men and women, in time of trouble, need, danger, despair, and not only visit, but take up their abode and encamp round about them that fear the Lord.

Every true child of God hath witness, at some time or other, of the encampment of angels nearby.

What a marked and marvelous man was this Daniel! He allowed nothing to come between him and his dutiful service and worship of his God. He looms large and mighty, this man Daniel does, upon the pages of the world's great men, for the reason that, in all the trials and conflicts that confronted him, he remained true to his God. Three times a day he knelt upon his knees (there is no better posture for prayer than that) and prayed and gave thanks to his God. No king's threat or decree could turn him from that course.

THE LARGER VISION.

The good God has made, and is daily making, a big, and a bright, and a beautiful world about and above us. If we rivet our eyes on the things next to us and the world seems small the fault is our own, not God's. If we look upon the clouds and the darkness and the world becomes dull and stupid to us, the fault is ours, not God's. If we look constantly at the ugly, the uncouth, the unbecoming, and the world appears out of joint and uninviting, the fault is our own, not God's.

God bids us look up and out and on and take the larger vision.

Herein is the power and the glory of our gospel. Through the week we give our hands and energies to business, to meat and bread and raiment. This world of meat and bread and business is a very small and close and meager world. Its confines are restricted, narrow, quite limited. In it men push each other, crowd, and shove and press, and squirm and squeeze.

On the Sabbath day the gospel we hear bids us lift the mind and look up, raise the eye and catch the larger vision. The gospel enlarges our world for us, shows us its bigness, its brightness, its beauty.

By giving all our time to business, and none to worship and divine service we contract our own world, make it small and sordid and sorry.

Here is a splendid and significant incident, and a powerful plea that Dr. Jowett points: "In England we sit a great deal by the fireside. At my own home in the still evening hour, my mother sat with me, and I loved to watch her at work and to watch the fine embers as they softly fell and slowly became lifeless. They had a significance and calmed our minds and kept us humble, thoughtful and reflective.

"And one evening as we sat by our fireside, my mother busy with her work, now and then she would look up and through the window to the stars as they came out and strung themselves like golden beads on the rosary of heaven. And I said to her:

"Mother, why do you look up?"

"I look, my son, to rest my eyes and get a larger vision."

"And this," he added, "is what I want my people in New York to do. To look up from their work, their toil, their labor and struggles, and rest their eyes and get a larger vision. To look up from the embers that are dropping into ashes of lost hope and failures, to look up from the fitful firelight of daily life, the feverish rush, the maddening turmoil, and rest their eyes and rest their mind, and get a larger vision, a grander view, higher objects, wider purposes: to see beyond the works of their hands, upon which their thoughts and minds are centered, to the works and purposes of God, that they may realize in the deepest centers of their own being that there are larger and wider visions to be attained, higher objects to be sought for, greater purposes to be realized, than all the earth with its fullness can bring to them."

The gospel of the Son of God is the evangel that invites us to look up, rest the eyes and get the larger vision. The world is bigger and brighter and better if we will look up, rest the eyes, and get the larger vision.

PASSED BEYOND.

When a beautiful soul goes back to God there is sorrow on earth. No, maybe it should not be so, because that soul is better off, and happier now forever. But earth is poorer, and we of the flesh weep and lament earth's poverty and bereavement. Our tears do not signify that we envy heaven, or lament the wise providences of God. They signify our weakness, the feeling of lack and loss we sustain, the pangs of pain that pierce our heart because of our loneliness now and the deep dark void that seems to enthrall us.

Such were the tears of her family, friends and loved ones when the sad news was told, with bated breath, from one to another, that Miss Jennie Herndon had died at the Watts Hospital, Durham, N. C., early Saturday a. m., after a wearing and lingering illness there. Every one that heard the news realized that one of God's most serene and sincere, beautiful and benevolent souls had gone back to enjoy forever the presence and the glory of the God whose she was and whom she had served from rich and tender years. Standing beside her bier, fragrant with deep banks of rich roses, in the Durham Christian Church, at the hour of the funeral Sunday afternoon, Prof. Ragsdale, Superintendent of schools for Pitt County, and known throughout the State as teacher and friend of teachers, said, with broken voice, that in all the thir-

ty years of intimate acquaintance and association with the teachers in North Carolina, he could not recall one whose life had been more beautiful and circumspect, and whose influence had been more wholesome and heavenly than that of Miss Herndon who had taught the past three years in the Greenville Graded Schools. And that, indeed was the sentiment of all who knew her. Loyalty, Devotion, Sympathy, the three divine traits writ large in every true woman's heart, were hers in marked measure, and she lived to show the best that womankind could do.

Born March 30, 1878 in Wake County, Jennie Thomas Herndon gave her heart to God at the age of nine years and to the day of her going away, September 16, 1911, there is not one to say she was ever disloyal or untrue to the church of her choice and the God she loved and served. At the age of 18 she graduated from Elon College in which institution she later taught. For four years she taught in the Graded Schools of Greensboro, and the past three years at Greenville.

No one who heard her address before the alumni and the public at Elon College commencement, 1910, will ever forget how, for thirty minutes or more, she held her audience spell-bound, as if by magic, while she read in a clear, crystal, clarion voice of "The Spirit of Optimism," and of how hopefully she looked upon the future and bade all present to trust God, look up, be brave and press forward.

The funeral services were conducted from the Main Street Christian Church, Durham, those taking part being, Rev. J. O. Cox, pastor, Revs. J. W. Wellons, W. S. Long, D.D., J. O. Atkinson, and Prof. Ragsdale. Miss Pitt, of Elon College presided at the organ and an Elon College quartett, Misses Clements and Barnes, Messrs. Campbell and Barnes, furnished the music. A great company attended the funeral and the floral offering was bountiful, beautiful, abundant. Rev. Dr. Herndon, the father, Mrs. Herndon, the mother, Mrs. J. T. Moffitt and Mrs. W. K. Scott, the sisters, and Carl, the brother, have our deepest sympathy in the hour of their deep loss and bereavement.

THE FAMILY ALTAR.

We agree most heartily with the editor of The Examiner in the opinion that most of the decay in spirituality in our churches has its source in the neglect of the family altar. We fear that few indeed are the families in which the head of the house gathers his family about him once a day and, having read a portion of God's word, kneels in prayer for divine guidance, and for Heaven's blessing and protection. When we think of

what family prayer has meant to the world, of what it means to character, to the forming and shaping of the right sort of character, the wonder is that the custom of family prayers has not enlarged and increased with advancing years, instead of dwindling and decreasing. Family prayers make the home more sacred, increase confidence and respect for father and mother, lend dignity and worth to parenthood, and deepen the spiritual life of the whole family. Yes, it takes time, and is often inconvenient; but it is worth while. Agreeing with The Examiner further, from the family altar of old came the devotion and moral hardihood of the fathers who wrought righteousness amid great tribulation. They began the day with God, and ended it with God, and so they waxed valiant in fight and subdued the armies of the aliens. "We are nerveless and tired (spiritually) and let the enemy have his way because in our homes we fail to serve God in the presence of our children and dependants."

We wonder if there are not Christian Sun readers, parents, who are ashamed of this neglect and would like to begin the custom of family prayers? If there be such we would like to have them join The Family Altar League whose pledge card reads like this: "For Christ and the Home." Believing myself to be largely responsible for the eternal salvation and religious training of my children and realizing the need of God's grace for my own Christian life I covenant with God to make it the rule of my life to gather together each day, so far as possible the members of my family and together read some portion of His Word and pray for His blessing upon my home." If any Sun readers desire such a pledge we have a card for that purpose which is neat and attractive and will be sent on request.

EDITORIAL COMMENT.

Edison.

The pity for Edison, the inventor, is that he does not confine his talk, to the press in particular, to those lines with which his work and researches have made him familiar. Mr. Edison knows very much about electricity and has done more for discovery and invention in the field of electricity than any man living. Edison is the man of the cloister, the man who works in a laboratory, and with mat-

ter. Now what work, we pray, has he ever done to entitle him to authority, much less pre-eminence, along the line of Ethics, much less along the line of Theology?

And yet when Edison speaks of things theological and ethical he makes a fool of himself, but is quoted far and near as if what he said was worth a fig. Mr. Edison can teach a world for a decade to come about electricity; but any fifteen-year-old boy who has been in Sunday school three years can teach Edison lessons in ethics and theology that he hasn't dreamed about.

Here is Edison doubting, and discrediting belief in, the immortality of the soul. Well what boots it if he is? Edison has not had the time, and far less the disposition, to study about, and make any researches as touching that subtle and mysterious problem. Mr. Edison has been making his researches in electricity.

Mr. Edison is in France now. He thinks the French way is better, and says so. "The French are wiser in contenting themselves with fewer children and being able to provide them with the proper scope for earning their livelihood." The French people themselves do not, in their sanity and wisdom agree with Edison and watch with amazement their population stand still, or retrograde. A man may be smart, and an authority along some lines, but makes of himself a laughing stock along some others. Mr. Edison seems to be of that type. In the field of electricity he is a wonder. In the field of ethics and theology he is an ignoramus.

THOSE WHO WILL HELP.

The following pastors have kindly consented to speak publicly of The Sun to their several congregations and endeavor to increase its circulation between now and Conference: Revs. L. W. Johnson, M. W. Butler, H. E. Roantree, D. A. Keys, J. L. Foster, J. F. Morgan, G. M. Holder, C. C. Jones, W. G. Clements, C. W. Carter, L. E. Smith.

The secular paper and magazine are making fearful inroads upon the time and attention that should be given given to the reading of the church paper, and of religious enterprises, and unless pastors and those who care combine to beat back the ever-swelling tide of secularism the church paper and all other church enterprises must suffer fearfully in time to come. Will other pastors to whom personal letters were recently addressed kindly reply as early as possible. Only about five or six Sundays now before Conference.

—The Home Mission Board of the S. C. C. is in annual session today at Greensboro. There are many points in our midst sorely needing help and the pity is that there are not fifteen thousand instead of fifteen hundred dollars to appropriate.

DR. STALEY'S GREETING.

Suffolk, Va., Sept 4, 1911.

To President, Faculty, and Students:
Opening day Elon College—

It has never been my good fortune to be present at the opening of any session though President for half its history; but my interest has been intense from the first motion in the 1888 Convention to establish the Institution. I have been in every Board meeting from the initiation of the work and wrote the first permanent records as Secretary. I knew its infancy, its childhood, and have seen it pass its 21st birthday. The growth of the College has paralleled the student body. Faculty and students grow as the College grows and it is difficult to say which is cause and which is effect; but this word, on this day that opens with the new young President, is sent in the spirit of congratulation and encouragement in the hope that the new administration may be successful and long-continued. If the new President "makes good" in his new and great opportunity, he will have a future of great labor and great usefulness. To magnify his office and obscure himself will secure and hold the confidence of the public and confidence always means support. No cause can perish while its constituency has faith in it. This essential for the successful future of the new President can be greatly strengthened, if not created, by the loyal confidence and support of Faculty and students. They are the jury whose verdict will be reported to the public. They surround his daily administration and know the inner workings of his mind and heart-life. I therefore, take the liberty to entreat you, Faculty and students, to add your great strength to Mr. Harper in his efforts to make Elon College the pride of the Southern Convention.

Your help is more than buildings and endowment. You can mould him into a model President or crush him: the higher work is to mould clay into a Portland Vase; the lower work is to break it. To students I will say that behavior in College and out of College counts more than scholarship with the public: Anybody can tell good conduct; only a few appreciate high grades. The College whose students deport themselves well in school and in all public places must finally win the respect of the public, even beyond its own constituency. It is sad to say that many of the rudest and most ill-mannered young people of the present generation are students from schools that claim distinction as first-class institutions. I can find backwoods youths and maidens who exhibit more modesty and refinement on trains, in hotels, and public places than some students. In the days of European cul-

ture one of the chief things was "manners," and this word runs through Gibbon, Hume, and MacCauley. The time has come for a new plea for "good manners" and I am ambitious for Elon College to lead the way in making the "educated" class also the "cultured" class. The age needs it and the colleges can give us this lost art. The time is past for boors and bullies.

Pardon me, Mr. President, for intruding upon the occasion where so much learning comes together to begin a session which I trust will be the best of all the years behind it; but permit me to extend to you my heartiest congratulations and to pray for harmony, progress, and unity.

My best wishes for Faculty and students.

Sincerely yours,

W. W. Staley.

(The subject matter of the above is so timely that we make no apologies for printing it as read at the opening exercises of Elon College, in College Chapel, Sept. 6.—Ed).

THE NORTHFIELD CHRISTIAN WORKERS' CONFERENCE.

Having returned from the Northfield Christian Workers' Conference, one feels impelled to say a few things about the Conference, so I am going to ask for a little space to give vent to my feelings about this great Conference. One cannot attend the Conference without being impressed; because it stands for the best and sanest things in Christian thought. It has a great conception of God and of the integrity of His Word. Jesus Christ and His cross are so magnified that one is made to see that it is the central fact of Christianity. The work of the Holy Spirit is given due prominence. The conference, in short, turns the light upon the foundations of the Kingdom of God in such a manner that one can but be reassured of their steadfastness, strength and beauty. It is hardly possible for one to attend the conference without having his conception of divine things greatly enlarged.

When one reaches Northfield he is impressed at once with the beauty of the place. Nature has performed the work of an artist in the fashioning of the grounds, with the Connecticut River passing along the western boundary and the foot hills of the Green and White mountains lying in the distance on either side. Beautiful hills dot the campus, and upon many of these hills magnificent dormitories have been built. These buildings are used during the Conference period for the entertaining of the guests, but for nine months of the year they are filled with students that have come from the poorer homes of this land and others.

The purpose of the school is to fit young ladies for the work of life. They are charged half of what it really costs to maintain them, the other half being supplied by donations and income from endowment. There is in connection with the Northfield Seminary what is known as the Mt. Hermon school for boys, which is run under the same management and offers to them the same privileges. These are great schools and do a great work. They have about twelve hundred students each year. The majority of them would have to go through life without even a high school education, if it had not been for the foresight of Mr. Moody. The aim of these schools is to make of each student a Christian, and to send him forth into the great battle of life thoroughly furnished. The schools have invested in grounds, buildings and equipments something over a million and a half dollars.

One has not been at Northfield long before one begins to take in the situation and draw conclusions. One's mind naturally goes back to the great life that has made possible the things that one beholds. One learns that this was the home of the late D. L. Moody, and then one sees why the Conference and schools were located at Northfield, and feels at the same time that God truly directed in the whole affair. It was a wise selection, from whatever standpoint viewed. Then, one begins to think of the possibilities of a life wholly surrendered to God. It was the purpose of the late D. L. Moody to prove to the world what God could do with a life fully consecrated to Him. It is said of him that he seemed to forget himself and family in view of the needs of the work he undertook in the interests of the Kingdom of God; but it is evident that they lacked for nothing. It helps to prove that God looks out for him who looks out for His cause in the earth. The unselfish life is the only truly great life.

The Northfield Conferences were begun in 1880. The first was attended by three hundred Christian workers. They have grown in popularity and interest from year to year, until now they are attended by thousands, and many have come to feel that they must attend each year. Some have attended the conferences continuously for the past twenty years. Having attended once you evidently feel that you would like to become a habitual attendant. All testify to the helpfulness of the conferences. They are the means of great help to Christian workers of all classes. They are full of inspiration and instruction. They are uplifting. God is in them and makes himself felt in a most real manner. His authority is recognized in all things. There is no tendency to rule Him out of the

affairs of men. He is ever the great God of heaven and earth, the One to whom man owes allegiance. He is the everlasting Father, full of compassion, ever seeking to lavish upon His children His boundless love.

The conference, in short, greatly enlarges your conception of God and His Kingdom; increases your knowledge of the Scriptures and awakens in you a determination to be a better student of the Word; suggests a multitude of themes, plans and methods for future work, and in fact appeals to all that is noblest and divinest in you. It is my purpose to follow up this article with others on definite phases of the Conference.

J. W. Harrell.

Portsmouth, Va., Sept. 5, 1911.

THE NORTHFIELD CONFERENCE.

Rev. W. S. Jacoby, who accompanies Dr. R. A. Torrey in his evangelistic campaigns, was a most interesting character at the Northfield Conference. He spoke on Round-top one evening and also frequently spoke at the auditorium. He was interesting on account of the great change that came in his life after forty-five years of sin and shame, his religious fervor, his gratefulness to God and the disadvantages he had overcome in order to become a Christian worker. He was a living specimen of the marvelous saving and transforming power of divine grace. The love of God was shed abroad in his heart by the Holy Ghost and his great voice was tempered to wonderful tenderness and as he spoke you could but feel that the Lord was exceedingly precious to him. He had come to appreciate the wonderful things his Lord had done for him. As he spoke you could but join him in thanking God for His marvelous grace that can lift a man from the lowest depths of sin to a life of such great victory and usefulness.

He started on his wild career when he was a boy of only ten years. At this age he was drunk for the first time. From ten to fifteen years of age he went from bad to worse. He joined the army after this and before he was of age he had returned home, having been schooled thoroughly in the school, iniquity. His father desirous of helping him, set him up in business, but kept his hand on the financial end of it. He soon became tired of the business and threw it up and left Philadelphia, his home city, and started out on his wild career again. This time he fell in with bad associates and lived a rough, tough life, tramping and sleeping out of doors. His delight seemed to be in that which was wicked and corrupt.

Now he joined the army again and it

was not long before he was in trouble. He was thrust into the guard house and left. He managed to escape, but was overtaken and was recaptured with considerable difficulty. The additional charge of resisting an officer was now filed against him. He knew not what the outcome would be. When tried he was discharged from the army. He was in a strange city, friendless and penniless. The question was what to do. He decided he would start home, so he boarded an empty freight car and traveled on it for three days without food or drink. When the car reached St. Louis he got off hungry and weak and decided that he would look for work. He found work with a construction company and was put to rolling dirt, but being inexperienced he could not handle his wheel-barrow successfully. He was shifted from one thing to another until he found something he could do. He worked only three days. He now started out for Ohio on his homeward journey, and finally reached home, dirty, ragged, filthy, a poor tramp. He knocked at the door of his old home and the maid responded. He said "Is Mrs. Jacoby in? I would like to see her." The maid was told to invite him in and presently his mother came in to behold a sight that was to break her heart. She fainted on his shoulder as she realized it was her son that had come home in such a plight. The question was what to do with him. He was cleaned up and sent to a private room to await further orders; for it was feared that his father would not receive him very kindly. The family wished to conceal his presence from his father, but it was not long before his presence was made known and the dreaded meeting was inevitable. His father received him kindly, but did not have much to say to him, only to inquire what he was doing for a livelihood. Of course he had to say "nothing" and get the reply "that's awfully poor business."

After remaining at home for a short while he began to feel that things were too tame for him, so he joined the army for the third time and launched out on another stage of his wreckless career. He soon fell in with extremely wicked men and in a very short while was in the old way again, only going deeper into sin and shame. In Chicago he was discharged from the army for the second time and again returned home. This time he joined the Fire Company and succeeded in getting on the police force. He held this job for only a short while and was off to the army for the fourth time. This time he came near killing a man at Omaha and had to flee for his life. Now he went to Missouri and was working on a farm when he learned of the death of his father, and

the legacy left him. The larger part of this he spent in sin and shame; for now he turned himself loose.

The downward course of this life was not to continue indefinitely. It was cut short by the marvelous grace of God. He came under the influence of evangelistic services when he was forty-five years of age and was converted. The grace of God having changed his heart, he was possessed with the desire to become a Christian worker. He well knew that he was far from being fitted for such work. He was ignorant, scarred by sin and his whole constitution weakened and depraved. He was little more than a piece of driftwood rescued from the angry sea. What could be made out of him?

He went to the Moody Bible Institute in Chicago and gave himself up to the task of learning how to do Christian work. He learned more rapidly than was thought possible and became efficient in his chosen field of Christian service. His excellent spirit and efficiency caused Dr. Torrey to see that he would be of great service in his evangelistic work and, therefore, he was chosen to accompany him, as a personal worker. He is now an excellent teacher on personal work. He knows how to approach men in the interest of their souls. The lessons given by him during the conference were very interesting and helpful.

In this brother we have another demonstration of the power of the Gospel to transform and uplift fallen man. God can do marvelous things with men when they wholly give themselves up to Him and are willing to work with all their might. Consecration alone does not necessarily insure great usefulness, but when there is coupled with it honest and persistent effort, the greatest usefulness may be expected. Many good people, with great advantages and opportunities, have never amounted to much in the Kingdom of God, because they have not tried. They have been spiritually lazy. They have been too easily discouraged. They have launched out for the work of Christ. Their ambition has been to be good themselves and get home to heaven at last, without much thought about their neighbors (in and out of the church, at home and abroad). Goodness alone will never turn this old world upside down. It will not go out into the byways and hedges and compel the lost to come into the Kingdom of God. Consecration must have its companion—untiring effort. Goodness must be active. It must go about doing good. It must enter the conflict. It must pluck its jewels as brands from the burnings.

J. W. Harrell.

Ports, Va., Sept. 12, 1911.

NOTES AND PERSONALS

—Bro. N. G. Newman saw things worth while in New York and tells about them in most interesting detail in this week's Sun.

—That was a great meeting which Dr. W. S. Long, pastor, enjoyed at Pleasant Grove, Randolph County, there being some sixty or seventy professions and forty-five accessions to the church.

—Rev. J. W. Holt, Burlington, who in last week's Sun was reported to be dangerously ill, is considered better at this writing, having rested more for the past two or three days.

—Two hundred and fifteen students enrolled at the beginning of the second week of Elon's fall term is a record breaker for which all friends of the college are grateful.

—There are twenty-five ministerial students at Elon College this year, among whom are men of purpose, promise, and thorough consecration to their work and calling.

—President Harper, though exceedingly busy with office affairs and the presidency at Elon finds time, even in the rush, to secure some subscriptions to the Special Fund for Elon College. He secured \$200. last Sunday and is constantly on the look out for those who are willing to aid in this good cause.

—Rev. I. W. Johnson assisted Rev. H. H. Butler in a revival at Bethlehem, Nansemond Co., Va., last week. There were 15 professions and 8 additions to the church. Bro. Johnson is this week assisting Rev. N. G. Newman at Holland, Va. Bro. Johnson is a busy pastor with a large and growing constituency who yet finds time to look after all the interests and enterprises of the Church and still have time to assist his brethren in evangelistic work.

—Editor Whichard wrote at the top of his editorial column, in the *Greenville Reflector*, last Saturday: "In his thirty years as an editor, this writer has been called upon to write many sad words, but the bitterest came to him today when he must make the announcement, 'Mother is dead.' " You are right, Whichard, and here is our sympathy, too, for though a fellow may be away from the parental roof many a long and weary year, mother is mother still, and when she goes somehow there is lack and loss that nothing can supply. "Mother is dead," is a sentence that strikes hard and cuts deep, for she is a man's, as well as a boy's, dearest friend.

—"A writer in the *New York Observer* tells of a fisherman who hired a boatman to row him on the lake. In landing a bass the fisherman fell overboard. The boatman in an effort to save him caught his hair and

his wig came off. Then he grabbed his foot and his wooden leg came off. Getting hold of his net he fished him out of the water with the remark that if he could not save the whole man he would save as much of him as possible. The good point is made that when the church through the home and Sunday school conserves a girl or boy it saves a whole woman or man while it is left to save only as much of the sin-maimed adult as it can.—Exchange.

—This comes by way of *The Christian Missionary*, Dayton:

"We join with other friends in extending sympathy to Rev. and Mrs. W. C. McCloud, Salinas, Porto Rico, on account of the death of little Winfred Lyon, their five-weeks-old son. The parting has been exceedingly hard for them. But the heavenly Father, whom they have sought to make known to the Porto Ricans, is able to comfort them, and they are reconciled to the wisdom of His will."

Bro. McCloud is an Elon College graduate, class '01, and has been teaching the past summer in the schools of Porto Rico. Many Sun readers will learn with regret of his bereavement.

—We are wondering what the "Old Man"—God spare him—thought when he read in *The Charlotte Observer*, which his brilliant pen and noble soul made great, last Sunday that the writer of the leading editorial "found in looking over his exchanges that the Sunday-school lesson of the day was about Daniel in the lion's den," and then proceeded to write a discourse on that theme, though in fact that is not the theme of the lesson till next Sunday. We are wondering what sort of exchanges the esteemed *Observer* reads to get the date of the Sunday school lessons mixed, when, as he says, the land is fairly sowed down, because of the system of International Lessons, in Sunday-school literature every week?

OUR YOUNG PEOPLE.

In this issue Rev. L. I. Cox makes a plea worthy of attention and much consideration. The church of the present has no more important and weighty task than that of enlisting and holding the interest, sympathy and co-operation of young people.

Here is indeed a world of energy. The youthful hand is willing, the young arm is strong, the unburdened mind is active. What can the church do to engage these ready, willing active hands, minds and hearts? This is a problem. And yet, unless the youthful mind is turned to the church, and the tender heart is enlisted in its services and activities, we need not, we cannot expect loyalty, devotion and duty when the youth comes to be a man, a woman. Youthful service means life-time loyalty. If we

are to have old men and women who are loyal, we must have young ones who are active in Christian service. Bro. Cox's plea is timely and along right lines.

AN EARNEST APPEAL.

My Dear Fellow Laborers:—

The religious future of our church demands that we reach, interest, enlist, and hold our young people for active Christian work. In this way our church will grow, otherwise we will soon have no churches.

On July the fifth I wrote a personal letter to all who made pledges at the last session of our Young People's General Convention, to meet a deficit of \$120.07, and only a very few have responded to the Treasurer's urgent letter.

Will you not please help the Treasurer out of the embarrassing position that he is now placed in, by paying your personal pledges, or by having your church, Sunday school, or young people's society (as the case may be) to pay the amount you pledged for them? Thank you.

Trusting that I may receive the amount of your pledge at earliest possible convenience, I remain,

Faithfully yours,

L. I. Cox, Treas.

ELON COLLEGE LETTER.

I am undertaking to write, with the editor's kind acquiescence, at whose suggestion I will not reveal, what if it were a bicycle would be called a rambler; what if it were a soldier would be called a scout; what if I were an Addison would be called the Spectator's weekly contribution, but what since neither of these would be appropriate, shall be known as the Elon College Letter.

This letter will not be newsy, in the narrow acceptance of that term, but practical, its aim being to set forth briefly matters of import to education in general and to Elon in particular. The writer reserves the right to dilate from time to time on other things than those which would be classed as educational in the strict connotation of that word. When the editor consents to his range, he exhibits large confidence in somebody's judgment, a confidence which it is hoped will not be shaken nor weakened by subsequent events.

The College has opened well and things are moving on nicely. The Professors have never had larger classes nor more promising pupils. The Freshman class is the largest we have had, the English class having outgrown the room it has been using in previous years by seventeen. Students are taking fewer hours, due to the new rule that all extra hours must be paid for at the rate of one dollar per hour per term. This principle was adopted two years ago to

be put into operation this fall. It will mean a little longer stay here for some who are behind, but it will mean a higher grade of work by all.

The Executive Board of Trustees in their meeting on Aug. 17 asked the president of the College to take the field for the Special Fund just as soon as in his judgment such action would be wise and expedient after the opening. I acquiesced in their request, with fear and trembling, but yet readily and cheerfully. I said to them then and I say to our brotherhood now, that I am willing always and everywhere to do what I may be called upon to do by the Church to the best of my ability. I will also state another thing, which I stated to them, that this Special Fund, \$26,670 of which is yet to be raised, can be raised provided our people will rally to the one who leads in the matter, but that it can never be raised unless the brethren do support the leader and hold up his hands in every way. I shall take the field just as soon as matters here will permit and shall pray for the hearty, sympathetic support of every minister and layman of the Church, and I believe that I shall have it. Elon has done too much for the Christian Church for the Christian Church to allow it to suffer. The College is the child of the Church, and the Church has always honored and loved her child. Now is the time when the child must have assistance, and I have faith to believe that the mother's heart will not allow the child's needs to go unsatisfied.

"We can do it, if we will; we can do, and we will." This is one of the mottoes of the Laymen's Missionary Movement. Let it also be our motto and all things will be well with us. W. A. Harper.

SUFFOLK LETTER.

The great opening at Elon College is a source of gratification to all who love the institution and the church. I cannot give personal attention to all church enterprises and interests, but my heart rejoices in every new subscriber to *The Christian Sun*, every new student in Elon College, every contribution to the Christian Orphanage, every offering to home or foreign missions, and every young man who hears and obeys God's call to the ministry; and I sincerely believe, that if every member of the Christian Church in the Southern Convention would make church membership include all the enterprises of the church and enlarge their prayers and offerings on this scale, that no enterprise would lack means and no soul would be unbled. I have found it impossible, up to this time, to enlist the interest of all members of my charge even in local church affairs. Some members of many years contribute *nothing* in real *thought, prayer, or money*. Such

members do not *grow* and cannot *enjoy* religion. The range of thought of any human mind determines its size and life. The simple study of geography and history enlarges the range of the mind's operations and makes men larger and nobler. In his mind he crosses continents, oceans, hemispheres; looks into the lives of princes, kings, nobles, ministers, authors, and, through pictures looks upon their faces, their palaces, their works of art, their temples, their monuments and their homes.

Beyond all this the heart soars in its faith-views of the Cross, the open grave, the ascending Lord, the divine love, and the glory that fills the temple where our Father dwells, and where angels and white-robed and blood-washed saints forever praise His name. No science, no art, no travel, no ideals, so expand the soul and enlarge the life as the contemplation of the spiritual and the divine. If the Christian religion did no more than educate men and thought, it would still be the greatest of all teachers and the wisest of all schools; but it does more. It saves. It sings. It loves. It hopes. It prays. It gives. It binds up wounds. It heals broken hearts. It opens blind eyes. It unstops deaf ears. It cures the sick. It will open every grave. It will right every wrong. It will stop the mouth of hungry war. It will conquer every sin. It fills the heart with joy. It will cover every dark cloud with rainbows, and stud every black night with stars. At its almighty touch dry bones live and the prison-bound go free. That is why I love the church; because it stands for Christ and His gospel. The church is not a great organization, measured by numbers, money, and style; it is the life of God in the souls of men, making them pure, sweet, sympathetic, benevolent, and active in the kingdom of love.

The news of the extreme illness of Rev. J. W. Holt, of Burlington, and Miss Jennie Herndon, of Durham, N. C., awakens deep concern and prayers in many anxious hearts.

Prof. P. J. Kernodle, of Richmond, was in Suffolk a few hours today and looks quite natural on these streets where he labored for many years as Principal of the old Suffolk Collegiate Institute.

The Eastern Virginia Christian Conference will meet in Suffolk Oct. 31.

W. W. Staley.

NORFOLK LETTER.

My second Norfolk letter is written aboard a street car. That will account for its lack of symmetry. Bro. McD. Howsare is chaperoning Dr. Samuels over to Fort Monroe and Hampton Institute. The writer just happens to be going along. We have just come from the Navy Yard at Portsmouth. Dr. Samuels there had

his first view of a modern battleship. Said one of our party, "What would you do with a battleship if you had one?" Replied the one addressed, "I would get some one to help me sink it, for I would not know what else to do with it," while another member of the party philosophically said, "I would sell it and get the money." But speaking seriously, a modern man-o'-war is a wonderful piece of machinery. Nothing is spared to make a perfect instrument of destruction. We build them because we fear our neighbors. How we ought to speed the day when all men shall know that "perfect love casteth out fear."

Well, well, here we are at "Willoughby Spit" and the boat is making the landing. Now we are aboard the "Ocean View"—which is only another way of saying that some names are humbugs. They do not mean what they say. It is probable that this steamer, the "Ocean View," never saw the ocean nor can one obtain an ocean view from it.

It was learned with great regret by many that Capt. C. M. Crusier of the Third Church congregation, though not a member, had to undergo an operation last week. He improved nicely until Saturday, when for a while his life was despaired of. He is now better again and it is believed will recover.

Bro. J. L. Rogers of the Third Church who was sick from malaria, is much improved and we were happy to have him with us again at church services.

Dr. W. D. Samuels preached two helpful sermons at the Memorial Temple yesterday. His morning theme was, "The Afterglow of Life;" the evening theme, "Our Heavenly Home." Miss Bessie Jones, daughter of the former pastor, Dr. Jones, sang. The attendance was good. The church meets Wednesday evening to consider the calling of Bro. Howsare's successor.

Dr. T. Edwin Baird of the Temple gave a fine address on "Medical Missions" at Rosemont church yesterday.

The Memorial Temple is preparing for a big "Rally Day" Oct. 1. They hope to have one thousand present.

Mrs. Parkley of Cumming, Georgia, who has been visiting at the home of J. L. Rodgers for the past three weeks, returned home yesterday. Mr. Parker, brother of Mrs. Rogers, was here a day or two and returned with his family. We were glad to have them with us at the Third Church and shall be glad to see them again.

I have finished writing this letter within the fortifications of Fortress Monroe. Now we go to Hampton.

A. M. Hanson.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

THE ORGANIZED CLASS—ITS ACTIVITIES.

Activity is synonymous with life. The class without activities is without life and interest. "The doing well things well worth doing," appeals to all men and women who have red blood. In order that the class be healthy and appeal to all sides of human nature the activities should be general, though the location and circumstances of the church and the members of the class will in a large measure determine just what these things must be. Experience has taught that three things are essential to a steady growth of life, interest and power—those which increase and maintain the membership of the class, those which meet the social needs of its members, and those which cultivate their religious life and meet their spiritual needs. For this reason the international standard of organization requires the appointment of at least three committees: Membership, Social, and Devotional. As the class grows and its activities multiply others will be needed and may be added.

Membership Committee.—After the first membership campaign is over some classes feel its work is done and no adequate effort is made to work for still more pupils. Such should not be the case. The membership campaign should be one continuous thing. The membership committee should at all times have a list of prospective members. The other members and officers of the school should be consulted. Be on the lookout for people who attend no Sunday school, for new comers to the town or community. Inaugurate and maintain a system of continuous canvassing for more people. Have in mind the purpose of losing none of those already enrolled. To this end, it is suggested:

1. Assign every member of the class to some one on the membership committee and hold the committeeman responsible for the attendance of those assigned him.

2. Specially invite every member to any special meetings or social gatherings.

3. Invite those not members to attend the class for one Sunday. The "Smith plan" of sending seven men—one each day in the week—has won many a member.

4. Quarterly, or monthly, divide the class into companies of seven and appoint a captain over each company. Have it understood that ten will make a complete com-

pany, and three new members must be added to each.

5. Use any other plan or contests that are modest and becoming a class that has for its purpose winning men to Christ. Study the most approved books and literature on organized classes and reaching men.

It is important to hold those secured. Account for every member every Sunday. In large classes this may be done by a visitation committee. Where the class is divided into companies the captains may be responsible for this work. Keep a visitor's record and have them sign their names themselves.

Advertise.—Keep the work of the class constantly before the people. When the class is organized, when it has a special meeting, or a social gathering, have the newspapers print something about it. The papers are always glad to do this and it will help wonderfully. Every organized class should have a press reporter.

Note the following. Every member should use the international emblem. Stationary and cards with the name of the class. Regular reports to the Sunday school. Frequently publish and distribute the reports of work.

Magnify Membership.—Put forth every effort to make membership mean much to those who attend. Give to each a warm welcome. Introduce him to the other members. Let him know you are glad he joined and don't forget to give him the same kind of welcome the next Sunday. Keep in touch with those who move from the town or community. Have a map on the wall and place the international emblem at every place to which one of your members has gone. Also know what members of the class do, where they live, where they work. Be ready to help and sympathize. Hold an annual service in memory of those called to their reward. This might be in connection with another service. Be sure to keep track of the sick; send flowers and fruit. Visit them if their condition will permit it.

Social Side.—Every member has a social nature and need. If social entertainment of the right kind is not given, the young man or young woman will look for amusement elsewhere. The social committee should provide for at least four socials a year. For young men a camping trip is fine. Social meetings may be held by young men's

and young women's classes jointly occasionally, or by all of the organized classes of the school. There should be an annual class banquet.

By all means let the atmosphere of the class room be helpful. Have the class room decorated and let it contain all necessary maps, helps and furniture. Many things along this line will suggest themselves.

Devotional.—The primary purpose of the class is to save its members and save others. It is a part of the church. All meetings should be spiritual. The study and discussion of the lesson must not be crowded out. Try to save men. Take an active part in the church revivals. Attend the opening and closing exercises of the school. Attend the church services. Try to save the men of your class and make them members of the church.

The next paper in the series will contain more on this side of the work. (This is the third of this series of articles on the Organized Class. The fourth and last will appear next week.—Editor.)

NOTES ON C. E. TOPIC—OCT. 3. DAILY READINGS.

- Sept. 25. The great call. Matt. 4: 18-20.
Sept. 26 The soul-winner. John 1: 41, 42.
Sept. 27. His great confession. Matt. 16: 13-19.
Sept. 28 His denial. John 18: 15-18, 25-27.
Sept. 29. Peter the brave. Acts 2: 14-21; 4: 19.
Sept. 30. Peter the leader. Acts 11: 1-18.
Sun., Oct. 1. Topic—Lessons from Great Lives: X. Peter. John 21: 1-19. (Consecration meeting.)

As in other lessons, after the opening exercises, the leader should read the lesson for the day and follow this with his talk on the topic, this to be followed by talks on the daily readings for the preceding days of the week. The following is suggestive of the line of talks, none of which, except the leader's, should be more than two or three minutes long.

Leader's Talk.—Peter was one of the three disciples that were admitted to the inner circle of Christ's life and richer experiences, the other members of the circle being James and John. These witnessed the raising of the daughter of Jairus, the transfiguration and the scene in the Garden of Gethsemane. This was a great honor, and his responsibility was all the greater.

Peter, though he was close to Christ, wrote no gospel. Probably he was not at home with the pen, but he was certainly a power in the pulpit or on the forum. He was a fisherman and remained such. He was well along in years and this may have

accounted for his not writing. It is believed that Mark wrote very largely what Peter told him, and the second gospel has very much of the vividness and force that would go with the original.

In point of years, Peter was probably the oldest,—the dean of the disciples,—but his heart was youngest of them all.

Peter walked upon the waves, but he soon sank in them, his faith failing. Then he was the wave-man. Later Christ made him the rock-man. At times the faith of the beginner wavers, but with patience and worship faith is strengthened and the one that wavers may eventually be as firm as the rock.

The Great Call.—It would be well to have a map at hand on which could be pointed out the Sea of Galilee. Picture Christ as he walked beside the waters, halting and beckoning to the three fishermen that afterwards became the members of that inner circle of His. The humblest men were the ones Christ desired. No matter what one's work he may be a servant of the Master. Peter remained a fisherman, though John did not.

The Soul-Winner.—Christ paid Peter a high compliment when he likened him unto a stone or "Rock," and gave him a name with that significance. The name must have done much to render the disciple stable and firm. No monopoly was given Peter on the name but all who are steadfast and persevere may be called by that cognomen.

The Great Confession.—To Peter belongs the honor also of being the first to make the confession that Jesus was the Christ, the statement of the divinity of the Son of God, which is the foundation of our Church. That was the crowning moment of the apostle's life—it is the crowning moment of any life that fully and freely makes the confession.

The Denial.—The scene of the denial was the tragedy of Peter's life. He followed his great confession with as great a denial. In the garden he had cut off the ear of the servant of the high priest. In the upper room he had boasted that others might deny the Lord but never would he. Humility is a great asset of the true Christian and this Peter was a long while in obtaining.

Peter the Brave.—Though he had denied his Christ, he afterwards wept bitterly and repented. On the day of Pentecost Peter was with the others and was ready to stand up and declare Christ and preach the gospel. Some had said the men were affected by new wine; others were amazed. Out of the chaos Peter brought order and convinced them of the sincerity of the disciples' position.

Peter the Leader.—It was Peter who saw the vision of the world's salvation and who

first preached Christ to others than the Jews. No longer were the disciples to confine their efforts solely to saving their own people, but the gospel was to be carried to "Samaria, and to the uttermost parts of the earth."

SOME IMPRESSIONS THAT REMAIN.

Two days in New York barely suffice to make a circuit of the city and take a casual glance at her great institutions. We leave with feelings of mingled disgust and admiration. The

Hardness of Life

weighs upon us. For miles in lower New York no man lives in a home. There are no homes. Just one solid mass of brick and stone from four to twelve stories high extending from street to street. Think of families being reared on the tenth story with children playing in an iron cage under the window suspended a hundred feet in the air—their only outer world! Their feet have perhaps never touched mother earth. To such a place—we can't call it a home—the weary laborer ascends after his day's toil to find an atmosphere as hot and impure as the shop from which he came. In such a place the mother spends both day and night in ceaseless grind of family life. Here is the furnace which ever consumes the fresh supply of life from the country.

We are impressed with the

Strenuousness of Life.

It is a whirl and a whiz and a rattle and a roar from early morn till late at night. Ten thousand elevators carry a hundred thousand passengers daily. Automobiles shoot by at the rate of sixteen in three minutes (not six as the last Sun made me say). These with wagons, cabs and street-cars running both ways and crossing at tracks at right angles, make street crossing a dangerous art. A policeman stands at each of these crossings to protect human life while jeopardizing his own every minute of the day. Men rush on the side walks and run across the streets. The elevated and underground trains speed by every few minutes at the rate of 40 miles an hour. On the Wall Street Stock Exchange dignified attorneys and millionaires go wild with excitement at the latest news of the wires, crowd and jostle each other, yell and shout themselves hoarse, while millions are made and lost with the rapidity of electric machinery. Just in front in the middle of the street we see a crowd enclosed by a chain, while one or two policemen keep back the men. Beardless youths with dissipated countenance are the principals. They, too, scramble and yell, keeping their eyes fixed on the windows above from which boys continuously communicate something

in dumb code on their fingers. "What are these fellows doing," we ask the policeman. "The same thing as those fellows inside," he answers, "buying and selling everything from one cent up." They are the "curbstone brokers."

New York impresses one with the
Magnitude of Things.

Distance, size, figures take on new meaning. We are in the midst of a population greater than that of Va. and N. C. combined. At a hotel we are sent to the thirteenth story and to the 1365th room. We incidentally come across an Aquarium of which we had never heard, and find it five times as large as the National aquarium at Washington. We ask the cost of a tomb we are visiting and we are told \$600,000. Private R. R. depots cover blocks and trains enter through tunnels under the Hudson River. We see miles of piers on which hundreds of ships unload produce from every clime. We count the stories of a building until the neck and the head grow dizzy and stop in the twenties, not caring how many are left. They tell us of apartment houses with 2,000 people in them, of municipal buildings with a thousand rooms, of 800 churches, 600 newspapers and magazines, 4,000 policemen, of a single church with 30 millionaires in it, of a church paying its pastor \$12,000, and of a preacher paying \$6,000 house rent.

Government.

The majesty of the law is evident. We never saw a drunken man, heard swearing or angry contention and brawling on the streets—not even in the foreign section of East Side through which we passed a hot night when a large per cent of the population was on the streets. The policemen are a fine looking body of men, seem well informed, and are courteous and accurate in their information. The beneficence of the government is manifested in its great municipal buildings and public works, sanitary measures, free lodging houses for the unfortunate, public work for unemployed, free hospitals and dispensaries, asylums, etc.

Religion and Philanthropy.

The city has about 800 churches. Some single denominations have approximately 100 churches with seating capacity of 100,000. There are hundreds or more asylums, benevolent homes, and institutions of charities and corrections, to say nothing of rescue and other missions, social settlement work, summer seashore and mountain resorts for poor children etc. Private philanthropy here is on the same grand scale with other things. We cite one illustration. A wealthy man has given his millions to build hotels at which the poor can find good accommodation at cost—30 cts. a night. These are of brick

and stone, some of them thirteen stories high, with about 1000 rooms, fireproof, concrete floors throughout. They have free baths, reading and writing rooms, and library, all finished in polished marble. Perhaps nowhere on the continent can be found greater philanthropies and more fervent and strenuous Christian work than in colossal commercial New York City. N. G. Newman.

AMONG THE CHURCHES.

Antioch.

Our meeting began at Antioch on the fourth Sunday in August. We had no ministerial help, except one brother Siler living near the church. He does some local work, and was with us part of the time and did good work. I think he is a good man.

Miss Lacy Elkins, a most excellent Christian girl, led the song services. She acquitted herself well at the organ, with hand and voice.

We had a splendid meeting, a gracious revival, resulting in about ten or twelve professions, eight of whom joined the church and were baptized on Friday, the last day of the meeting.

We held our quarterly meeting on Friday afternoon, at which the church was reported as being in a much better spiritual condition than it had been for some time. Everybody seemed to be at peace with God and man. So may they ever remain. The good people of Antioch are looking forward to painting and repairing their house of worship some time in the near future. They have a good Sunday school now, with Bro. O. M. Dorsett as their superintendent.

My churches are on the upgrade, and are looking up for still better things to come to pass. "Committ thy way unto the Lord; trust also in him; and he shall bring it to pass."

T. B. Dawson.

Greensboro, N. C.

Columbus, Ga., Letter.

The writer was called the first of last week to Randall's Crossing to assist the pastor, Rev. H. W. Elder, in a few days' protracted meeting. This was our second visit to this church, having been there three years ago. Conditions have greatly changed in this community during that time. The church has sustained several great losses by removals, presumably half of its membership. Notwithstanding this fact, there is still a faithful few who stand loyally by the church and Sunday school. While there were no additions, we had a most helpful, fruitful meeting.

The revival which had been in progress at North Highlands for two weeks, came to a close the past Sabbath. The pastor,

Rev. B. F. Young, did the preaching. His sermons were enjoyed by those who were privileged to attend. The meetings were characterized by a deep spiritual concern on the part of believers. Three members were baptized Sunday afternoon.

Protracted services began at the Girard church the fourth Sunday in August, and are still in progress. Pastor Milam has been assisted the past week by Rev. G. D. Hunt, of Wadley, Ala., whose sermons are always full of fervent truth. Bro. Hunt could not remain throughout this week and Rev. O. C. Dobbs, pastor first Baptist Church, Phoenix, Ala., will do the preaching until the close of the meeting. Congregations are good, a deep interest is in evidence, and a most wholesome revival is being held.

The people of this church contemplate the erection of a new building some time in the near future. The building now occupied is by no means adequate to the needs of the congregation. Of this the church is fully aware. Consequently, according to information received through their pastor, the proposition has already been launched and a nice sum pledged on the building. Now that has the right ring, and here is hoping that Girard may, at no distant day, be worshiping in a new and commodious edifice. This is doubtless the church's greatest need just at this time. Let the good work begin and let it begin now! Let the brotherhood at large be ready to respond with a liberal contribution when the call is made. This is a most worthy point. It needs a new church, and your contribution will greatly aid in the accomplishment of that which ought not longer to be delayed. As Bro. Milam and his good people assume this task, help them and in so doing you will aid the cause of Christ.

G. O. Lankford.

Sept. 4, 1911.

Raleigh.

We have had good congregations and excellent work all summer. The prospect for a larger congregation and greater interest was never better than at present. The outlook in all departments of our church work is good. We need greater loyalty and more religion in our church and membership. We have greater strength here than is realized by us and the public. The only difficulty I see in the way is that we do not get together as people of one denomination and name and all pull together for the kingdom. Our people here seem loyal to the name, Christian; I am frank to say that they are not loyal enough to the work of the church and our institutions. I suppose, too, that Raleigh is not an exception. For I hear this from all quarters and from

men of many denominations. I suppose it will always be so more or less among all denominations every where. We will not stop to quarrel or complain. The field before us is great and we preachers will keep on trying whether we get loyal support or not. There are always in every congregation a faithful few who do the work and share the burdens of the church. A few of us will get to God and to heaven if we keep on toiling, enduring, praying.

A few members have been received since our last report. Others will join soon. The schools all open this week and next. We will have some good support from the colleges.

The Lord has greatly blessed me in my effort here. I am more hopeful than ever before of success.

The building fund is growing some. When we are assured of five thousand dollars the building operations will begin.

L. F. Johnson.

Winchester Letter.

The attendance at our church service and Sunday school was very good last Sunday.

The building is nearing completion. We shall hold our first service in the Sunday school rooms the 17th of September and we expect to be ready to dedicate next month.

We need the help and co-operation of our friends now. We have several bills to meet in the next few days. May we count on every reader of The Sun to help just a little?

The following contributions have been received:

Previously reported	\$4069.55
Received since:	
Sale surplus material	.50
Maj. Holmes Conrad	25.00
A. J. Lowderback	7.50
E. L. Lowderback	5.00
Frank H. Showalter	3.00
Miss Verdie C. Showalter	1.00
T. H. Showalter	2.00
Rent	4.00
Ever Ready Society	1.10

Total\$4118.65

We extend our heartfelt thanks for all these contributions.

In The Sun of August 30, Mr. and Mrs. W. M. Strickler should be credited with \$10.00 instead of 25 cents and Mrs. D. H. Strickler should be credited with the 25 cents; and J. K. Eppard, whose name was omitted should be credited with \$1.00. In the report previous to that the \$1.00 placed to the credit of Mrs. William Grubbs should be credited to Mrs. A. T. Brill.

W. T. Walters.

Winchester, Va., Sept. 12, 1911.

Raleigh.

Last Sabbath was one of our best days since Easter. We had our annual roll call and Rally Day with good results. The outlook for our church was never more hopeful than it is at the present time. We look for a harvest of good things the coming fall and winter.

Auburn.

I serve the church at Auburn on second Sundays afternoon in each month. The church is in a prosperous condition. We have had splendid congregations all the year. Nine members have been added to the church since I took charge. Auburn has a bright outlook. I regret that I do not have time to do the necessary pastoral work in this field. A good preacher and pastor could work up a strong church at Auburn.

Six Forks.

I go to Six Forks every fourth Sunday afternoon. Here we have a substantial membership and large congregations. The church is conveniently located as its name signifies. Two of the country's high ways cross here and a public road, making the place entirely convenient for the public. The congregation has a beautiful and well-built church. The membership is growing. The church promises to be one of our largest country churches.

Oak Grove School House.

I have opened up a mission at Oak Grove School House just five miles north of Raleigh. This is an excellent farming and trucking section. We may have a Christian church at this point some time. I preach at this point every third Sunday afternoon with good results..

Chapel Hill.

Owing to the protracted meeting work, I have said nothing about the outlook at Chapel Hill lately, but will let the friends of the cause now know that it is moving smoothly on in a substantial way. We have not commenced the building yet. It was so late in the season before we were in a shape to commence, that we feared the winter might catch the house in an unsafe condition. So we thought it best to wait until next spring, and then commence and push the building to completion..

We want all those who made pledges to the work to send the amount to me, if convenient to do so, at Eastern N. C. Christian Conference which meets at Catawba Springs on Saturday, Nov. 4, and it will be placed at interest until it is needed. It will be much easier to pay in fall than in the spring.

The supreme need at Chapel Hill is a house of worship. If anyone who has not given has it in his heart to contribute something, he or she can do so by sending

it to me at Morrisville, N. C. I am sure no one can give to build a church anywhere that will be worth more to the denomination than Chapel Hill. Let all help some in this grand work.

W. G. Clements.

Oak Level.

The revival meeting at Oak Level in Franklin County, N. C., was commenced the first Sunday in August., and continued six days. There were 10 converts and 8 accessions. There was good fellowship from start to finish. Bro. Wellons was with us from Saturday until Monday P. M. His talks and prayers were inspiring and much enjoyed. The great number of years of his life has left but few marks upon his well developed appearance. May God continue to bless him.

Rev. Mr. Hudson of the Baptist Church was with us from Monday noon until Friday P. M. He preached eight strong and convincing sermons. He is a good preacher, and has the courage of his convictions. May God continue to use him in doing good.

Dr. Staley was at home on vacation and preached on Sunday to the edification of all who heard. May God continue to bless him and his family.

I was at Oak Level again first Sunday in September, and baptized seven members who had been received at the revival. There has been in all nine accessions to the church this year.

Christian Light.

A meeting was commenced at this church the second Sunday in August. Bro. J. Lee Johnson was with us and did nearly all the preaching. He is an excellent preacher. The people enjoyed his preaching. His power is in his deep consecration and originality. He preaches because God wants him to do that work. There were six converts and six accessions to the church.

The remodeling of the house was not completed, but in condition so we held the meeting in it.

The brethren, sisters, and friends deserve great credit for the faithful work they have done.

W. G. Clements.

Johnson's Grove.

The meeting at Johnson's Grove was held the week following the first Sunday in September. The congregations were not so large at the beginning but kept increasing until the close of the meeting. Rev. Stanley C. Harrell aided me in the meeting and preached plain practical gospel sermons.

There were about 12 professions and six united with the church.

All that attended the services seemed to

enjoy them and we feel that much good was done besides visible results. R. H. Peel.

Youngsville. N. C.

The protracted meeting at this place embraced the third Sunday in July and resulted in the conversion of several persons and reviving the church.

During this meeting a man who is about 50 years old and living near Youngsville came to Bro. Neil Rowland and others and stated that 17 years ago he passed the church in Youngsville on his way to a brandy still with a load of cider and as he passed by the church Bro. Rowland was preaching. He stopped and listened a few minutes, and then went on to the still a mile away, but could hear Bro. Rowland preaching. He says he could not suppress the thought that he was doing that which destroys men while the preacher was trying to save men. That conviction was so strong he gave up his still and was converted and united with the church. At that time Bro. Rowland was assisting Bro. Clements in a meeting. Few men can break up a brandy still a mile away, but Bro. Rowland has the voice and the power.

Pleasant Grove, N. C.

The meeting at this place began the first Sunday in Sept. and closed on Friday following. Between 60 and 70 converts and a gracious refreshing season. The congregations were large and attentive. I have not witnessed a more general awakening in many years. The people became deeply interested at the beginning and this continued until the close. Forty-five united with the church, and twenty-eight were baptized, the others will be at my next appointment, and several more will unite with the church. The ages of the converts ranged from 12 years to 70 years.

Rev. H. A. Albright, Rev. Mr. Melton of the M. E. Church, and Rev. Mr. Cade of the Baptist Church were in attendance a part of the time. Bro. Rowland was at his best. He is a consecrated and zealous preacher of the Gospel in its purity.

W. S. Long.

A PROPOSITION.

To the faithful sisterhood of our church; I give praise for much excellent service in all our fields of labor.

My suggestion is this: Let us as a denomination have a Woman's Christian Missionary Association. I feel that this would be strengthening to the mission cause of our church.

If any sister desires to take the work in hand, I will gladly assist her in every possible way; furnishing plans and suggesting ways and means for the organization.

J. W. Short.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward ----- \$1996.37
DUES.

Helen Foster	----- \$	.20
T. Clifford Foster	-----	.10
Dwight H. Lankford	-----	.10
Helen W. Scholz	-----	.35
Herbert Scholz	-----	.35
Elizabeth Scholz	-----	.30
Jessie Lee Scholz	-----	.25
Carl Gerringer	-----	.20
Gilbert Gerringer	-----	.20

MONTHLY S. S. OFFERING.

Suffolk, Va.	-----	17.90
Franklin, Va.	-----	6.13
Rose Hill, Ga.	-----	1.00
Wakefield, Va.	-----	1.30
Rosemont, Va.	-----	1.54
Berea, N. C.	-----	5.11
Oak Grove, N. C.	-----	.50
Shallow Ford, N. C.	-----	.48
Mt. Auburn, N. C.	-----	2.00

SPECIAL OFFERING.

T. J. Fraley,		
support of child	-----	10.00
Marion, N. Y., S. S.	-----	2.70
Joe Stout	-----	5.00
F. N. Bridges	-----	5.00
Amount 34th week	-----	60.71

Total ----- \$2057.08

My Dear Children:—

The well is dug! It is 61 feet in earth and 17½ in rock. We have a flow of water about 22 gallons to the minute. No one knows what this means to us but those who have seen and known the inconvenience of a dry well. If the work of boring wells continues in Elon, there will be no further cries of "no water" around our village for dry weather does not often affect these deep wells.

We report the first gift of \$5.00 on this work from Bro. Stout. We hope others will feel it in their hearts to do likewise and this indebtedness will soon be cancelled. Also Brother Bridges sends gift on extension of sewerage. We thank you, friends, and feel that these debts (which were so necessary to be made) will be met somehow.

Foster and Caviness, of Greensboro, sent the children a bunch of bananas this week which they heartily enjoyed. Fruit has been scarce this year (our little orchard yielding nothing) and so fruit of any de-

scription stands a poor chance of lying around spoiling if once our children get their hands on it.

Cotton and pea picking is the news of the day with us now. Yesterday eight little girls picked over 400 pounds. Can you beat that? I think they did well. Guess there were not many idle moments spent and I really believe from the way they did it that they thoroughly enjoyed the work.

We were delighted to have with us this week to spend the day, Mrs. J. P. Barrett, of Dayton, O. and Mrs. Willis Lee, of Driver, Va. These friends are interested in our work and it was a real pleasure to show them our Home.

Very cordially yours,

Uncle Jim.

2735 Beacon Ave.,

Columbus, Ga.,

Sept. 7, 1911.

Dear Uncle Jim,—

When Aunt Bettie Stephenson was on her way home from North Carolina last summer she stopped to see us, and mother and I went home with her and I had a big time. I learned to walk while there. One day I heard a calf bleat and I said "baa" and kept it up every time I heard or saw a cow.

Father came to grandma's a few days while we were there and just to keep busy he taught me to "crow."

I am back at home now and keep mother busy getting me out of mischief.

I send love and my dime.

Your nephew,

Dwight Hillis Lankford.

Well, Dwight, soon you will learn to take care of yourself and mother can rest a bit. Hurry to grow and get strong so you can wait on her.

Macon, N. C.,

Sept. 11, 1911.

Dear Uncle Jim,—

Enclosed you will find one dollar and a quarter, our dues for the past five months.

Autumn will soon be upon us, and my! how little boys and girls will have to hustle.

Alas for the pleasant summer time! In every breath of wind and every beam of sunshine, we hear the whisperd farewell, and behold the parting of a dear friend.

Well, I hope we will all have a pleasant session.

Yours with much love,

Helen W. Scholz,

Herbert Scholz, Jr.,

Elizabeth Scholz,

Jessie Lee Scholz.

Glad to get your letter again, children. Our little folks are hustling with peas and cotton now.

Crema, Va.,

Sept. 11, 1911.

Dear Uncle Jim:—

I have just returned home again from a nice trip in the country, visiting my uncle and aunt. We went to a revival meeting at Johnson's Grove, mother's old home church. Mr. Stanley C. Harrell preached some fine sermons. We all liked him so much and oh, how we did enjoy riding behind the horses. I close with our dues for August and September.

Fondly, your little niece and nephew,

Thomas Clifford Foster.

Helen S. Foster,

I believe all boys and girls like to drive. Helen, did you learn to ride horseback while you were in the country?

Dear Cousins:—

I am a boy thirteen years old. I milk a cow named May Wingate, and she gives about a gallon of milk a day. I have been cutting corn and pulling fodder this week. We will soon be through and will start to school. Our well is done and I drank some of the water yesterday. 'Twas real good.

Andrew Curling.

MARRIED.

Johnson-Williams.

Mr. John Pittanay Johnson and Miss Lizzie Maude Williams were united in marriage at the Monticello Hotel, Norfolk, Va., on Sept. 6, 1911.

After the ceremony they took the Washington steamer for Washington, where they will spend several days and then go to New York where they will make their home. Both these young people formerly lived in the Johnson's Grove community, but Mr. Johnson now has a good position in New York. May their lives be long, useful, and happy.

R. H. Peel.

DIED.

Higgs.

Another little lamb was added to the good Shepherd's fold above when on August 20th death entered the home of Mr. and Mrs. John Higgs and bore away little Reese Lynwood, who had cheered his parents' hearts two years, four months and fifteen days. Funeral services were conducted from Newport Church. May our gracious Father comfort the bereaved ones.

R. L. Williamson.

Craven.

Nancy E. Craven was buried August 11, 1911 at the old family cemetery near Pleasant Ridge Church in Randolph County. She was seventy-two years old, and had been a member of Pleasant Ridge

Church for half a century. The life of a person is reviewed at the open grave, and the echo of the life from the hearts of the living is the best eulogy. There was a large number of people to look for the last time at Sister Craven—old men and women who had known her from childhood; others in the prime of life raised their children above the casket that they might retain her in memory, and a number of colored people were present who also mourned her departure. She leaves one sister, Mrs. Mahala Cox now in her ninety-second year, a number of relatives who rejoice that her life was of God. The funeral was by the writer.

T. E. White.

Fesmire.

John M. Fesmire was born May 4, 1843 and died August 18, 1911. He was buried at Shiloh, and the funeral was conducted by the writer assisted by Rev. H. P. Albright. A large congregation was present at his funeral and it was the opinion of all that he had passed into a better land. He lived a life of love and loyalty to his Master. His bed of affliction for several months was a benediction to all who visited him. When we buried him we were all impressed that it pays to give the whole life to God. He leaves a wife, four children, four sisters, two brothers, believing that their loved one is now in glory. He was a member of the Society of Friends, but was at home in any body of believers.

T. E. White.

Comer.

Sat., Aug. 26, 1911, our heavenly Father saw fit to call to her reward sister Mary Bell Comer. She had been a member of Christian Union, Randolph Co., and on her death bed said she was prepared to die. "Blessed are the dead which die in the Lord."

Sister Comer was 22 years, 11 months, and two days old. She had one brother, Mr. T. Comer, who preceded her to the spirit world on Jan. 2, 1910; also an infant sister who welcomed her into the land of rest. She leaves to mourn their loss a father, Mr. W. C. Comer, a mother, Mrs. Pollie W. Comer, and four brothers: Rev. J. R. Comer, J. E. Comer, M. A. Comer, and P. L. Comer; also many friends. The burial was conducted by the writer and her remains were placed in the cemetery at Christian Union. May God bless the bereaved.

B. J. Earp.

Baker.

Mrs. Frances Caroline Baker, beloved wife of Mr. Henry M., at the age of 74 years and two months. She was the daughter of Wiley and Nancy Stallings. On May

18, 1859, she was married to Mr. Henry M. Baker. She leaves to mourn their loss, a devoted husband, one sister, Mrs. Burwell Duke, 4 children and 12 grandchildren. The names of the living children are as follows: Martha Frances Baker, Jesse Baker, Jack Baker and Mrs. Josephine Rountree. Sister Baker united with Bethlehem Church when a little child, and after Liberty Spring Church was organized she transferred her membership to that church, with her husband, where she was a faithful and consistent member until her death. She was afflicted for several months. A short while before her death she called her family around her, and told them she was willing to go, and she asked them to live so as to meet her in heaven. The funeral was conducted by the writer, and her body was laid to rest in the family cemetery to await the resurrection.

I. W. Johnson.

Heffington.

Annie Lucile Heffington, daughter of Mr. and Mrs. Willie Heffington, departed this life at her home at Driver, Va., March 24, 1911, at the age of twelve years. Lucile was a bright child, and worked very hard in her school. She was ambitious and overworked her physical strength. She had a gentle disposition and was loved by her many friends. Her funeral was conducted by the writer at Berea church, and her body laid to rest in Cedar Hill Cemetery, Suffolk, Va. Peace to her ashes.

I. W. Johnson.

Austin.

Inez Elizabeth Auctin, infant daughter of Mr. and Mrs. C. E. Austin, of Nansemond Co., was born Dec. 16, 1910, and died May 27, 1911. The funeral was conducted by the writer at Bethlehem church. May the Lord bless the bereaved family.

I. W. Johnson.

Underwood.

Harry Underwood, son of Josephus Underwood and Alice, his wife, died in Gates Co., N. C., June 11, 1911, at the age of 23 years. His death was due directly to a very malignant case of measles. He was ill only a few days, and his death was a very great shock to his family and friends. The funeral service was conducted at Oakland church, Nansemond Co., Va., by the writer, and his body was interred in the cemetery near the church. Peace to his ashes.

I. W. Johnson.

Byrd.

Mr. Elvy Byrd, son of Moses and Elizabeth Byrd, was born in Nansemond Co., Va., June 3, 1823 and died June 14th, 1911 at the age of 88 years and 11 days. He was first married in 1851, to Miss Mildred Byrd.

Unto them was born one child. His first wife only lived about two years after marriage. In 1854 he married Miss Mary Porter. Unto them were born seven children, six sons, and one daughter. Three sons and one daughter survive him. They are: Josephus, Yadley Cornelius, Iva Telemachus, and Mrs. Gulielma Austin. There are also 16 grandchildren: 7 boys and 9 girls.

Bro. Byrd was a man of high moral character. He made a profession of faith in Jesus Christ several years before his death and was inclined towards the Friends' Church. He was a man of high ideals in his relations with his fellow man. He was loved and respected for his honesty, integrity and strong manhood. He was a good neighbor, and had many friends. He left a good example for others to follow, and his children rise up to call him blessed; and they are living worthy of such a noble father. Funeral conducted by the writer.

I. W. Johnson.

Fenimore.

Friday afternoon, Sept. 1, a gloom was cast over the entire community by the sudden and distressing death of brother J. H. Fenimore, caused by a fall from the roof of a house which fractured his skull and broke his neck. The sad news was soon conveyed to his faithful wife and only son, and rapidly spread over the entire city. While a terrible shock to his numerous friends, in and outside of the church, it was distressingly so with his family and only son. The funeral took place from East End Christian Church the following Sunday afternoon, attended by the largest number we have ever seen here at a funeral service. The service was conducted by the pastor, assisted by Rev. Mr. Groseclose of the Disciples Church, Rev. Mr. Riddick of the Baptist Church, and Rev. J. T. Taylor of the M. E. Church. The floral tributes were of beautiful design, such as The Gate Ajar, Harp, Pillow, Cross, Autumn Wreath, Sheaf of Wheat, and one each was contributed by the following orders: Fleetwood Tribe of Red Men; Odd Fellows; Daughters of Pocohontas, which he organized; Odd Fellows encampment; besides the East End Christian Church; Ladies' Aid Society; Men's Bible Class; the Disciples Church Choir; and R. L. Baker and wife. On Monday morning the remains were carried to the family burying place at Central Hill Baptist Church in Isle of Wight County for interment, accompanied by friends and the orders of Odd Fellows and Red Men who conducted the last sad rites. Bro. Fenimore was born at Westfield, Medina County, Ohio, Dec. 24, 1848. He was first married to Miss Sadie Clappes Dec. 4, 1872, to whom was born one son, Edward W. Fenimore,

now living in Newport News, Va. His first wife died Oct. 27, 1877 at Franklin Forks, Susquehanna Co., Pa. He was married again Oct. 29, 1892 to Miss Addie Hart of Isle of Wight Co., Va., who with one little girl, Ethel, survive him.

He had lived at Newport News, Va., for the past eleven years. Prior to his coming to this city he gave himself, for about seven years, exclusively to the teaching of vocal music classes in various sections of country, and in work with pastors in revivals. No other line of work seemed to appeal to him so much as that. No part of a church service appealed to him so much as the music. He has left quite a large collection of music manuscript of his own composition, which he intended at some time to have printed and put into book form. This music may yet, if given to the world, call sinners to repentance, comfort the sorrowing, and discouraged, and bless the world in which he lived and wrought. Our brother was a man of many parts and was useful in that he could fill many places. He was frequently elevated to various offices in his lodges, and in his church. He was a charter member of the East End Christian Church, and several times represented his church in the Annual Conference. He held the offices of deacon, organist, chorister, Men's Bible Class teacher, president Bible class, and often led prayer meetings. He organized the Men's Bible Class of his church in which he took great interest. We have seldom if ever seen a more splendid tribute paid to a friend and brother than was paid at his funeral. Bro. Fenimore was also a very industrious man, and very determined in his purposes.

We extend to the entire family our sincere and profound sympathy in their deep sorrow. Death is but a crossing of the harbor, and to the saint a "Sweeping through the gates" and the beginning of life, where deathless tongues sing new songs and enter upon an eternal reward. The stammering tongue has new powers and liberties, and all the music of the soul finds expression. The Sunday previous to his death on Friday Brother Fenimore was at church in charge of the Men's Bible Class, as its president, and acted as organist for the church choir. For several weeks past he had seemed much brighter and happier at church, and in full accord with every department of work. There is no sea without a shore and no night without a morning.

Murdock W. Butler.

ELON COLLEGE NOTES.

Services at the eleven o'clock hour on Sunday were conducted by Dr. J. U. Newman, who, though suffering intensely of the tooth ache, yet delivered an excellent discourse.

Many of our people attended the obsequies of Miss Jennie Thomas Herndon in Durham Sunday. Rev. J O Atkinson pronounced the funeral eulogy. Uncle Wellons assisted in the funeral services. Prof W P Lawrence was a pall-bearer. Misses Pitt, Barnes and Clements, and Messrs. Campbell and Barnes, rendered some fitting and excellent music. The writer was floral bearer. She is the first Alumna of the College to de cease. Her many friends will deeply mourn her taking off.

Christian Endeavor was conducted Sunday evening by Prof. Amick. It was a good meeting.

Mrs. J Pressley Barrett left here on last Thursday to visit friends in Raleigh and then in Eastern Virginia. Her visit was very much enjoyed here. The prayer-meeting for the local church which she conducted on the evening before leaving was a great delight to all in attendance.

Mr. and Mrs. Reps Williamson, Great Bridge, Va., left for points in Eastern Carolina on Friday. They will reach home the last of this week. Their old friends here were glad to see them.

Prof. T. C. Amick has been chosen teacher of the Citizen's Bible Class, the organized class of the Sunday-school, and will make the class an excellent teacher.

The Elon College Weekly on Saturday made its initial bow for this year. The stockholders of the Weekly Company meet tonight and will take definite steps looking to its further usefulness as a medium of communication between the College and the outside world.

A basket ball court for young ladies is to be fitted up at no distant date, so the rumor goes. The young men are planning for shower baths in the East Dormitory annex. Here is hoping that both these rumors will take practical form.

The Faculty decided on Friday night last to close the Power House down at eleven o'clock p. m., hereafter, in the interest both of economy and of the health of the student body.

The Christian Sun and the College jointly have installed a writer-press for their office work.

The enrollment at this writing is 215. There are some others yet to come; will our friends not keep up their strenuous effort to bring in the doubtful ones? We are doing all we can from this end, but the friend on the ground, he is the deciding influence in nearly every doubtful case. Every word spoken for Elon will be appreciated and will bear fruit, if not in increased numbers, certainly in increased enthusiasm for the college on the part of the one who speaks it. W. A. H.

RESOLUTIONS OF ESTEEM.

Burlington Christian Church.

Whereas, at a meeting of the Burlington Christian Church held on the 7th day of August, 1911, for the purpose of considering the resignation of Dr. P. H. Fleming, our beloved pastor, and for the transaction of such other business as might claim our attention. To the great sorrow of our entire membership we heard the resignation paper of our faithful leader read, and listened with bowed heads to the remarks he made moving him to take this course.

Brother Fleming has been with us nearly sixteen years. Love and harmony has at all times prevailed between pastor and people. Not a word of bitterness has ever fallen from his lips in all these years. He is, and has ever been, preeminently a deeply spiritual and pious man, a faithful servant of God, administering to each one the bread of life and helping us all on our journey onward and upward. He and his entire family will leave Burlington with the prayers, the love and the best wishes, not only of the members of this church and of the Christian Church throughout the State, but of every good citizen of every denomination or creed who ever came in touch with him.

It was with great reluctance that the Church here would even enter upon the consideration of his resignation, and not until it was made known by Dr. Fleming himself, that this was his request and that no one would be regarded as voting against him, but for him, could any one be induced to frame and offer the necessary motion to accept his resignation.

The resignation was accepted amidst feelings of deep emotion and great solemnity. The undersigned committee was then appointed to draft resolutions, suitable for the occasion, one copy to be given to Brother Fleming to take with him to his new home among our brethren in the North, and one copy be spread upon the minutes of our Church Record.

Therefor, be it Resolved:

1. That the Burlington Christian Church especially, and the entire City of Burlington, as well as the best citizenship of Alamance County and the State at large regret the departure of Dr. P. H. Fleming from our midst.

2. That for nearly sixteen years in season and out of season Dr. P. H. Fleming has gone in and out before our people here, teaching and living the beautiful lessons of love, of peace and of good will to all men; and by his walk and conversation has proven himself not only a good faithful leader of his flock, but an humble and fearless follower of our Lord and Master.

3. That we believe that good seeds sown by him here have taken root, and we know our church has greatly prospered under his wise and faithful ministry. His deep spiritual life, his piety, his zeal, and withal his devotion to duty both as pastor and preacher in his Master's cause, has been seen, felt and experienced by all who have come in touch with him.

4. That while a greater and larger field has opened up to our good pastor, we with sorrow have consented for him to make the change, yet we realize it is our Master's call, and with one accord offer up the prayer, "Thy will be done."

5. That while Dr. Fleming will not be with us in person, he is not altogether gone. His teachings, his life and his inspiration will still linger behind him; so we will cherish his memory and his good works here and will accompany him with our prayers and most fervent benedictions to his new home wherever he may be. And we trust that for many years the good seeds sown by him, both here and there, may grow and bring forth abundant harvest.

6. That the prayers of this Church will accompany him and his family wherever Providence may call them, and we will look forward with pleasure to a happy meeting again, and in our meeting in the greaf hereafter, may it be such that no separation will ever again occur—in that beautiful land of the soul that our blessed Saviour has gone to prepare for us all.

J. A. Turrentine,
Jas. P. Montgomery,
W. H. Carroll,
Committee.

NOTES AND PERSONALS.

—Mr. Rufus Carson Cox, principal of Liberty, N. C., High School, an Elon graduate, class '03, was married to Miss Mary Eleanora Coble, Wednesday, Sept. 6th, 1911, at Greensboro. Wherefore, though belated, our heartiest congratulations and best wishes are conveyed.

—Rev. J. O. Cox is meeting with encouraging success in his faithful labor with our Durham church. He has received into church fellowship 44 members the present conference year, and is hopeful of the half hundred mark within the year. Of this number 25 are among the substantial citizens of Durham and are capable of rendering valuable aid in church work. Besides paying current expenses, about \$700.00 has been raised and paid on the church debt during the year.

—We are in receipt of the following: Mrs. M. J. Seymore announces the marriage of her daughter, Florence Nightingale, to

Rev. Richmond Perry Crumpler, Wednesday, Sept. 13th, 1911, Cascade, Va. At home after Sept. 13th, Summerfield, N. C.

Since his graduation from Elon College two years ago, Bro. Crumpler has been a successful teacher as principal of a High School in Rockingham County. We congratulate him on achieving new victories and successes.

—Mr. and Mrs. Charles Underwood Butler, who closed a meeting at Kinston, N. C. last week, sang for our congregation at Wake Chapel last Sunday, to the delight of a large audience, and are this week engaged in a meeting at Henderson, N. C.

—We are asking several of our busy pastors to redeem the pledge of their Conferences, as touching the circulation of *The Christian Sun* this year, and to speak publicly of the paper between now and conference to see if the number of families in the church not taking their church paper cannot, in a measure, at least, be reduced. And the ministers, of course, are responding in a most kindly and brotherly manner. The faithful pastor understands that his local church can prosper permanently only as the enterprises of his church prosper, and especially his church paper, which is ever the pastor's help and strong arm. We are grateful for the cheering responses and the ready assistance promised thus far. It is a work worth while.

NEWS ITEMS.

—*The Evening Chronicle*, Charlotte, estimates that there are 2,000 automobiles in North Carolina, of which Charlotte alone has 300.

—President Taft is making a six week's tour of the country, speaking to the people. He made his first political speech of the tour at Detroit, Mich., Sept. 18 on the "Trusts."

—Peter Stolypin, the Premier of Russia who was shot down by an assassin in the Russian Imperial theatre a few nights since, is said to be fatally injured and his death is expected daily.

—The Southern Railway is endeavoring to build up the live stock industry in the South and to this end is inaugurating a movement to organize live stock associations in every county along its lines in Ga., Ala., Miss., S. C., N. C., Va., Tenn., and Ky. Mr. F. L. Word, Atlanta, Ga., is the Live Stock Agent for the road.

—The September *Crop Reporter* gives the Government returns for a yield of 46,969,000 tons of hay this year as compared with 60,978,000 tons last year and an annual average the past five years of 63,507,000 tons. The condition of the cotton crop

Aug. 25 is 73.2 normal as compared with 89.1 on July 25, this year.

—Both Rogers and Ward, aviators who are trying to fly from New York to the Pacific for a \$50,000 prize, have had their machines disabled before making much of the intended journey. Aviators have misadventures and many meet death, but they keep trying—and if pluck counts they will yet win.

—The plea in the papers and elsewhere for a "Sane Fourth" amounted to much, the returns now being well in. There were only 38 deaths outright, and 1,217 injuries, from fire works and such this year, whereas on the 4th of July 1910 there were 44 deaths and 2,485 injuries. It is rather a gruesome fact that many more lives have been lost already in celebrating the Day of Independence than were lost in all the seven years struggle to gain independence.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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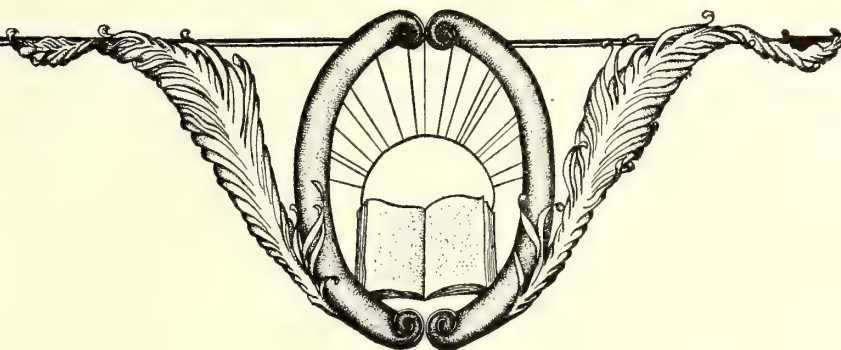
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THE GRASPING SPIRIT.

One of the most interesting things the traveler in Italy sees is the excavation still going on at Pompeii, by which the scoriae of ancient Vesuvian eruption are being carefully removed from the buried city. It is never known at what stroke the pick or shovel will uncover some relic of great interest and priceless worth. Report was made recently that workmen who were digging for a foundation of a new building outside of the area of the buried city found the body of a woman which had been petrified. Both hands were full of jewels. Evidently the woman fled from the eruption of the fateful mountain and was caught and buried in the down-pour of hot ashes. The jewels are excellently preserved, having been protected from the lava by the body. They consist of bracelets, necklaces, rings, amulets studded with gems, and a pair of ear-rings, which are probably unique. They may be the most valuable specimens of ancient jewelry ever discovered. Each ear-ring contains twenty one perfect pearls set in gold in imitation of a bunch of grapes. What a tragedy is revealed in that petrified corpse still grasping those jewels in its hand! The oncoming rush of darkness and ashes, the attempted escape with the precious treasure closely gript in the hand, the deluge of burning scoriae that finally overwhelmed the unhappy woman—all is laid bare by the spade as tho it happened but yesterday. And is not the same fate overtaking many in this day? How many are searching for and grasping after jewels and gold, wealth and fashion and pleasure, while careless of their souls and the oncoming judgment?—Presbyterian Standard.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

WARNING THE PEOPLE.

(Hear the word at my mouth, and give the warning from me. Ezekiel 3:17. Golden Text for Sunday, Oct. 1).

Ezekiel was a prophet who spoke in no uncertain tones. There was no doubt in him. He knew by Whom he was sent. There was no wavering, neither shadow of turning, with him. He did not say "I am of the opinion," "my inclination is to believe that," "I reckon that the correct view is," and a whole lot more of the present day lob-lolly and palaver in the pulpit. Ezekiel understood and realized that he was chosen and called of God to do a very definite line of work. "The word of Jehovah came unto me, saying, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." Ezekiel went before his people with the "Thus saith the Lord" burning in his heart and fresh upon his lips.

If the ministry of our day is weak in results it is not because the world no longer needs the ministerial message, nor because the message itself has lost anything of its fullness and freshness. It is because the ministry wavers and falters with doubt and uncertainty. The minister whose heart is upon the altar and goes with the "Thus saith the Lord" upon his lips is as effectual as he ever was.

Ezekiel was a pessimist as to his people and their moral and spiritual condition; but he was an optimist as to the power of God, as to the character of God. Everything else might fail; God stood steadfast. He went not depending on the people, not even on what they would say or think about his words and his work. Ezekiel went forth depending upon God. You cannot hush the mouth of a man like that. You cannot stop nor stay his message. Such a man has a zeal born of God which the coolness and the indifference of the multitudes cannot silence. The Book, with all its weight and wonder, had become a part of Ezekiel's being. The figure is indeed a strong and striking one; he had been caused, he said, to eat the Book. That is more than reading it; that is appropriating it.

And the Book, when appropriated, was sweet to Ezekiel. There are books which if you eat would prove a deadly poison indeed. To appropriate them gives moral nausea and spiritual death. But the Bible, when appropriated, when digested,

when taken within, is sweet, is wholesome, is life-giving. "All scripture," said Paul to Timothy, II Tim. 3:16, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Scripture will not hurt, but will always help when appropriated.

Here, then, is the burden of the message of our day, as of Ezekiel's and of Timothy's, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

The preacher is to be the bearer of the message of instruction and of warning from God, from the Book of God, and if the people will not then hear the fault is with them, and the blame not with him. The Word of God is a solid rock from which the true warning may be sent out.

THE CHRISTIANS' BELIEF.

We have heard it advanced that, the people who are content to be called Christians only, believe so many things that there is no common standing ground amongst them; that they believe and teach nothing in particular. This is a very great and grave error. We have found members of Christian churches who believed many and sundry things, as is true of all thinking people everywhere; but we never have yet found any number of members of Christian churches who doubted the validity of, or called into question the scriptural truths enunciated in, what is termed, The Five Cardinal Principles of the Christian Church, to-wit:

1. The Lord Jesus Christ is the only Head of the Church. (Col. 1:18; Eph. 1:22, 23).

2. Christian is a sufficient name for the Church. (Isa. 62:2; Acts 11:26).

3. The Holy Bible is a sufficient rule of faith and practice. (II Tim. 3:16, 17; Psalms 19:7, 8, 11.)

4. Christian character is a sufficient test of fellowship, and of church membership. (Matt. 7:21; John 1:12, 3:15).

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all. (Rom. 14:4; Matt. 15:9. Gal. 5:13).

We have on sale in The Christian Sun office, Elon College, N. C., a small book entitled "The Christian Church" which contains these Cardinal Principles, and what the Christians believe and teach as touching these and many other scriptural matters about which there is common, if not universal belief amongst us. The

book, post paid in paper binding is 25 cts. the copy; flexible cloth, 35 cents; cloth, 50 cts., manilla with the name of purchaser in gold, \$1.25.

If one doubts, does not know, or really cares for, the faith, the doctrine, and the ground of belief, of the Christian Church, let such an one possess himself of this book and read it. It is worth while.

HOME MISSION BOARD MEETS...

The Home Mission Board of the Southern Convention met in Greensboro last Wednesday, Sept. 20. The members present were: Col. J. E. West, Suffolk; Rev. H. W. Elder, Richland, Ga., and J. O. Atkinson, Elon college. The two absent members were, Rev. J. W. Holt, Burlington, and K. B. Johnson, Cardenas, N. C., both of whom were confined to their homes with illness. Rev. W. G. Clements, Morrisville, and C. H. Stephenson, Raleigh, were present with petitions and appeals, the former for Chapel Hill, the latter for Raleigh.

The items of general interest passed upon were:

That we send 15 per cent. of all collections from our Southern Conferences for Convention Missions this year to the A. C. C. Board as per order of the Southern Convention at Suffolk (see last Annual). Appropriation of \$1250.00 for the work the ensuing year as follows:

Winchester, Va.,	\$100
Henderson, N. C.,	50
Columbus, Ga.,	350
Portsmouth, Va.	200
Third Church, Norfolk,	200
Chapel Hill, N. C.,	100
Raleigh, N. C.,	250

(The amount to Raleigh was conditional, it being made to appear that \$5,000.00 is to be raised for building a new and improved house of worship, and that the \$4,500.00 can be raised if this Board will guarantee \$500.00. The Board's appropriation is available, \$250.00 when the amount of \$4,500.00 is on hand and the other \$250.00 Dec. 1, 1912, if conditions are fulfilled and the sum called for then. One member of the Raleigh Church pledged \$1,000. if conditions are met, and there is a spirit manifest to build a modern and convenient house.—Ed.)

The Board also recommended to the A. C. C. Board the following points as worthy and needful of appropriation: Winchester, Va., Columbus, Ga., South Norfolk, Va., Portsmouth, Va., Third Church, Norfolk, Chapel Hill, Lambert's Point, Raleigh.

The Board will undertake to do some work along the lines of publicity in behalf of giving and of missions the com-

ing year. The desire of the Board is to create the spirit of missions and develop the desire among our people to do more for the cause of missions. Some tracts and pamphlets are to be published and distributed to this end.

WHEN AND WHERE THE CONFERENCES MEET. 1911.

Alabama. Tuesday, October 17. Mt. Zion Church; Rev. G. D. Hunt, Presd., Wadley, Ala., R. 3, Rev. E. M. Carter, Secretary, Chipley, Ga., R. 3.

Georgia and Alabama. Tuesday, Oct. 24; 7:30 P. M.

Rev. L. E. Smith, President, Greensboro, N. C., J. H. Hill, Jr., Secretary, Box 64, Phoenix, Ala.

Eastern Virginia. Tuesday, October 31, Suffolk; Rev. N. G. Newman, Presd., Holland, Va.; Rev. I. W. Johnson, Secty., Suffolk, Va.

Eastern North Carolina. Saturday, November 4; 10 A. M. Catawba Springs Church. Rev. G. R. Underwood, Presd., Sanford, N. C.; Rev. W. C. Wicker, Secretary, Elon College, N. C.

Western North Carolina. Tuesday November 14th, 10:30 A. M., Ether Church, Rev. T. E. Whilte, Presd. Ramseur, N. C. Rev. J. W. Patton, Secty, Elon College, N. C.

North Carolina and Virginia. Tuesday, November 21, 9:30 A. M. Bethlehem Church (Alamance Co., N. C.) Rev. J. W. Holt, Presd., Burlington, N. C.; Prof. W. P. Lawrence, Secty., Elon College, N. C.

LIFE OF REV. H. Y. RUSH, D. D.

This excellent book contains about 300 pages. It is divided into two parts. Part I. Life and Letters, about 120 pages. Part II Sermons, Addresses, Miscellaneous Writings, etc.—about 200 pages.

There are five good portraits of Dr. Rush's home life. It is printed on best egg-shell paper and is bound in best grade of cloth with gilt title on back and front cover.

The Introduction to Part I is by Rev. J. P. Barrett, D. D., and that to Part II by Rev. W. H. Denison, D. D. Estimates, Eminences and Tributes are furnished by Rev. D. E. Millard, D. D., J. B. Weston, D. D., S. S. Newhouse, D. D. Rev. D. A. Long, D. D. Rev. W. W. Staley, D. D., furnishes a beautiful letter. Dr. Rush was a native of Randolph County, N. C., and though spending most of a busy and fruitful life in Ohio and the West never lost his love for the State of his nativity and for the South. For years Dr. Rush was a regular contributor to The Christian Sun and his letters were read with interest and profit. The book

is well edited, tastefully printed and elegantly bound. We shall write more fully of the volume later. If any Sun readers desire a copy, and many should, we will supply it at the regular price, \$1.25 post paid. All orders sent to The Christian Sun office, Elon College, N. C., will be promptly attended to.

AN IMMORTAL LETTER.

At a sale of ancient documents, old letters and such, in Paris recently, J. Pierpont Morgan bought a letter written by Martin Luther, to the Emperor Charles, for the sum of \$25,000. At the same sale there were other valuable letters written by the world's great and famous who are long since gone, but none brought over one tenth of what the Luther letter sold for. And now the papers in Paris are astonished that "the signature of a religious reformer could be valued at more than those of really great men"

Now if Luther was not a really great man there have not been any; though of course Catholic France has not found it out yet.

The Emperor Charles had been led to think that Luther was a disobedient and hazardous subject, and gave him to know as much. In reply, this letter still extant as written, in a bold and fearless manner, was sent, and its spirit is that of a good and great man:

"God is my witness that I am ready to obey your Majesty with eagerness, in glory or in shame, in life or in death. I always have been, and am, ready for every sacrifice save that of God's Word by which we have life. Since it is higher than all else, it ought to be free to every one.

"In that which concerns eternal things, God does not allow a man to submit himself to another. He intends that all and everything should be under Him alone. This faith, this submission to Him is the true worship, the real adoration to which no creature has a right. To trust in man in those things which have to do with eternal salvation is to render to the creature glory due to God alone."

EDITORIAL COMMENT.

A Man's Measure.

Far be it from us to interfere with the perfectly beautiful fight—if there are such fights—now going on between Col. Wade Harris, of The Chronicle, and "Major"—how come "Major?"—John B. Sherrill of the Concord Times. These both are brethren and will finally kiss and make up. It seems that the growing town of Concord passed an ordinance that trains must pay proper respect to that thriving population by running only so

fast and coming to a dead stop now and then within the corporate limits of said town. Whereupon Col. Harris, who was bred and brought up in Concord but has since departed from the place of his nativity and hied him away to the more pretentious city of Charlotte, sharply criticises the place of his birth for its naughtiness to the rail roads. Then what Major Sherrill says in reply about its wayward and ungrateful son is a plenty. Nothing abashed the Colonel comes back with these plaintive words: "When we are brought to final account for the lies we have told in behalf of Concord, in the course of a long news-paper career, we shall expect to look around in vain for any Concord angel to put in a word in extenuation for our sins in that respect. Towns, like republics, are always ungrateful."

Now here is where we come in. We want to assure The Chronicle's editor that he was never worse mistaken before in interpreting human nature and the disposition of angels. Why, Colonel, we haven't the first doubt but that when you get to that brighter and better world the very first throng of angels to greet and gladden you will be of the Concord type. Every fellow that tires to speak the truth in love and do his full duty gets raked fore and aft; but it comes around all right finally.

Every fellow gets finally measured for his full worth. Do not be alarmed. A man gets his dues today, or tomorrow, or next year or in the next century.

I have heard it said that the people will scatter palm leaves in your path and tomorrow will cry "Crucify him, crucify him." Now that phrase goes far, but not far enough. If they crucify him today, wrongfully and unrighteously, as the ages come there will be, not multitudes to scatter palm leaves, but millions to worship His name as the ages go.

Republics unjust? Well they may seem so for a day, a month, a year. They do not remain so. Columbus gets his dues—finally. So Cromwell and Luther and Napoleon and Josephine and Marie Antoinette and Aaron Burr and Hamilton and Jefferson and all the rest. The world's immediate judgment may be hard and cruel and killing. But justice finally prevails. The right wins out. In this decade, or that to come, a man's eulogy gets pronounced in fitting terms.

Don't be alarmed, Colonel, the Concord angels will be all right, even if their forms, embodied in this earthly clay, shall seem cold and cruel and killing. Every man will get his dues and the angels will be all right.

CHURCH.

(A sermon preached in North Highlands Church, Columbeus, Ga., by Rev. Clyde Cooper and published by request.)

The Church is purely a New Testament organization, and the word itself is entirely a New Testament word. The word "Church" does not occur in the Old Testament. The Church of the New Testament is parallel with Israel (Israh—Prince; El—God. i. e., A Prince of God) of the Old Testament, and just as "All who are of Israel are not Israel," and only a Remnant shall be saved," so it is with the Church: All who are of the Church are not the Church, and only a remnant shall be saved. The Greek word translated Church is "Ekklesia," from Ek—out of, away, from, and Klesia, from Kaleo—to call; therefore, we see the Church consists of such people as have separated themselves from the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6:17. This does not mean that we are to come out of the different organizations or denominations. We must admit that the different denominations, to a large extent, have deviated from the true teaching of God's Word, and a great majority of the members are only unconverted professors, but God does not want men to "come out." He wants them to "come in" and let their light shine and make an effort to save those who are unregenerated. Christ would never have organized the Church if He did not want members. The doctrine of "come-outism" is absolutely unscriptural, and without a foundation except in error, and a false theory.

The earliest form of the Church is seen in Gen. 4: 3-14, where Cain and Abel offered sacrifices to God. This form is the altar, and while the Scripture does not state directly that Cain and Abel had an altar, we are left to infer that they did. The idea conveyed by the altar is to sacrifice to God, and it was used as a meeting place for God and His people; a place to return thanks for all His benefits to the children of men, and to typify the atonement of Christ. Christ is our altar. Heb. 13:10. The first direct mention of the altar is in Gen. 22:20, and we find the same idea connected with it, i. e., to sacrifice to God; a place for God and His people to meet, and a place to return thanks unto God. When Noah came out of the ark, the first thing he did was to rear an altar to Jehovah. The altar as used originally continued some 2500 years. It then evolved into the tabernacle.

During the days of Moses, about B. C. 1490, God spake to him and commanded him to build a tabernacle, but by no means was the altar done away with, nor was it or its purpose changed. It was the same

altar with the same idea, only for the sake of convenience it had a tent over and around it; a place where God's people could go and communicate with Him. The tabernacle continued about 490 years. It then developed into the temple.

There were three temples. During King Solomon's reign, about B. C. 1011, God commanded him to build a temple. In this temple we find identically the same altar and the same tabernacle, with the same idea attached to them. Only for the sake of convenience another addition was made on the outside, and it was more beautiful and elaborate than the tabernacle. This temple was destroyed about B. C. 587 when Nebuchadnezzar, King of Babylon, captured and destroyed Jerusalem. About B. C. 515 Zerubbabel re-built it. This one went to decay and dilapidation, and was re-built by Herod the Great, beginning about B. C. 20. It was not finished until 65 A. D., just 5 years before the destruction of Jerusalem by Titus. It had been under construction 46 years when Christ began His ministry. John 2: 20.

About B. C. 440 Ezra instituted what was called the synagogue, which was in use during the life of Jesus. Practically the same idea as was in the altar and tabernacle was adhered to in this institution.

It is rather a difficult matter to tell just when the Church was organized. The word "Church" does not occur but three times in the Bible before the Acts of the Apostles. In Matt. 16:18 and Matt. 18:17. In Matt. 16: 18, when Peter made his great confession, Jesus said to him, "On this rock I will build my Church." The words "I will" signify that it had not been built at that time. In the second chapter of Acts, on the day of Pentecost, when Peter preached that noble sermon at the "Third hour of the day" immediately after receiving the Holy Ghost, we find the statement, "And the same day there were added unto the Church about 3000 souls." And at the "Ninth hour," he preached again and about 5000 believed. 8000 converts the first day. We have no definite statement just when the Church was organized, but we know it was between the time of Peter's confession (Matt. 16:18) and Pentecost, and we have a right to infer that it was organized on the day of Pentecost when the disciples were baptized with the Holy Ghost, thus showing the importance of all Church members being baptized with the Holy Ghost.

There are three kinds of Church members: "Constructors," "Obstructors," and "Destructors;" the Constructors are always building up; the Obstructors do nothing but sit around in the way, and smoke, chew tobacco, dip snuff, tell lies and talk about their neighbors, and thus hinder the work; the Destructors are doing their very best

to create a disturbance and tear down the work some one else has built. God deliver us from such a life, and make us to get about our Father's business and be "Constructors."

There is a true Church, and there is a false Church. If there had never been a genuine dollar there would never have been a bogus dollar. When you see a counterfeit quarter, you may know that there is a benefit quarter somewhere, and that some one was trying to imitate it. Just so with Christians. When you see a false professor of holiness, you may rest assured that there is one somewhere that is real, and without a doubt has the blessing, otherwise Satan would not try to palm off these hypocrites on the world as real and genuine. The devil tries to imitate all of God's work. He himself is transformed into an angel of light. The fact that so many profess to be holy, and are not, proves that such a life is possible.

Woman all through the Bible is a type of the Church; when she is pure and virtuous, she represents the true Church, and when impure and full of vice, she represents the false. This will throw some light on the interpretation of "Mystery, Babylon the Great; the Mother of Harlots and abominations of the Earth." However, our subject is the true Church, so we will drop the other side of it.

The true Church has two divisions, i. e., the Church Triumphant and the Church Militant. The Church Triumphant is in Heaven. ("They overcame sin and the Devil, they've reached that fair City at last.") The Church Militant is on earth; a body of people banded together to fight sin. As our subject has to do with the Church Militant, we omit further reference to the Church Triumphant.

Here another important division comes in. The Church Militant is divided into two parts: The Organized Church and the Mystical Church. The organized Church is the people who pledge themselves to put their name and efforts together for the upbuilding of God's Kingdom in this world. The Mystical Church is in and a part of the Organized Church, and consists of such as have really been saved by the Blood of the Lamb. (Only a remnant shall be saved.) We can point out the members of the Organized Church, but we cannot tell which of them constitute the Mystical Church; only God knows that. We may see a good man or woman and think they are a part of it, and they may be, or they may not be; we have no way of telling. This Mystical Church revolving in the Organized Church is like Ezekiel's "Wheel in the middle of a wheel." We will now omit the Organized Church, and look at a few scriptural facts about the Mystical Body.

Origin: Gen. 2:21-23. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man." When God created Adam, He created the beasts to be his companions, but soon found that there was not found an help meet for Adam, so God caused a deep sleep to fall upon him, and while he was asleep, He took one of his ribs from his side, and out of the rib He made a woman. The word "Woman" is very significant. God did not call her a woman, but Adam. The word signifies "Woe man," as through her, misery and woe came upon man (mankind). After God had made the woman, he presented her to Adam for a wife; a bride. Christ was the second Adam. God caused a deep sleep to fall on him when hanging on the cross of Calvary, while making atonement (Atonement means "At-one-ment." This is why so many churches are powerless; because they are not with one accord.) for a guilty world and while this sleep was upon him, his side was pierced, and there flowed out water and blood, and out of these two, the water and the blood, God made a wife, a bride, for Christ. This is the origin of the Church. The water represents regeneration, and the blood symbolizes sanctification, which two are necessary before we can be presented to Christ a "Chaste Virgin." (2 Cor. 11:2)

We find that Adam said, "This is now bone of my bones, and flesh of my flesh." The Apostle Paul says, (Eph. 5:30-33) "For we are members of His body, of His flesh and of His bones," and he states plainly that he is speaking "concerning Christ and the Church." This same apostle tells us (Rom. 8:9) "Now if any man have not the Spirit of Christ, he is none of His." And also, (Phil. 2:5) "Let this mind be in you, which was also in Christ Jesus." The apostle John says, (Rev. 1:5) "Unto Him that loved us, and washed us from our sins in His own blood." You see from this the relation we have to Christ. Paul tells us (Eph. 6:13-17) to put on the "Whole armour of God." Having our loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." And you tell me a man in that condition can't keep from sinning!!! I don't believe a word of it.

Portrait: Psalms 45: 9-14. "Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold or Ophir. Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house (John 8:44); so shall the King greatly desire thy beauty; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor. The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee." Who is this King's daughter? Christ spake a parable, saying a certain King made a marriage for his Son. All Bible readers know that the King is none other than God the Father, and the Son is none other than Christ, so this "King's Daughter" can be none other save the bride of the King's Son. She is all glorious within. She is pure in heart. Lots of folks have plenty of religion upstairs (head) but none in the cellar (heart). Sometimes folks say we are too close, and too plain, but listen at what Jesus says: (Matt. 23:25-28) "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." This King's Daughter, the true bride of Christ, the Lamb's wife, is all glorious within.

Aim: Eph. 5: 25-27. "Husbands, love your wives." Allow me to stop long enough here to say that there are two Greek words translated love: "Agape," in this verse, means divine love. "Philia," (Matt. 10:37) means human love. The veriest harlot in the world would give her life for her child, because she loves it, but that is human love. A man can drink, gamble, break the Sabbath day and take God's name in vain and still love the brethren. The passage where it says "We know that we have passed from death unto life, because we love the brethren," has the word "Agapomen," which means "We love with divine love." This is where so many are deceived. Men and women whom we know by their fruits that they are not converted will stand up and testify to conversion with no other basis than this. Paul tells us in

Rom. 5: 5 that this divine love is shed abroad in our hearts by the Holy Ghost which is given unto us. If you have not got the Holy Ghost, I doubt whether you have got this Divine love in its fullness. Now, back to our subject. "Husbands, love your wives, even as Christ also loved the Church (His wife), and gave Himself for it, that he might sanctify and cleanse it with the washing of water by the word, (God pity a man who can see nothing but water baptism in this verse. The water spoken of is the same as that in the fourth chapter of John where Christ was talking to the Samaritan woman at Jacob's well; it is living water. Dr. Godbey says when a man has hydrocephalus, i.e., water on his brain, he can see rivers and lakes where there is not a drop of water. The Devil is likened unto a snake all through the Bible, and if you want a snake to be at home, just put him in the water. You cannot run the Devil out of folks by baptizing them. It takes the blood of Christ and Holy Ghost fire to run him) that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Christ is better than a steam laundry. The Prophet Malachia says (Mal. 3: 2) "He is like a refiner's fire, and like fullers' sope." He gives us a thorough washing, (Tit. 3: 5) then sprinkles us with clean water, (Ezek. 36: 25) then he irons the wrinkles out, (Eph 5: 27) but he uses no starch; He has no stiff-necked or stiff-kneed people. The Devil has gotten hold of a good many people and they are so stiff and starchy they can't even kneel or bow their heads when God wants them to pray. God pity such a man or woman.

Victory: Rev. 12:1. "And there appeared a great wonder (The margin of this reads, "A sign," which means something else signified other than is mentioned) in heaven; a woman clothed with the sun, and the moon under her feet." Here is the woman again. The Church, the Bride of Christ; the Lamb's Wife. She is clothed with the sun. The sun is the king or ruler of the day, which is light, and light represents righteousness, therefore, the sun is a symbol of light; "The Light of the world." (Matt. 5: 14 and John 8: 12). She has put on Christ, (Col. 3: 10). The sun is also an emblem of power and purity. She has the moon under her feet; a position which signifies authority. Just as the sun is king of the day, and represents light, righteousness, so the moon is queen of the night, and represents darkness, sin. The attitude which the woman is in, i.e., trampling the moon under her feet, shows that she has gotten the VICTORY OVER SIN. Glory to God for victory. Thank God for

Continued on page 9.

NOTES AND PERSONALS

—Rev. Jas. L. Foster, Superintendent of our Orphanage, has been at Southern Pines for several days for treatment of throat, with which he has had much trouble and anxiety, by a specialist.

—After weeks it seems settled that Me. went against prohibition by a majority of 20. We would like to know how many good cash dollars those 20 votes cost the liquor dealers.

—Rev. A. B. Kindall, Springfield, Ia., has been tendered, and has accepted the call to the pastorate of our Burlington Church. Bro. Kendall, it is understood, will come South and take charge at Burlington about Nov. 15.

—At this writig—Tuesday A. M.—Rev. J. W. Holt is reported as improved and is able now to sit up some. His condition is more favorable. Rev. M. L. Wells supplied for Bro. Holt at Union, Alabama, last Sunday.

—Rev. C. H. Rowland, Franklin, Va., assisted Rev. H. E. Rountree, Waverly, Va., in a meeting the past week. Rev. A. M. Hanson is to assist Bro. Rowland in a meeting at the Franklin Church beginning first Sunday in October.

—Rev. L. E. Smith begins a meeting of several days with the Greensboro first church this, Wednesday, evening. Rev. I. W. Johnson, Suffolk, is to assist him beginning the first of next week. This is a good pair of able men and consecrated Christian workers and great good should result from the meeting.

—Bro. Walters is pushing to successful completion our Winchester, Va., church, and his reports are inspiring, optimistic, hopeful. If a reader can find it in his heart, and within his reach financially, to help a good and worthy work now, Winchester is the place and Bro. Walter's heart will be made glad. His letters and reports have the right ring, and they appeal. In a private note, this is written: "The total amount raised on the building to date is \$4134.75. This includes \$750 received from mission funds. The building, when completed, with the lot will be worth about \$12,000.00. We hope to dedicate at an early date—in October if possible.

—The brethren my indulge in their risibilities all they like about The Raleigh News and Observer's poke-berry juice, but none of them can have any doubt as to where Bro. Daniels stands on prohibition and the sale of another and more deadly juice in this good State. The polk berry showed where Bro. Daniels' heart was on the morning when news was received that Maine had gone right, and that is the main point. So if it turns out

that Maine has gone wrong the "Old Reliable" is still holding to the faith, and up to date no man has successfully accused it of being on the dark side of any moral question. We therefore doff to the poke berry. What is a news paper for if it is not to stand up, be counted and let people know where to find it?

—We note with gratification that Kenly High School, Kenly, N. C., has opened with an unusually large enrollment and with most flattering prospects. Elon College folks have a part and a pride in this school, the present President of Elon, having taught there to great acceptance and success some years since, and having a host of life long friends connected with the institution. Prof. S. M. Smith, Mr. D. J. Sipe and other Elon graduates have taught there also and helped to make the school a success. The principal at present is Prof. S. G. Rollings, an Elon graduate of '08, and Mrs. Florine Peace, last year with Elon, is this year in charge of the refectory of the large dormitory. We do not know a high school in the State that has had more solid and successful growth, and Elon graduates have been largely responsible.

—President Harper is meeting with phenomenal success, during the meager time he has had to give to it, in raising money on the Special Fund for Elon College. He was with our Palm Street church last Sunday and among the brethren and friends in Greensboro Monday. Subscriptions were taken, and pledges signed up, for the two days to the amount of \$800.00. This makes a total contribution to this fund from Greensboro of \$2,100.00 and certainly bespeaks the liberality of our friends and membership there to this enterprise. This Special Fund is a necessity to save and maintain the present status and future development of Elon College, and the response from the brotherhood so far shows the deep concern for, and the abiding interest in, the College and what it is doing to give Christian training, and mental development, to our young men and young women.

SUFFOLK LETTER.

Rev. I. W. Johnson has assisted Rev. N. G. Newman in a good meeting at Holland, Va., this week; Rev. M. L. Bryant has assisted Rev. R. H. Peel at Isle of Wight C. House; and I have been with Rev. H. H. Butler at Antioch, Isle of Wight County. All of these meetings were well-attended, manifested a good spirit, and resulted in converts and accessions. The number added at Antioch was twenty, with smaller numbers at other churches. The congregation is larger at

Antioch than at Holland and the Court House and that makes the chances better for large additions. To give some idea of the possibilities of the Antioch congregation, it was divided into four groups of families to feed the people for four days of meeting; and each of the four groups contained twenty families, making eighty families in all. It is wonderful to see the dinners. Each group feeds one day and I suppose they fed a thousand people on Thursday and nearly as many on Wednesday and Friday. And such dinners: big Virginia hams; fresh shoat; pecks of fried chicken; great quantities of beef; great pans of cabbage, corn, tomatoes, butter beans, peas, irish potatoes, sweetpotatoes; jars of pickles, bushels of bread, iced tea, milk and cakes. Cart loads came in and the tables groan while the people feast. I think it would be a fair estimate to say those dinners cost \$100 each. The Jews never had a better time at their great annual religious feasts than Antioch crowds enjoy. They come from far and near and rejoice together on the ground and in the church. Nothing brings people closer together than eating together. One of the charges the Pharisees and Scribes brought against Jesus was, "This man receiveth sinners, and eateth with them." That was the way He got to their hearts. Some say, "these victuals ought to be sold and the money given to missions and church repairs or to increase pastor's salary." When Mary came in at the Bethany supper and broke the alabaster box of very precious ointment and anointed the head and the feet of Jesus. His disciples said: "To what purpose is this waste? This ointment might have been sold for much, and given to the poor." Judas said: "Why was not this ointment sold for three hundred pence, and given to the poor?" Judas was a little more accurate in his calculations; but he was the worst of the whole set. But Jesus said unto them: "She hath wrought a good work upon me. Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." I have no doubt churches have given many poor people good dinners who never had a first class dinner in their lives except on church grounds; and some of these poor people have been brought to Christ. A meeting was held once in a country church in eastern North Carolina, I am told, and they had only one convert and that was a poor ragged boy. "What sort of a meeting did you have?" "Not much; only one poor boy

professed." That was the way preacher church, and people thought: but that boy became a great preacher and a Bishop in the Methodist Church.

I want to say "Amen" to Dr. Atkinson's eulogy on the life of Miss Jennie Herndon. I was the pastor of her parents at Morrisville, N. C., when Jennie was born; and when she began to talk she used to call me: "Mr. Preacher Staley," and we all thought she was very sweet and bright. I have known her all her lifetime and she has been a great comfort to her parents and she will continue to fill them with love and hope.

It is good news to hear that Bro. J. W. Holt is better and many hearts will continue to pray for his full restoration.

W. W. Staley.

NORFOLK LETTER.

Dear Dr. Atkinson and Sun-ny family:

It being my great pleasure to be with Bros. Harrell and Newman on their North-field tour, I have all the more enjoyed their articles in last week's Sun. But, really, it is amazing that Bro. Newman saw no drunk men in New York City. Yet, what else can one expect from a gentleman who saw "dignified attorneys and millionaires go wild with excitement," who saw cabs and street-cars running both ways," who visited a tomb which cost \$600,000, who saw "children playing in an iron cage under the window suspended a hundred feet in the air, who counted the stories of a building until the neck and head grew dizzy and stopped in the twenties," who as a climax lived in the 1365th room of the thirteenth story of a hotel—and as an anti-climax saw a preacher whose salary is twelve thousand dollars per year. No wonder the drunk men could not be seen after such exalted looks! But there are a few drunk men in that mighty city. How sad and angry my heart was as one day I saw a limp, rum-soaked man picked up from beside a saloon door and thrown into a patrol wagon, to be hauled away as a dead beast. Would to God that the men who may vote, and those who hold the power of political office, would drive the saloon from the face of the earth. Yes, I saw one drunk man in New York City.

The Tidewater Sunday School Association met yesterday with the Rosemont church. Final arrangements were made for a banner contest between the schools. The school scoring the highest total of points in per cent of attendance, gain in enrollment, and amount given per capita for all purposes, will receive the banner for the next quarter. If any school wins three successive times, the banner becomes its property. The Association will

meet with the Lambert's Point church next time, the first Sunday in January, 1912.

Rally Day was observed with the Portsmouth church Sunday. The attendance was 255. This school has adopted the Star system of recording attendance: the pupil must either be present or send a written excuse of reasonable cause for absence, or may send some new person as a substitute. Any of these secures the star.

Rally Day was also observed at the Third Church. The "Good-Will Circle" had arranged a pretty fern, flower, and golden-rod decoration.

All the pastors report good attendance on Sunday's services. The evening attendance at the Third Church was probably the largest in its history outside of any special occasion. The Third Church will commence a series of meetings on Oct. 8. Rev. W. P. Minton, of Goshen, Indiana, will have charge. Because of his stature, Bro. Minton has been called, "The Little Minister."

And now endeth the sayings of the Norfolk scribe. A. M. Hanson.

Norfolk, Va., Sept. 25, 1911.

ELON COLLEGE NOTES.

Miss Mary Hobby returned to her home in Raleigh last Wednesday, after a visit to her sister, Mrs. M. A. Atkinson.

Rev. J. S. Williams, Asheville, N. C., paid the College a visit on Thursday and made an excellent address to the students at Chapel service.

Prof. Amick occupied the pulpit of the M. P. Church in Burlington Sunday.

The Elon College Weekly has elected the following editors for the current year: Editor-in-chief, Russell A. Campbell; Associate editors, Miss Viola Frazier for the Psiphelian Society, Mr. W. L. Anderson for the Philologian Society, and Mr. C. J. Felton for the Clio Society; Faculty Editor, Prof. T. C. Amick; Alumni editor, Prof. A. Ligette Lincoln. The business Manager is Mr. J. C. Stuart; the secretary, Miss Mabel Farmer; the Vice President, Mr. J. A. Dickey, Jr.; assistant Business Manager, W. P. Lawrence.

Mr. and Mrs. H. H. Walker and children visited their sister, Mrs. Harper, on Sunday.

Dr. J. O. Atkinson filled the College pulpit to great acceptance on Sunday. He administered the Lord's Supper after the discourse.

Uncle Wellons is visiting friends and relatives in Franklin Co. Mr. Henry May, Lynchburg, Va., is expected to accompany Uncle Wellons on his return to the College. Mr. May is always a welcome visitor to Elon.

Prof. Brannock has moved his family to the Whitesell property and they are delightfully situated there. We are glad to welcome these friends to our community life.

The local church held its fourth quarterly conference on Wednesday night, immediately after the mid-week prayer service. The deacon's report showed the Church in harmony, fellowship, and good working condition. The treasurer's report showed funds in hand to settle pastor's salary and all Conference claims in full and sufficient funds in sight to pay for 150 book racks and 100 Christian Hymnaries. Miss Alene Patton was re-elected Secretary and Mrs. W. A. Harper, treasurer; the pastors were unanimously re-elected, being Revs. J. O. Atkinson and J. W. Wellons. The delegates to Conference are W. P. Lawrence, D. W. Brown, and W. A. Harper; alternates, Miss Jewel Michael, Dr. G. S. Watson, and Mrs. W. P. Lawrence. "We have had a good year" was the unanimous verdict.

Mr. J. Fletcher Somers, the efficient cashier of the Elon Banking and Trust Company, has accepted a position as head book-keeper of the Huffine Hotel, Greensboro, N. C. We are sorry to lose so excellent an official and citizen, but we congratulate the bank on securing a worthy successor in the person of Mr. H. D. Lambeth, who has been agent here for several years.

Mrs. Willis J. Lee leaves for her home on Wednesday of this week. Her presence on the hill is an inspiration and her friends who are everybody here, regret to see her leave us. Would it not be a beautiful thing for Brother and Sister Lee to make Elon their permanent habitation? It has always been the object of their affection and the recipient of the generous benefactions.

The total enrollment is now 221. Thanks friends for your support. You have achieved this success; yours is the praise. But there are doubtful ones yet. I am sure you will do your best. Thanks.

W. A. H.

—Rev. W. S. Long, D. D., pastor, writes that Pleasant Grove, Randolph County, N. C., will erect a nice house of worship. The church has recently enjoyed a wholesome revival and added nearly a half hundred members. It is good for any community when a better church building is contemplated and built. We join with Rev. N. G. Newman in enquiring, Why will many church members insist on living in fine houses and content themselves with worshipping in a cheap and shoddy house? God prospers those who try, and who do the best they can for Him.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

THE ORGANIZED CLASS—ITS MISSION.

Whatever may be the views of members on the subject, no organized class can afford to be selfish. It should be too broad for that. For this reason the class should at all times consider that it is a part of the Sunday school, be willing to give up some of its members for teachers and do any and all things that will make a better and more successful Sunday school and church.

The mission of the class is to reach men and bring them into the Sunday school and church; to keep older members of the church in the Sunday school for Bible study; to prevent the young men and young women from losing interest and dropping out; to give young people work to do in the Master's kingdom; to be of mutual assistance and good cheer to each other.

There are many things the organized class can do to assist the church and the Sunday school. In some schools this class provides the ushers; in another it agrees to canvass the church membership. As said before, the class should at all times be ready and willing to lend one of its members for a teacher—I use the word "lend" because you can still keep his name on your roll.

The class should be especially active in times of revival if there be unsaved members in the class make an effort to reach them. The class might hold private prayer-meetings of its own members. It might use personal work and plans in getting people to attend. If a man's class, it might provide a male quartet; if girls' class, solos and choruses. In many churches there is a great need of young people taking hold of the music.

The members can find much to do in the line of philanthropic work. No kind of joy will bring more joy or service or give the class a better name. Five dollars given to the poor or sick will do definitely more good than \$25 spent on banquets or furniture for the class room. In the class, members should help one another. They should be as brothers, know each others needs and be ready to supply them.

Every organized class should spend the usual time each Sunday on the study of the Bible, and business must not crowd

out this part of the class activity. If necessary hold business meetings in the week. The class should be interested in organizing other classes and in carrying forward the work which holds them together.

Big Brother of Sunday School.

The adult Bible classes should be the "big brothers" and "big sisters" of the Sunday School of which they are a part. This relationship may be shown by:

(a) Furnishing substitute teachers. A number of teachers' journals may be taken regularly by the class and distributed one week in advance to those who are willing to substitute. This helps them to be prepared and prevents excuses when teachers are needed.

(b) Providing recruits for the training class. Be ever on the alert to discover those specially fitted to enter a training class. Make it the best recruiting ground for workers, and when any one consents to accept such service, rejoice at this evidence of God's blessing upon the class.

(c) Keeping the class informed as to the work and needs of the entire school. In every way co-operate with the superintendent that the whole school may move forward in a unity that will bring large success to the kingdom.

Should Assist the Church.

A healthy and even spiritual life will be most surely cultivated in the class by enlisting all members in the regular services and enterprises of the Church. The following suggestions are offered:

(a) Endeavor to get the members to attend the regular preaching and prayer meeting services. Sometimes it will help the committee in this work if a record is kept of those who do attend.

(b) Organize quartettes and choruses and offer their help, as well as that of the Personal Workers' Leagues, in any evangelistic services.

(c) Occasionally have one or more of the adult classes of the school assume entire responsibility for the regular preaching or prayermeeting services. This has been found particularly helpful through the heated season, when the interest and the attendance are likely to decrease.

(d) Interest all in the regular missionary enterprises of the Church and denomination. Systematically disseminate in-

formation in regard to world wide evangelization.

Promote Bible Study.

A strong, healthful spiritual life is impossible in the class without an earnest personal study of God's Word on the part of its members. To encourage this, the following suggestions are offered:

(a) Request the members to bring their own Bibles. Provide Bibles for those who do not bring them, that each may have a Bible in his own hand. The very reading of God's Word is of the greatest value.

(b) Assign definite work to different members of the class. One may be appointed the Orientalist, another the Historian, etc., each to be responsible for his special features in the lesson. Questions for discussion may be prepared on the lesson by the members of the class and many other forms of assignment devised.

NOTES ON C. E. TOPIC—OCT. 8

Daily Readings.

- Oct. 2 One who saw work. Hag. 1:1-15.
Oct. 3. Beginning aright. Ex. 25:1-9.
Oct. 4. How Paul began. Acts 13:1-4.
Oct. 5. A committee chosen. Acts 6:1-7.
Oct. 6. Information committee. Isa. 52:7-10.
Oct. 7. Personal work. Jas. 5:20.

Sun., Oct. 8. Topic—New Work Our Society Might Do. Matt. 25:13-30. (Led by the executive committee).

This meeting is to be led by the executive committee, with the president in the chair. The members of the executive committee should sit at the front and all participate in the meeting. The president had best arrange a sort of program in advance. Each committeeman should speak in turn and suggest new work that his committee has undertaken or might do. Not only this, but suggestions should come also from members. Perhaps the committeeman have used all the schemes they have or no new work occurs to them, while the outsider may think of a number of things that the committeeman would not.

Look-out Committee. To this committee should occur a number of matters of new work for the society; new plans for obtaining members; suggest a membership campaign, or provide for the mid-week church prayer meeting by having one fourth of the members of the society go and assist in one meeting each month.

The Prayer Meeting Committee should have new plans for getting the members of the society to participate in the meetings. This is something that many socie-

tics fail in doing. Some members dearly love to talk and are willing to take up the time of the backward member, but this is not the thing to do. Outline a plan of giving some member something to do each time—either a quotation from the Bible or some author, a sentence prayer, or something to read. If this is adopted by the society, let the committee agree to see that the assignments are made.

The **Social Committee** should be ready with a bunch of suggestions, for the chances are it has not done anything during the summer. Now is the time to have two or three business and social meetings and get the members lined up for definite, aggressive work.

The **Missionary Committee** should suggest some special missionary meetings in the church, with addresses by men who are familiar with the great mission work now being undertaken, namely, "The Evangelization of the World in this generation." It should also suggest the idea of an every member canvass in the Sunday school, in the church and in the society, and get every one to agree to give a certain amount weekly for missions.

The music committee, the flower committee, the temperance committee, the Sunday School committee, the Junior committee and the good literature committee should all have good suggestions to make. Some of them might be made here. It is better, however, for the committee to study the needs of its particular society and make suggestions suited to it.

Every one should take the opportunity of pledging to do better and more faithful committee work. The time has come when committees must give time, attention and serious thought to the work of the society.

Some Thoughts for Committees.

A question box on the pledge, to be opened by a good speaker, will enforce the pledge. Ask the members to speak frankly about their failures and successes in pledge-keeping.

Sentence prayers are the best school of prayer, and no Christian Endeavor meeting should be without them. The leader—may call for them. Sometimes ask that all the members of the society offer a sentence prayer in order as they sit. This will open many mouths in prayer.

A soul-winning society will give an opportunity for Christian decisions often in the prayer meetings. Train the different members in this important service. Such a society considers its associate members its most important field of work, and does not rest till they are all Christians.

In many communities the social life of the young people has not risen above cards, dancing, and the theatre. There our Christian Endeavor social committees have a great public service to perform.

In seeking to substitute a better social life for the young, nothing numby-pamby will serve the purpose. The Christian Endeavor socials will never supplant the card party unless they are made more interesting.

The social committee must study hard and work hard, and rather have one first-class social a year than ten poor ones. In planning your socials, utilize all whom you can. People enjoy and value what they have helped to create. Trust to people's good impulses. Appeal to the best in them. In the end you will succeed, and your triumph will be great.

Committee work teaches persistence. You will meet with many hindrances, and gain strength in overcoming them.

Committee work in our societies teaches us how to do the larger committee work of the church, and trains up the church workers of coming years.

A good motto for any committee is Paul's words to Timothy: "Keep that which is committed to thy trust."

WHAT HAVE YOU DONE ABOUT IT.

Did you make a subscription to the work of the Young People's Convention? If so, the treasurer and other officers expect you to pay it. They need the money to carry on the work of the convention. They can't take up time and money writing and calling upon you for the amount. If you love the cause of the Lord, there should be no occasion for this. Please send the money in at once.

If you have not subscribed, now is the time to make a free will offering that will be appreciated and that will do great good in the cause. Send all contributions to Rev. L. I. Cox, treas., Elon College, N. C.

The following amounts have been paid to the treasurer since the last report: Sam Boggs, \$1.00; Dr. E. L. Moffitt, \$2.50; Mrs. O. B. Williams, \$1.00; total, \$4.50.

(Begun on page four.)

a realization of membership in the true, mystical body of Christ.

Culmination: Rev. 21: 1-2. "And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; And there was no more sea. And I John saw the Holy City, New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband." This gives us a view of the Church immediately after the great tribulation, coming

down out of heaven; where she was caught up to meet her Lord in the air. A city is not composed of houses, streets, etc., primarily speaking, but inhabitants; the houses only being for the citizens to live in. If every man, woman and child were to leave Columbus, you would call this a wilderness, and not a city. This woman is adorned for her husband. She is arrayed in raiment of fine needlework, the wedding garment, fine linen, which is the righteousness of the saints.

Now let us all examine ourselves, and see for ourselves, and be sure that we are "Church Members."

A Church is like those out fishing: if they sit in the tent on the river bank and tell yarns and jokes, smoke and chew tobacco, they will never catch any fish. What they will have to do is to go where the fish are, with nets, hooks, lines and poles, and the RIGHT kind of bait, and then they will have no trouble catching them. The biggest trouble with our fishing is we string the fish as soon as we catch them, without cleaning them and scraping the scales off, and they spoil on our hands. They must be cleaned and then salted down. (Matt. 5: 13)

THE PERIL OF NEW BLESSINGS.

Every new spiritual blessing from God is a fresh challenge to Satan. And Satan is never slow to accept such a challenge. The closer into the heart of God we are drawn, the more sensitive we find ourselves to the lack of God's presence in certain lives about us. Then we begin to be thankful that we are not as they are: spiritual Pharisaism sets in: and Satan has scored. But out of the failure God can wring a blessing for us, if we let it teach us this new peril of the more advanced Christian life. Our safety is to know that this temptation lies in wait for us, and to commit it to Christ before it strikes again, or even as it tries to strike. In every life we can see rare beauty if we let Christ look from our eyes. He who gives us the new blessings which invite new temptations can give us more than enough new grace for their dissolving.—Selected.

THANKS.

Mrs. C. C. Peel, of Elon College, N. C., desires to express her appreciation and extend her thanks to Bro. and Sister E. G. Forlines, of Nelson, Va., for that most excellent large ham they were pleased to send her at the last monthly appointment at Hebron. These people have never met, but Mrs. Peel about 16 years ago appointed me her representative, and I have always found delight in the position,

and now Bro. and Sister Forlines have called upon me to represent them by taking the ham to Mrs. Peel. This also afforded delight. May the donors be abundantly blessed.

C. C. Peel.

ELON COLLEGE LETTER. ..

It takes five forces harmoniously co-operating to that end to make a College great and powerful—trustees, friends, alumni, students, faculty. All five of these have their peculiar work and contribute their special item of helpfulness severally.

The trustees, by their reputation in other avenues of life, win confidence for the institution's administration. The friends, by their devotion, are largely instrumental in enlarging the borders of its influence and the scope of its serviceableness. The Alumni, by making good in the various professions and vocations of life, give the college a reputation it must have in order to permanent usefulness—for no matter how influential the trustees nor how large the friends, the public will not trust in the college whose graduates do not maintain the confidence imposed in them nor measure up to the high hopes entertained of them. The students make the tone of the College community and determine the complexion of the College life—they are also potent factors in securing a large student body. The faculty contribute scholarship and the ingredients that make character—development, at least that is what it is their high privilege and sacred duty to provide.

In all five of these particulars Elon has been exceptionably well blessed. No institution can have more upright, honorable or devout men on its Board of Trustees than Elon has. Her friends have always stood by her. We do not recall a drone among her list of Alumni and but one failure to achieve success and that for reasons of health. The students have created a moral tone and attained an excellency of life that are at once the wonder, charm and delight of all who have felt the College's thrill of life and breathed its spirit. Our faculty are not only scholars, they are also Christians, and give heed to the hearts as well as to the heads of their pupils.

Just now there is need for the earnest, unanimous co-operation of all these forces, the object being to round out the \$26,670 of the Special Fund of \$50,000 yet to be raised. No one realizes the stupendousness of this undertaking more than I, yet no one can fail to realize the necessity to raise this sum in order to serve the College and widen its field of usefulness. I know the love and devotion

and loyalty to the college of all these forces—I know their spirit of sacrifice. I have faith in our friends of all these classes and believe they will open up their purses when opportunity is given and lift the burden of a debt that is crippling the institution that has done more for our Church than any other commissioned by our people. And, please God, they shall have the opportunity to show their loyalty and exemplify their love ere long.

I am glad to announce for the past week the following gifts to this fund: Mr. A. J. Faucette, Durham, N. C., \$50; Mr. A. Gales Johnson, Cardenas, N. C.; \$150; the Philologian Literary Society of the College, \$300; the Psiphelian Literary Society, \$250; the Clio Literary Society, \$250; many friends and the two Organized Classes of the Palm Street Christian Church, Greensboro, N. C., Rev. W. C. Wicker, pastor, \$400. A total of \$1,400. Thanks, kind friends, for these generous contributions. May your kind multiply and may your Christian liberality bring as rich fruitage in enjoyment to you as it will of helpfulness to the College!

W. A. Harper.

AN APPEAL.

Dear Brethren and Sisters:

I explained in the children's department that we have been compelled to have a deep well. It will cost us \$165.12. This was necessary to get water for living purposes. We also have to pay one half cost sewer extension. This estimated cost will be \$200.00 for us, and we must also have a larger range to accommodate 50 or 60, as our entire family represents 52 now, and while putting in this range we need to put in a large tank and kitchen sink with hot water connections. We also need two portable bath tubs as it is a job for 47 children to bathe in tubs and pans. This in all calls for considerable outlay and we are very anxious to keep from carrying long papers. We make this appeal and ask that 100 friends send us \$5.00 each at once, so that all this may be carried with out paying interest.

Yours gratefully,

Jas. L. Foster, Supt.

IS THE RESPONSIBILITY OVER?

Most of our churches throughout the section in which The Sun goes have enjoyed a revival this summer, as the custom among the majority of the churches, is to hold the revival in the summer season. But is the work finished when the revival is over? Do church members feel that their religious duties are over until next summer, until your next revival?

Many laymen are willing to assist in a

revival meeting, willing to speak to the unsaved, and prove themselves servants of God; but seem to be cold on the subject of Christ at other times. Dear reader, how many times have you spoken to that friend of yours about the love of the Saviour since your revival? How many times have you told your companions that the Master was precious to your soul and was your help in the hours of need? How many times have you spoken to that unsaved friend this year, save the time at your revival meeting?

If we would speak to men more about their souls when we are alone with them, rather than leave it off until the protracted meeting, we would have more influence, and do a great deal more good. Not only are we negligent in this way, but in speaking to those who have given their lives to the Savior and are just starting out upon the voyage of a Christian life. We go to our friends and ask them to give their hearts to God, but so often never have a friendly and pleasant conversation with them after that about the welfare of their future lives and happiness; never ask them how precious they are finding Jesus to their lives. Some one has said that joining the army was not gaining any victory, but remaining in service ever ready, willing, and anxious to hear the call of duty, and going forth at the times of need to conquer the enemy. Should we think of planting a piece of corn and never go back to cultivate it, to keep it free from grass and weeds? Would you consider a man wise who would begin the erection of a building, and after doing much work, and spending a considerable sum of money, stop the work, with the building unfinished, exposed to the weather and storms, and leave it unbraced to go down to a complete wreck? This is the position, I think, of those who are just entering upon the journey of a Christian life; they need help, they need encouragement. Just a word is such a great help sometimes.

Now, why the distant feeling we so often have about mentioning the great and glorious name of the Savior?

"Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the skies the whole day long.
"Somebody fought a valiant fight,
Surely he lived to shield the right,
Somebody idled all the hours,
Carelessly crushed life's fairest flowers."

C. B. Riddle.

—Mrs. Laura J. Arnold, the only sister of the late General "Stonewall" Jackson, died at her home in Buchanan, W. Va., Sept. 25. She was 85.

MARRIED.**Loy-Smith.**

On Sept. 10, 1911, at the residence of the officiating minister, Mr. Daniel W. Loy and Miss Catherine Smith joined for richer or poorer, for better or worse, their future destinies in the holy bonds of wedlock. It was a quiet marriage with only a few visible witnesses, but solemn because witnessed by unseen eyes. May they be faithful, and may Heaven smile upon them.

C. C. Peel.

DIED.**Baker.**

Laura Virginia Baker was born Aug. 8, 1858, and died July 21, 1911, aged 57 years, 11 months and 13 days. The hand of death claimed her husband about six years ago, leaving here with five sons, all grown, and two of them married. For several years she had been in bad health, but no serious danger was apprehended until a few days prior to her death. Sister Baker was for a number of years a member of the church at Palmyra. Funeral services were conducted here July 22, and the remains laid to rest in a cemetery near by. May God bless the bereaved.

A. W. A.

Ellis.

On Sept. 2, 1911, as the sun was sinking behind the western hills, the sweet spirit of M. E. Ellis, the devoted wife of Bro. T. R. Ellis, took its flight unto the God who gave it.

Sister Ellis was a devoted member of Oak Grove Christian Church. It can well be said that a noble Christian woman has gone to her reward. She was a devoted wife and affectionate mother and a kind neighbor. She leaves to mourn their loss a devoted husband, two loving children, a father and mother, one brother, one sister and a host of relatives and friends. We will miss her sweet association and good counsel.

Sister Ellis was about 29 years old at her death. May God be a Father to her two dear boys.

L. S. Parker.

Miller.

On Sunday, Sept. 3rd, 1911, Ella Hayes Miller, daughter of G. W. and Jane Hayes, and wife of Enoch Miller, departed this life.

She had been sick with dropsy over a year, and was a great sufferer much of that time.

During her sickness she had been moved to her parents' home, where she died. All was done for her that anxious and faithful hands could do. Her mother watched

over her as none but a loving and patient mother could, but nothing could stay the hand of disease and death.

She was 36 years, 8 months, and 8 days old at death; had been a consistent member of the Christian Church at Shiloh for 26 years, having professed faith in Christ at the tender age of ten years.

Her death was one of peace and victory.

God granted her a clear mind and power of speech while dying, so that she could freely talk with her dear father and mother, and tell them of her prospects beyond this world.

She leaves a sorrowing husband, ten children; eight boys and two girls, father, mother, one brother, five sisters to mourn their loss. It was a touching scene at the burial to behold her little children weeping as they took a last lingering look on the face of their dear mother.

May the good Lord so lead the husband, children, father, mother, brother, and sisters, that they all may be prepared at death to meet the dear one gone before.

Funeral services conducted by this writer assisted by brother E. F. Cagle.

H. A. Albright.

Iseley.

Katie Iseley, relict of the late Peter Iseley, departed this life August 27, 1911, at the home of her son, P. W. Iseley, near Hines Chapel Church, Guilford County, N. C.

Sister Iseley's maiden name was Boon, and she was born and reared in Alamance County and with her husband was a member of Shallow Ford Church. She was at her death 81 years, 6 months and 10 days old, having been born Feb. 17, 1830.

She was the mother of three children, P. W. Iseley and Mrs. Andy Friar, of the neighborhood of McCleansville, N. C., and Mrs. Russell Cobb, who preceded her to the spirit world by several years.

Sister Iseley was a consistent member of the church, a devout Christian, good neighbor, indulgent mother and faithful wife. After the death of her husband, which occurred Nov. 23, 1910, she seemed to be less satisfied to live, and her mind seemed to wander; but all the while she was tenderly cared for in the home of her son.

This writer extends to the bereaved his sympathy, and himself mourns the departure of a friend. God's blessings on the bereft.

C. C. Peel.

Copeland.

Randolph Wise Copeland, son of C. C. and Mrs. Juliette Pierce Copeland, died at his home near Holland, Va., Sept. 2, 1911, at the age of 8 years and 11 months. He

had been ailing for some months, but was ill only a few days. The funeral was conducted at the house by the writer in the presence of a large number of friends and neighbors, and the body laid away in the family cemetery near by. Randolph was one of a large family, but was none the less dear on that account, and his death was a sad blow to the fond parents and brothers and sisters. To all of these we extend our sincerest sympathy, and pray the Heavenly Father's blessing.

N. G. Newman.

Joyner.

Whereas it has pleased our heavenly Father to visit again our family and call therefrom the spirit of our dear grandmother and

Whereas, in obedience to the Master's command, our dearly beloved grandmother fell on sleep on the afternoon of Sept. 6, 1911; and

Whereas, our dear one was a most worthy and loyal mother and grandmother, rich in the Spirit of her Lord, and noble in its practices; and

Whereas, dear grandmother was a faithful member of Union Christian Church, as far as her health would permit;

Resolved first, That in the passing of our grandmother, her family loses a dutiful, a worthy, a loyal and a true member, who cultivated the spirit of her Lord and practiced his teachings in a life so well spent for the Lord, to whom she bore a true devotion. We suffer sincerely by her transition, for her absence leaves a vacant seat in the home and a vacancy in our hearts.

Resolved second, That to the bereaved family we extend our sincerest sympathy, and point them in their sorrow to Him who loves to comfort the distressed, and heal the wounds of the afflicted.

Resolved third, That a copy of these resolutions be kept in the family of our departed mother and grandmother, and a copy be sent to *The Christian Sun* for publication.

Clyde Burgess.

Walter Burgess,

Berlie Burgess,

Committee.

—One of the most appalling disasters, in time of peace, in naval history, occurred at Toulon, France, Sept. 25 when a fire in the magazines of one of France's largest and finest fighting ships, the *Liberte*, caused terrific explosions tearing the ship to pieces, damaging other ships in the harbor and killing between 350 and 500 sailors and others, more than half of the ship's crew of 750.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$2057.08
Dues.

Amy Morris05

Malcolm L. Fuller10

Mary Lee Foster10

James L. Foster, Jr.10

Monthly S. S. Offering.

Pleasant Union, N. C. 2.25

Wentworth, N. C. 2.14

Antioch, Va., 1.15

Apple's Chapel, N. C.60

Hines Chapel, N. C.88

Hines Chapel N. C.86

Lebanon, N. C. 1.25

New Elam, N. C., 2.00

New Hope, N. C. 1.50

Beulah, Ala. 2.85

Special Offering.

W. T. Young,25.00

Mrs. Nannie Stephens 5.00

Owen W. Andes 1.00

1/2 pastor's salary, Lebanon
Church, Jas. L. Foster,
(requested by Trustees)..75.00

A Friend, Dayton, O.25

Amount 35th week, 1911 \$122.08

Total2179.16

My Dear Children:

All the children are at home at last and every one is busy trying to get cotton and peas in order that no days may be missed at school which starts about the 1st of October. We are anxious that every one shall do his best this year and to that end we are working.

Our Home is visited now quite often by the new students from the College who had heard but had never seen the Orphanage. We hope they will continue to come—get acquainted and interested.

Bro. Young and Sister Nannie Clements Stephenson remember our needs with substantial gifts this week and a Friend who desires his name withheld, gives us 30 yards unbleached domestic, 10 yards canton flannel, and 2 yards gingham. These goods are very acceptable, especially at this time of the year as good warm clothing is so essential to the health of our children.

Our deep well is clearing up and giving satisfaction. This week for the first time in many months we had no trouble with

water for laundry. This kind of work will be lessened at least one third on account of the convenient well.

For every convenience added we feel very grateful to God for His goodness.

Very Sincerely,

Uncle Jim.

Semora, N. C., Sept. 15, 1911.

Dear Uncle Jim:

We certainly have had some hot weather this summer, but I am glad to see the fall coming, for I enjoy the cool air.

I went to Lebanon Sunday and certainly enjoyed your sermon. Well, papa is most through cutting and curing tobacco. He said he would be glad when he gets through, for he is getting tired of sitting up all night at the barn. Our melons are almost gone and I am sorry, for we have had lots of them this year, and you know it will be hard to stop eating them all at once.

I enclose ten cents.

Malcolm L. Fuller.

Well, it is hard for little boys to give up melons, Malcolm, but it's time of the year now to stop, so let's think of next summer and be content.

Manry, Va., Sep. 11, 1911.

Dear Uncle Jim:

I will send my nickel for September. I hope that the little cousins are well and are enjoying good health.

I will close with love to all of the little cousins.

Goodby,

Amy Morris.

All well and getting ready for school which begins about the 1st of Oct.

Dear Cousins:

We send our dimes; we are a little behind but will try to pay up next time. James gave us a bad scare last week. He left the supper-table and we could not find him any where. Dark was coming fast and we searched the house, the barn and everywhere we could think of and after about a half hour mother looked in the Laundry box on the back porch and found him fast asleep. How glad we were! He did not remember much about it next morning for I guess he was so sleepy, he must have thought it was his own little bed.

Lovingly,

Mary Lee, and Jas. L. Foster, Jr.

THOU AND THY HOUSEHOLD.

Is there a place, and a time, in your household for talk about things that are eternal, for discussion of events and issues of the other and better world? Is the theme of the better and higher life ever broached and debated? Has your family heard you speak often of the world to come and proper preparation for the

life after this? Is there a family altar? Do you have family worship? Are you as a parent trying to train your children in the matter of righteousness and their soul's welfare, or are you leaving this, the most important of all family affairs, entirely in the hands of others? The household religion is first and fundamental with the child. The child may learn much at church, in Sunday school, at the day school, but he learns the fundamentals of life, that which weighs most, at home, in the family.

The Intelligencer recently said:

"Compared with the school and the church, the home is first and foremost as the teacher of principles, the custodian of traditions, the furnisher of ideals, the shaper of ends. What is lacking there is likely to account for the defects in the character of its inmates; what is habitually present there, as the essence of its thought and talk and spirit, is the basis of what they possess in moral values. There are exceptions, but in this way the rule is proved."

We do not know of a finer and more wholesome picture than that of a father gathering his family about him, at some period of the day, and holding family worship. This is going with the whole house to the very center and source of things. This is the father carrying his children to the very best, truest and surest. Family religion is the safe guard of the home.

Pity, a thousand pities, it is that we have left to church and Sunday school so much of our religious teaching and training, and to such a large extent dried up the fountains of purest sustenance and strength to the family. There is many a boy a wreck today because home religion, family worship, was neglected.

A QUESTION.

I have recently seen a statement that no negro has ever been known to be an infidel. Is it true? Will some one answer?

W. G. Clements.

PROGRAM.

Alabama Christian Conference, Mt. Zion Church, Randolph County, Ala., October 24th, 25th, and 26th, 1911.

First Day.

10:00 A. M., Devotional service, conducted by the President.

10:15. Enrollment; election of officers.

10:40. Reception of new churches into Conference. Fraternal visitors received.

11:00 A. M. Annual address by Rev. C. M. Dollar.

12:00 M. Adjournment.

1:30 P. M. Called to order. Devotional exercises conducted by Rev. T. H. Elder.

1:45. Ministerial and church reports called for and read.

2:30. Filling vacancies on Standing Committees. Appointment of new committees.

3 P. M. Report of Executive Committee, G. D. Hunt, chairman.

3:30. Miscellaneous Business.

4:00. Assignment of homes. Adjournment.

Second Day.

8:30 A. M. Devotional Service Opened by T. W. Gray.

8:45. Report of Committee on Standing of Churches by W. H. Floyd, chairman.

9:15. Report of Committee on Standing of Ministry by Rev. T. H. Elder, chairman.

9:30. Report of Committee on Moral Reform, by C. W. Carter, chairman.

10:00 A. M. Meeting of Missionary Association. Address: The Purpose of this Organization, by the President. Roll call and payment of dues.

11:00 A. M. Preaching.

12 M. Adjourned.

1:30 P. M. Called to order. Religious service conducted by M. F. Lett.

Report of Home Mission Board, by Dr. J. M. Welch.

2:15. Report of committee on Sunday Schools, by J. J. Carter, chairman.

3:00 P. M. Report of Committee on Religious Literature, by G. O. Lankford.

3:45. Miscellaneous.

4:00 P. M. Adjournment.

Meeting of Missionary Association at 7:30 P. M. 1st address by G. O. Lankford, subject, Our Conference as a Mission Field. 2nd. The Holy Spirit and Missions, The results, by C. M. Dollar. 3rd. Report of Executive Committee, C. M. Dollar. Election of Officers. Adjourn at will.

8:30 A. M. 3rd. Day. Opened with prayer by Rev. W. R. Knight. Prayer and Praise Service.

9 A. M. Report of Committee on Foreign Missions, by E. M. Carter, chairman.

9:45. Report of Committee on Ministerial Education, by G. O. Lankford.

10:30. Treasurer's Report. Miscellaneous.

11:00 A. M. Preaching.

N. B. Brethren please file this program, and prepare yourselves with your reports and be on time. We are expecting the best Conference in our history. Send your best talent and request all delegates to stay until business is finished.

The brethren at large will be given opportunity to discuss the various subjects, and we expect to have a good time. Prof. W. H. Elder, of Munford, Ala., will have charge of the music and that insures success in that line.

Let every one pray for a successful Conference.

G. D. Hunt, President.

AMONG THE CHURCHES.

Chapel Hill.

Brethren and sisters of the Conference, please send up every dollar you can to me at the Conference which meets at Catawba Springs, for the work at Chapel Hill. We expect to commence putting material on the lot soon, and money will be needed to pay for it. If the brethren, sister and friends will do faithful work during the next year, we expect to have the home ready for dedication before the close of the year 1912. Turn your eyes Chapel Hillward, and send up the cash in double quick time.

W. G. Clements, Pastor.

Winchester Letter.

Our new church building is nearing completion. The floors are all laid, the wainscoting is up and the most of the inside painting is done.

The city force is busy laying a concrete pavement on two sides of the building. We had hoped to occupy the Sunday school room last Sunday, but a delay in getting material caused a postponement of our opening service until the first Sunday in October.

The pews are in the depot and the bell has been shipped from the factory.

We must call on our friends to rally to our support now. We are passing through the hardest financial strain we have had since the building was started. May God help those who love His cause and the Christian Church to come to our aid in this hour of need. We can but work and trust. The work is the Lord's and we feel that in some way He will enable us to go forward. He may want to send the helpful message through you. Pray over the matter and for us and then do as the Lord directs.

The following contributions have been received:

Previously acknowledged	\$4,117.85
Sale of surplus material	\$5.35
Mrs. E. L. Moffitt	2.00
T. H. Showalter	10.00
Mrs. Viola Mays	1.00
J. E. Watkins	9.00
Rev. H. C. Moore	8.33
L. M. Clymer	5.00
L. S. Rhodes	8.25
Rev. A. W. Andes	5.00
J. H. Himler	1.66
W. A. Snider	2.00
Ever Ready Society	1.00
Ladies' Aid Society	8.34

Total \$4184.78

Thank you, thank you, friends. We hope to hear from many others in the next few days.

W. T. Walters.

Winchester, Va., Sept. 20, 1911.

Cypress Chapel.

We had a gracious revival at Cypress Chapel. Everybody who loved the Lord got happy, 27 united with the church. I baptized 35. The Lord was with us from the beginning to the end.

Our meeting closed at Bethlehem on Friday evening. There were some 12 or 15 professions, 8 united with the church. Rev. I. W. Johnson did the preaching; it was good. He was at his best and every body enjoyed the meeting. The Lord bless the people at Bethlehem.

We want all in Bethlehem to take and read the Christian Sun. Bethlehem, will you do it? I do not see why The Sun should not be in every home in my churches. We can do this—put The Sun in every home if all will do their duty. The Lord willing, I will bring The Christian Sun to our people at Cypress Chapel next fourth Sunday, at Bethlehem, second Sunday; at Antioch 3rd Sunday, and at Mt. Carmel the first Sunday in October. I have found that those who read The Sun are ready to help in every enterprise of the church when it is properly brought before them.

H. H. B.

Columbus, Ga., Letter.

On Saturday before the second Sunday inst., I went to Wadley, Ala, to be with Rev. E. M. Carter in the opening services at the new church there, which he has recently finished. Bro. Carter preached the first sermon in the new edifice Sat., at 11 A. M., and I arrived in time for the evening service. Sunday morning at 10:30 o'clock, Sunday school was organized. At 11:00 the writer preached to a full house on the "Principles of the Christian Church," after which the church was organized with about thirty-five members. A few days' meeting followed with fine interest and good congregations. Three more members were received, all of whom were baptized at the close of the meeting.

This church has made a most encouraging beginning. Its membership is composed of the leading citizens of the town, people of intelligence and of real worth. The building itself is a very neat structure. It compares very favorably with the other churches there. And better still, Wadley's church people seem to be of the co-operative spirit. All in all, Alabama Conference has just reasons to rejoice over the birth and future prospects of her youngest child. May God richly

bless and greatly prosper this, our youngest church in the S. C. C.

Rev. E. M. Carter is, this week, engaged in protracted services at Lanett, Ala. He is being assisted by Rev. J. H. Milam. It is our prayer that Lanett may enjoy a gracious revival under the labors of these earnest men of God.

G. O. Lankford.

Sept. 18, 1911.

Walnut Hills Church, Dayton, Ohio.

Long ago it was said that all roads lead to Rome. Just now, and in fact for some-time past, and it is to be so desired in the future, all eyes are looking toward Dayton. The part of our great city that is attracting special attention is Walnut Hills, in the south-eastern portion. This up-to-date and fast growing division is the home of from 4000 to 5000 of Dayton's best citizens. It is entirely a residential district, and lies elevated above the city and is beautiful for situation. The street toward which we call your attention is Edgar Avenue, and the place on that driveway is a large triangular lot, and the object on that lot which is at this time the cynosure of all eyes, is the church building now being erected for the use of our Walnut Hills congregation.

What of the building? It is a frame and stucco structure with a metal roof in imitation of tile. The dimensions are 38 x 53 feet with a 14 foot side wall and an arched ceiling. A tower with vestibule at the front is 12x14 feet, in the top of which swings a fine bell, the tones of which will call the people to the sanctuary. At the rear of the main building is an additional room, 17x24 feet, to be used by the Primary Department of our Sunday-school. At the entrance end of this building is a gallery room to be used by one of the Sunday school classes. The building as it stands upon the elevated ground has an impressive appearance. Many words of commendation and congratulation have been spoken.

The work on the building is progressing nicely. At this writing, Sept. 13, the roofing is about half completed, the flooring is being laid and the stucco men are hurrying their part of the work. The coming week the plasterers will do their part. An effort is being made to have the building ready for use early in October.

A brief history: The work at Walnut Hills was inaugurated about four years ago when a Sunday-school was started by a band of earnest workers from the First Christian Church, Dayton. About three years ago the congregation was organized, and two and a half years ago the present pastor took up his work with this people.

Twenty-seven members were added in the last Conference year, making the present membership sixty-six. In April of this year a double lot was purchased, expecting to build a house of worship next year. But it soon became evident that for the good of our work the opportune time to build was at once. This brought up a serious problem—the financial end of the venture—as the lot was only partly paid for. But the growing needs of the work demands of a neighborhood in which more than one hundred new houses were being erected this year, and the fact that we were early in the field and if we did not build some other denomination would come in and the work would be in a large measure crippled and possibly lost, brought us face to face with the situation. With faith that God would care for his work and hope that the friends of the work would come to our help we decided to build. We purchased the timber used by the First Church in their temporary building, and adding thereto we are now seeing the consummation of our plans, as told in a foregoing paragraph, "What of the Building."

The Outlook: We are optimistic, and one knowing the outlook for our church (denomination) in this part of Dayton cannot help but be almost hilariously hopeful for the future. Men of experience, conservative men, have said that the Walnut Hills work is not only a vital part of our denominational work, but that within a very few years there would be here a congregation not only large in numbers, but known for their aggressiveness and loyalty. Now you are interested we know and so we go on to

The Need. This is the part of the work in which every reader of The Sun should share—the providing for the payment of the debt incurred in the erection of the building. In one month from this time—October 20th—we shall need \$2000. more than our congregation can take care of. Some of us have obligated ourselves to the extreme limit and cannot go farther. We come to the members and friends of the Christian Church and ask you to come to our help at once. Don't wait for a more convenient season. The time, the helping time, is NOW. Send us your contributions at once. Pastors, Superintendents, Teachers, Endeavor Presidents, etc., get your congregations, schools, classes and societies to take an offering for this work. Send us any amount from \$1000.00 down to the mite. Give and it shall be given unto you, and you shall be blessed in your giving. Send money, check or postal note to the pastor and acknowledgement will be made in the columns of The Herald.

Pressley E. Zartmant, Pastor.

In Revivals.

Dear Editor:

I believe every pastor should report his work regularly for The Sun, but I have been so irregular that I suppose some one will say that I ought to practice what I preach. So I begin now to report my work for the summer. I have had good meetings at all my churches, and my work generally is in good condition, but I have not accomplished what I had hoped during my revival work. My first meeting was LaGrange, Ga., beginning third Sunday in June and continuing two weeks. Rev. E. M. Carter assisted me the first few days, the Rev. J. V. Knight came and helped me the remainder of the meeting. These brethren did good service and the people were appreciative of their work. The church was revived and the work was greatly strengthened on account of the meeting. I believe that LaGrange is destined to be one of the strong points in the Ga. and Ala. Conference. We ought by all means to have a strong man located at this point. The sooner the Conference takes this matter up and makes provision for it, the better it will be. Congregations are increasing and the interest is growing.

My second meeting was at New Hope in Ala. Here Rev. J. W. Elder assisted me, and did some excellent preaching, which was highly appreciated by the large audiences that greeted him from time to time. Here the church was much revived and 1 member added to the roll, two having been received since. This church is in good shape to do a great work. Every body enjoyed the revival and especially the sermons by Brother Elder.

My third meeting was at Beulah. Rev. G. O. Lankford assisted me at this place and did good preaching. We had a good meeting and a gracious revival in the church. One member was added to the roll. A number of members of this church have since withdrawn to unite with the church at Wadley which greatly weakens the church here. In fact the Wadley church is almost entirely composed of members from Beulah.

Only a little more than three weeks until conference meets. Let us all get ready. More anon.

G. D. Hunt.

Chipley, Ga., Letter.

According to arrangements the meeting at Wadley began Saturday before last second Sunday. Bro. Lankford came Saturday afternoon.

Sunday morning we met at 10:30 and organized the Sunday school with thirty-nine members, and, at eleven o'clock the church was organized with thirty-six members. The meeting continued until Thursday; during which time we received three more members who were baptized

Thursday. Bro. Lankford was at his best and the meeting was good. The house is completed with an indebtedness of a little more than three hundred dollars. I was hoping this money would be in hand and we could have dedicated the house at the time of the organization. But this is to be done yet.

I am in a meeting this week at Lanett. Bro. Milam is doing the preaching.

Somehow a mistake occurred in my last letter. I meant to say that I had three candidates for baptism at Mt. Zion from 40 to 60 years of age, but I was made to say from 4 to 60.

E. M. Carter.

A WORD OF APPRECIATION.

For the last six years, during the summer months, I have been solicitor for The Christian Sun. During this time I have formed a great many acquaintances and have come to know most of the Sun family. Indeed, it has been both helpful and pleasant to meet the members of such a kind family and enjoy their bounty.

The people have received me very courteously and have rendered me invaluable aid by their cordial welcome and many favors. A person who has never experienced it, hardly can appreciate the joy that fills a stranger's heart when he is welcomed into a Christian home to share its blessings and enjoy its comforts.

For all these courtesies and favors I wish to express by sincere appreciation and heart-felt gratitude. The people have made my summer's work pleasant and the memory of it will always be sweet.

I wish to thank especially Mr. J. A. Andes and family, Harrisonburg, Va., for their kind attention to me while I was sick in their home. I did not want for anything and could not have been treated better in my own home or in a hospital.

After finishing my summer's work I spent a week with Rev. and Mrs. W. T. Walters, Winchester, Va. Surely it is a great privilege to visit in a Christian home and see the husband and wife consecrated to the service of God and giving all their energy to advancing His Kingdom. Bro. Walters and his wife are doing a great work at Winchester and one that any member of our church would be proud to own.

Winchester is a historical town and therefore has many places of unusual interest. Washington had his headquarters there in the Revolutionary War and some of his relics are still to be found here. In the Civil War many battles were fought around there, it having been captured and recaptured by the Federals and Confederates between thirty and forty times.

Frederick County has the distinction of being the greatest apple growing coun-

ty in the world. Farm land is worth from \$150.00 to \$100.00 per acre. God has certainly smiled on the people of Frederick County, and has surrounded them with all the bounties of nature and has given them a very productive and fertile soil on which to live.

S. M. Atkinson.

23½ Wendell St., Cambridge, Mass.

NEWS ITEMS.

—Because reciprocity was defeated in Canada last week the price of wheat, flour, oats and many other necessities advanced in price on the Chicago and other exchanges.

—Frank Miller, an aviator, giving an exhibition at a county fair at Troy, Ohio, was burned to death in mid air Sept. 22, the gasoline tank of his engine having exploded.

—Senator Tillman of S. C. and of "Pitchfork" fame announces that he will stand for re-election next year to the U. S. Senate, unless his health further fails him.

—At a general election in Canada, Sept. 21, the proposed "Reciprocity" with the United States was defeated. Pres. Taft expresses himself as greatly disappointed at the outcome. So after all it seems that "Reciprocity" is about not to reciprocate.

—It is said that there is a considerable movement on foot by the "Insurgents" of the Republican party to nominate Senator LaFollette, of Wis., over President Taft for the presidency next time. Headquarters have been opened in Washington and a great demonstration is to be made in Chicago Oct. 16.

—Writes Rev. McD. Howsare, Memorial Temple, Norfolk, "Sunday, Oct. 1, is to be a big day with us. Our Sunday-school Rally occurs and we are planning to have 1,000 people present." Bro. Howsare will make Oct. 8 "Sun Sunday" at the Temple, for continues Bro. Howsare, "The paper is worthy of a larger circulation in our midst."

—President Taft, in a frank and free manner, at Peoria, Ill., told his audience that he was a poor politician, that his ambition had been toward the position of Chief Justice of the Supreme Court, but that as President he had tried to do his best though he was quite sure he had made mistakes.

Mr. Taft declared he was not allied with the extremists of his party, either conservatives or progressives, but had tried to take a middle ground between the two.

"But we middle-of-the-road people believe we are the real progressives," said the President, "because you do not make

progress in great strides, you make it step by step."

—The feeling of superiority is a sure index to considerable inferiority. When one begins to feel and to manifest his superiority the hour of his ultimate undoing has struck.

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for the editor should be directed.

RALEIGH & SOUTHPORT RY. CO. Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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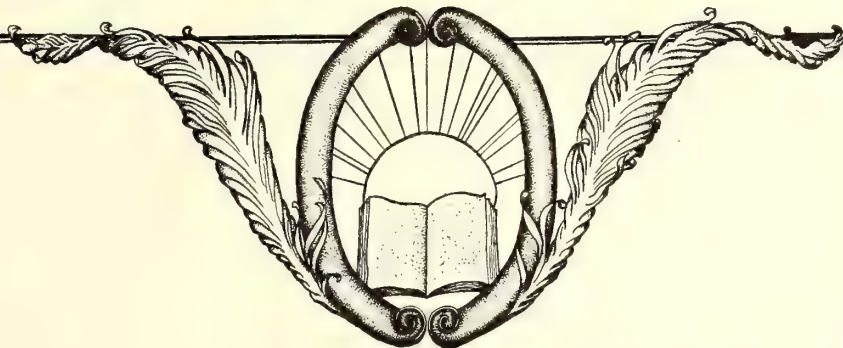
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J. O. Atkinson, Editor.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

—Rev. J. H. Garrison in
N. Y. Observer.

RADIANT CHRISTIANS.

Some faces are like the midnight. Clouds or scorn, hate and despair overhang them. They are darkened by an evil heart. Other faces are radiant with peace, joy and hope. The Bible speaks of the light of God's countenance. The same light is seen also in the countenances of His people. A pure heart makes a shining face, a cheerful voice and a radiant life. Such people are welcome in the Church, in the home and in every place. They bring comfort, encouragement and good cheer. They scatter sunshine everywhere. "Let your face be like the morning."—N. Y. Advocate.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE INCREASING STREAM.

(Whosoever will, let him take the water of life freely. Rev. 22:17: Golden Text for Sunday, October 8th).

I picked up this little chain of historical events the other day. Some two and a half centuries ago a young man in England was at work in a garden. There came by the garden fence a peddler with pamphlets and, having engaged the man in the garden with conversation, a pamphlet was soon put into his hands. The booklet was read and resulted in converting the gardener. His name was Richard Baxter, and is yet known in the world as the man who wrote "Saint's Rest," a copy of which came into the hands of Philip Doddridge and led to his conversion. Doddridge later wrote "The Rise and Progress of Religion in the Soul." This book fell by chance into the hands of William Wilberforce and led to his conversion. Wilberforce lived out a great life and wrote "Practical Christianity." This book fell into the hands of Leigh Richmond who read it and was converted. Richmond in turn wrote, "The Dairyman's Daughter," a copy of which fell into the hands of an indifferent minister, Thomas Chalmers and woke him up, stirred his spiritual powers to depths. In all Scottish history in all the Christian Church, there are few names to rival, for usefulness, influence and power that of wife was to undergo an operation at the Thomas Chalmers. The current broadened, the channel deepened all the way from the poor peddler at the garden wall to Chalmers, the man of might and majesty.

This is the nature of Ezekiel's vision. It is the nature of God's wonder working power. The kingdom and the power of God seem to have small beginning but they issue in the manifestation of unlimited, inexhaustible power. The stream that Ezekiel saw at and about the temple was small and insignificant enough, but it grows in volume and in power as it sweeps out toward the distant sea. It carries life, potentially, power in its wake.

We see the quiet, staid, lonely looking country church. Now and then, as occasion comes, a few from around foregather there. They sing and pray and hear preaching there. Their service seems shallow and simple enough. But it is the beginning of the current. It moves out into the lives of the men and women, boys and girls around about. It broadens and deepens as time goes and events change. It fills some heart with the freedom and fullness of its power. That heart, con-

secrated to God, gives itself to divine service altogether, feels the call to preach, moves out in many directions and results in bringing many souls to Christ. That is the nature of the life giving stream. That is the character of the current of God's grace. It is sufficient, and it increases in depth and in volume and in abundance as it goes.

The religion of Christianity is the most vital thing in the world. It is creative, it quickens, it sustains, it is opulent, it is abundant, it is inexhaustible.

THE YEAR OF JUBILEE.

This is to be a great year in missionary annals. It is the year of Jubilee, celebrating the fiftieth anniversary of the beginning in foreign lands of woman's organized missionary work. The women of America who care for their sisters beyond the seas have wrought wonderfully, and are now preparing to give thanks, take fresh courage and rejoice over what has been done. They have a right to rejoice. You can scarcely find a church, in city or in country now, that hasn't its Missionary Society in one form or another, and their combined efforts these fifty years have been the means of accelerating all missionary endeavor and of bringing many souls, in foreign lands, from darkness to light.

The Sun is particularly interested in this celebration, however, because it celebrates at the same time the 25th anniversary of the organization of the Woman's Board for Foreign Missions of the Christian Church. This is the silver anniversary of our work on the part of the women in Japan and our good women—God bless them, leaders as they are in every good and noble work—are preparing to make a silver Anniversary Thank-Offering of \$2,500 with which to erect a building for our Utsunomiya Christian Girls' School in Japan.

Now just count on our women raising that sum to help in this worthy undertaking. "An offering from every woman in the Christian Church is our aim," writes Mrs. Alice V. Morrill, President, 233 Conover St., Dayton, Ohio, who will furnish any information desired by any of our Ladies' Aid, or Missionary Societies.

What is this special silver anniversary offering to go for? Again I quote from Mrs. Morrill, "Our Girls' School is helping to supply Japan's greatest need—Christian womanhood and motherhood. It has been running since April, 1907, under direction of Mrs. Susie V. Fry." As soon as the building was ready "its first session opened with five pupils. The year past, Mrs. Fry had had the assistance of six Japanese lady teachers, one

of them trained in America, and thirty-one students have been enrolled.

"The first building was a thatched roof Japanese house, small and poor, but the best possible under the circumstances. Now the School occupies a building partly foreign and partly Japanese. Mrs. Fry already has the applications of nine girls who desire to enter next April, for whom there is no room. The curriculum provides for the training of Bible women as well as for the regular course. This is the only Christian school in a province of nearly a million people, the government schools being anything but Christian in their influence."

To erect an additional building, then to this Christian Girls' School in Japan for the purpose of accommodating the increasing patronage is the object of this silver anniversary celebrations.

Already our churches are making ready. We note with pride and pleasure that our good women in Norfolk are preparing a program for their meeting which they propose to hold Wednesday, October 11, during the celebration in Norfolk by all denominations of the Missionary Jubilee. We most heartily endorse what a good sister from Norfolk writes, "A number of us are greatly interested in having our missionary work in the South enlarged this year, and better organized than ever before."

It is devoutly to be hoped that our good women, elsewhere as well as in Norfolk, will make a program to celebrate this year of Jubilee and make a special offering for our Christian Girl's School Building in Japan.

APPOINTMENTS.

In The Alabama, and in the Georgia and Alabama Conferences.

The Sun's editor anticipates a visit to the annual sessions of our Alabama and Georgia and Alabama Conferences, Oct. 17-27. Revs. G. D. Hunt and H. W. Elder have sent us the following schedule of appointments to fill while there.

Tuesday, Wednesday, Thursday, Oct. 17, 18, 19, at Alabama Conference, Mt. Zion church.

Tuesday night, October 17, Antioch
Thursday night, October 19, Rock Stand.

Friday, October 20, 11 A. M., Rock Springs.

Friday night, Corinth.

Saturday, October 21, 11 A. M., New Harmony.

Saturday night, Beulah.

Sunday, October 22, 11 A. M., New Hope.

Sunday, 3 P. M., Pleasant Grove.

Sunday night, Wadley, Alabama.

Monday night, Oct. 23, LaGrange, Ga.

Tuesday, 11 A. M., Oct. 24, Oak Grove.

Tuesday night, LaNett.

Wednesday and Thursday, Oct. 25, 26, Georgia and Alabama Conference.

Thursday night, Oct. 26, Langdale.

Friday night, October 27, Beulah (Girard).

Saturday night, October 28, North Highlands.

Sunday, October 29, 11 A. M., Rose Hill (Columbus).

Sunday night, Oct. 29, Richland.

I shall be glad if I may be permitted to reach all these appointments within the time named, and will appreciate meeting and greeting the congregations that may gather. If these appointments shall be publicly announced, and made known as widely as possible in the several vicinities interested it will be a great favor.

Gratefully,

J. O. Atkinson.

THE CHRISTIANS' BELIEF.

We have heard it advanced that, the people who are content to be called Christians only, believe so many things that there is no common standing ground amongst them; that they believe and teach nothing in particular. This is a very great and grave error. We have found members of Christian churches who believed many and sundry things, as is true of all thinking people everywhere; but we never have yet found any number of members of Christian churches who doubted the validity of, or called into question the scriptural truths enunciated in, what is termed, The Five Cardinal Principles of the Christian Church, to-wit:

1. The Lord Jesus Christ is the only Head of the Church. (Col. 1:18; Eph. 1:22, 23).

2. Christian is a sufficient name for the Church. (Isa. 62:2; Acts 11:26).

3. The Holy Bible is a sufficient rule of faith and practice. (II Tim. 3:16,17; Ps. 119:7, 8, 11.)

4. Christian character is a sufficient test of fellowship, and of church membership. (Matt. 7:21; Jno. 1:12, 3:15).

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all. (Rom. 14:4; Matt. 15:9. Gal. 5:13).

We have on sale in The Christian Sun office, Elon College, N. C., a small book entitled "The Christian Church" which contains these Cardinal Principles, and what the Christians believe and teach as touching these and many other scriptural matters about which there is common, if not universal belief amongst us. The

book, post paid in paper binding is 25 cts. the copy; flexible cloth, 35 cents; cloth, 50 cts., manilla with the name of purchaser in gold, \$1.25.

If one doubts, does not know, or really cares for, the faith, the doctrine, and the ground of belief, of the Christian Church, let such an one possess himself of this book and read it. It is worth while.

WHEN AND WHERE THE CONFERENCES MEET. 1911.

Alabama. Tuesday, October 17. Mt. Zion Church; Rev. G. D. Hunt, Presd., Wadley, Ala., R. 3, Rev. E. M. Carter, Secretary, Chipley, Ga., R. 3.

Georgia and Alabama. Tuesday, Oct. 24; 7:30 P. M.

Rev. L. E. Smith, President, Greensboro, N. C., J. H. Hill, Jr., Secretary, Box 64, Phoenix, Ala.

Eastern Virginia. Tuesday, October 31, Suffolk; Rev. N. G. Newman, Presd., Holland, Va.; Rev. I. W. Johnson, Secy., Suffolk, Va.

Eastern North Carolina. Saturday, November 4; 10 A. M. Catawba Springs Church. Rev. G. R. Underwood, Presd., Sanford, N. C.; Rev. W. C. Wicker, Secretary, Elon College, N. C.

Western North Carolina. Tuesday November 14th, 10:30 A. M., Ether Church, Rev. T. E. Whitle, Presd. Ramseur, N. C. Rev. J. W. Patton, Secy, Elon College, N. C.

North Carolina and Virginia. Tuesday, November 21, 9:30 A. M. Bethlehem Church (Alamance Co., N. C.) Rev. J. W. Holt, Presd., Burlington, N. C.; Prof. W. P. Lawrence, Secy., Elon College, N. C.

EDITORIAL COMMENT.

The Old, Old, Story.

A young man in Durham, twenty years ago admittedly one of the handsomest and most popular young men of the town; good family connection, excellent social standing, bright, brainy, promising, wealthy—more than twenty thousand dollars to his credit. The last dozen years, an out-cast, under indictment, serving sentence, living from hand to mouth, when and as he might.

Last Friday found dead and stretched upon the floor, cold, forsaken, alone, in a deserted house of the city.

Strong drink did the dastardly deed, wrecked the life, and brought it to disgrace, to ruin and to an untimely grave. Once he was as strong as any young man who may perchance read these lines; but only meant to take the "social glass" now and then—and stop after a while.

The poor fellow has stopped now. The stillness of death has sealed his lips

against any more of the deadly stuff.

Why will youths continue in this way? Death, disgrace, wreck and ruin await them in this path, but they still pursue it. It is an old, old story, but sad indeed and ever sadder.

Pellagra.

This disease has so far baffled the skill of physicians, its cause and cure remaining, for the most part, a mystery. There are cases pronounced cured. Whether these are permanent seems a question of doubtful answer.

The disease is spreading with alarming rapidity. Eleven Southern States which two years ago reported about 1,000 cases now report 10,300 cases. The disease was first discovered in this country in 1905. The United States public health service has given over one hospital and two officials to the care and treatment of pellagra cases. About the only literature the medical service has on the subject is that issued as bulletins by our government, we are informed. The eleven Southern States where the disease is so prevalent are Va., N. C., S. C., Ga., Ala., Miss., Tenn., La., Texas and Ky. There is said to be one village in N. C. with 3,000 inhabitants and among them 200 cases of pellagra. It is circulated, but not confirmed or denied, as we have seen that Durham with a population of 25,000 has 200 cases of pellagra. We doubt the accuracy of this report.

It is a strange disease and there seems to be, so far, no definite knowledge of its rise and rapid increase in the Southern States.

Awakening The Sleepers.

In the town of Marion, Indiana, they do say that the town Council have awakened, with a rather painful and sudden jar, the policemen of said town. They have in Marion a local option law which closed up the saloons and legally put the whiskey dealers out of business. Whereupon "blind tigers" sprang into unexpected existence. And the policemen winked at the violation of the law and refused to enforce the law against numerous and sundry violators. Which news was brought to the Council. Wherefore said Council assembled in regular and orderly session and did vote that "Inasmuch as the city policemen were not performing the duties of the office to which they had been severally elected, that the pay of said policemen be reduced to \$5.00 per month; and further that when the policemen shall perform their duties in the enforcement of law, then shall they be restored to full pay." Reports are that said policemen are getting busy.

—Dare to do right.

THE BEQUEST OF PEACE—CHRIST'S GIFT TO TEMPTED AND SORROWFUL SOULS.

By Rev. J. H. Jowett, D. D.

"My peace I give unto you." These words gain immensely deepened significance from the circumstances in which they were spoken. When we put them into the surroundings they shine like a radiant gem with a foil of dark background. When the Lord spake these words He was not resting in the domestic love and quietness of the home at Bethany. The air was thick with rumors, and the betrayer had gone out, and was even now engaged in his treacherous mission. Even Peter's loyalty threatened to surrender to evil popular will. Crucifixion was not twenty-four hours away. Christ's enemies were at the very gate. It was in circumstances like these, turbulent and stormy, that our Lord quietly claimed to be in possession of deep and mysterious peace.

Not Mere Words.

"Peace I leave with you." The form of the speech is that of a customary salutation or farewell. "Whatsoever house ye enter let your peace be upon it." But our Lord's speech is widely different from the common convention. People had fallen into the habit of saying "Peace" as we have got into the habit of saying "Good morning" or "Good-by," and there was as little vital content in one as in the other. The salutation had lost its sanctity. It had become a formality of life. The customary speech was used just to break an awkward silence; the Lord's was used to renew and enrich the heart. The conventional speech was idly ceremonial; the Lord's was a gracious achievement. At the best, the popular speech was an expression of affability; the Lord's benediction was an invaluable bequest.

Right With God.

What is the nature of this peace? First of all it is rightness with God. When the Lord Jesus Christ brings His own peace into the hearts of men, they become inherently sound by becoming fundamentally at one with God. It is significant that the radical meaning of the original word is suggestive of union; two sundered things are brought together again. And the gift of peace means a recovery of healthy fellowship between the soul and eternal God. The gift of peace does not imply perfection. There may be a general "rightness" or healthiness of the body is consistent with an occasional chill or superficial scratch or pain. There may be a temporary derangement while the heart is as sound as a bell.

Our Lord acknowledged this possibility in His own gracious teachings. Men may be essentially right with God who are not yet by any means perfect. Even a man who has been bathed "needeth to wash his feet." And so peace consists essentially in this innermost "rightness" with God. The general life tends toward the highest. Its primary ambitions are fixed upon the good pleasure of God.

Independent of Circumstances.

Our Lord has this peace. It was His through all His changing days. It was independent of seasons, and He had it "in the dark and cloudy day."

This peace can exist in the midst of apparent defeat. It does not require success to assure one of its presence. We can have God's peace and yet be apparent failures in the world. For look at our Saviour himself. Look at His position when the words were uttered. The antagonism of the multitude was approaching culmination. Despite His wealth of gracious deeds He was everywhere met with deep and fierce resentment. Even His own disciples pathetically misunderstood His mission. After a training of three years, when He had daily led them into the realm of the Spirit and into communion with the Master, they had just been quarreling one with another, "Who should be greatest."

One of the disciples was the victim of greed, and he deliberately sold his Lord for thirty pieces of silver. The rest of the disciples were becoming fearful, and the mood of desertion was upon them. Crucifixion was at hand. What an apparent failure! From the worldly point of view everything had gone wrong. And yet, in spite of everything, the Lord retained His condition of peace. And so it may be with the Lord's disciples. The applause of men may not gratify our ears. No worldly garland may be put upon our brow. We may climb unto no high place in the world's esteem. We may stumble along a painful way, we may be continually jostled and elbowed into the rear of the competing crowd, and yet we may have fundamental "rightness" with God and share with Jesus the condition of heavenly peace.

Persistent in the Midst of Sorrow.

If Jesus Christ had this peace, then its possession does not make us incapable of sorrow. No; it would be more true to say that this peace makes us more capable of sorrow, for to be right with God is to be sensitive to His joys and sorrows, and to share them. The Master who spake about "My peace," wept over Jerusalem, and His heart was torn by the contemplation of the sins of the city. He wept by the grave of Lazarus as He called

to mind the accumulated common sorrows of the world. He wept over the vagrant, aimless multitude, for what is "compassion" but a most refined and delicate form of grief? He saw the crowd was wayward and vagrant, purposeless, moving here and there in constant danger, and He pitied the crowd with a pity that redeemed it.

Thus the Lord had an infinite capacity for sorrow, and yet He was in possession of peace. It is even so with His disciples. The Apostle Paul used words which are seemingly inconsistent with one another, "What sorrow have I!" "What travail!" "How I agonize!" And yet he could also speak of "The peace of God which passeth understanding." He was fundamentally right with God, but the fountain of tears was not dried up.

Peaceful Though Tempted.

..And then it is evident that the possession of peace does not banish the possibility of temptation. Our Master, who claimed the possession of peace, was tempted on every side. He had the temptations that besiege the flesh and seek the unlawful gratification of appetite. He had the temptations which assail the mind and seek to entice it to mental presumption. He had the temptations which waylay the soul and seek to seduce it into illicit homage. And these temptations were repeated throughout His life. He was essentially at one with the Father, and yet temptations were never away from His door.

We are sometimes inclined to suspect the reality of our union with God by the number and prevalence of our snares. We are apt to regard our temptations as signs of our detachment from the Master. We may be at peace when temptations crowd the field. "Thou preparest a table before me in the presence of mine enemies." God's saints have in all generations sat at that table, and their souls have been filled with holy laughter in the confidence of their God.

This wonderful peace is the gift of the Lord Jesus. In Him we have the forgiveness of sin. In Him we obtain the mystic union with our God. In Him we find the secret strength of holy continuance. All are "His and His alone." This peace is not the prerequisite of some particular temperament. It is not the refined fruit of prolonged culture. It is a legacy; "Peace I leave with you." It is a gift: "My peace I give unto you." "He is our peace."

"Not as the World."

There are two ways in which this gift of peace differs from the gifts of the world. In the first place, it differs in the matter of the gift. When the world

seeks to give peace it addresses itself to conditions; the Lord addresses himself to character. The world deals with things; the Lord deals with kinship. The world keeps in the material realm; Jesus Christ moves in the spiritual realm. The world offers to put us into a fine house; the Lord offers to make a fine tenant. The world will introduce us into "fine society;" Jesus will make us at home with God.

In the second place our Lord differs from the world in the manner of His giving. The world always gives its best at the beginning. It offers gaudy garlands, brimming cups, and glittering crowns. "But knowest thou not it shall be bitterness in the latter end?" It makes an imposing fire, but we are speedily left with the ashes. It leads us to a showy feast, but we soon encounter aches and pains. blinds us with the "garish day;" then comes chill twilight and uncompanionable night. "Not as the world giveth give I." He keeps His good wine until the last. He leads us from grace to grace, from faith to faith, from glory to glory. "Greater things than these shall we see." His gifts grow deeper, richer, fuller, right through the eternal years.

GOD LOVES YOU IN SPITE OF YOURSELF.

My great victory was won through father-love. I was scheduled to speak in Northampton, England, and an audience of fifteen thousand gathered to hear me, attracted more by curiosity than by religious interest. Northampton is most difficult ground from an evangelistic view. The atmosphere is infidel; it is a hotbed of atheism. My reception was anything but inspiring, but I had a mission there, and I was in to win. It took me forty minutes to cover the ground ordinarily gotten over in five. When I mentioned the name of Jesus, they shouted and raved like mad men. The committee of clergymen managing the revival urged me to give up. But no; here were men who needed the Word of the Master, so I started to sing a hymn, and my choir followed. After forty minutes there was a slight lull, and I stopped my song and shouted, "God loves you in spite of yourselves!" and that was my text. I singled out an old man in the front row, and said: "Are you a father, sir?" He said he was, and I asked him how many children he had. "A daughter and two sons," he answered. "I have also," I said. And here was a bond of sympathy. Are your sons good?" I asked; and the hung his head, and was silent. "Are they good?" I repeated; and he raised his head, and said, falteringly: "No; one is

a drunkard and a thief, and has broken my heart." "You do not love your son?" I accused him. He looked straight into my eyes, and said, slowly: "Yes, in spite of it, I love him." "And God loves you in spite of yourself," I answered. Through a parent's love I snatched victory from defeat, and led a most enthusiastic revival in Northampton.—Gypsy Smith.

PORTO RICO.

Her People—Past and Present.

When Columbus discovered Porto Rico he found it inhabited by a copper colored race, short in stature, stout, peaceful in disposition, and lazy. Other characteristics were a flat nose, poor teeth, dull eyes, narrow forehead and a skull somewhat cone-shaped. These people lived in sugar cane huts with only one opening and were chiefly vegetarians. They wore little clothing and decorated the body with paint and feathers. When the Spanish came in 1508 under Ponce de Leon there began a mingling of Spanish and Indian blood. Ponce himself married the sister of Guaybana, a great chief of the island. This new race was called Mestizos.

In the year 1513 slavery was introduced and then began another mixture of Indians and negroes, and the children of this union were called Zambos. Later on negro women and white women came to the island and still another admixture takes place. All along the line white men married creole or black women. The color line was largely disregarded. According to census of 1899 the inhabitants of the island numbered nearly a million, 61.8 per cent. white and 38.2 per cent. colored.

Mr. Saboader states in his book that the Porto Ricans of today, being an amalgamation of Indian, negro, and white blood, have inherited the following characteristics: "Indolence, taciturnity, sobriety, disinterestedness, and hospitality from the Indian; physical endurance, sensualism and fatalism from the negro; and love of display, love of country, independence, devotion, perseverance and chivalry from the Spaniard."

Howsoever.

LIFE AT ELON.

The life of a College, as of every other place, is the product of its spirit. This is notably so of the life at Elon College. The delightful location of the College, in the famous hill country of Western North Carolina, makes it a desirable seat for an institution of learning. The buildings are ample, modern, home-like. The grounds are peculiarly charming in their native simplicity and beauty. The climate is mild, the water pure and invigorating, the healthfulness unsurpassed. Given these advantages and the

spirit that controls actions and relations of faculty and students towards each other, and the only kind of life to be expected would be one of simple earnestness and buoyant hope. Students of former days look back to their days of preparation here as not only a preparation for life, but as in a very real sense life itself. With all the advantages of city life as to equipment, convenience, and accessibility and with consecrated teachers, in a community famed for its beauty and healthfulness, with a spirit such as inspires and moulds character of the noblest type, surely life under these conditions must be at its best—and it is. One needs only to be a student or resident here to wish ever after to make this place one's permanent habitation. W. A. Harper.

THE KIND OF STUDENTS DESIRED.

We wish only students inspired with such a spirit or capable of being inspired with it and so able to enter into and appreciate such a life. No toughs or rowdies will be accepted, if they are known; they will not be allowed to remain, if they come. We cannot undertake to become a reformatory prison. When persons needing to be in such institutions apply here for admission, they are refused, if we know them to be such; if they register and do not enter into the spirit and life of the College, their parents are asked to remove them quietly, both in our interest and their own. No hazing is allowed nor will it be tolerated. The students themselves would rebel against such a barbarous practice, so inconsistent is that relic of barbarity with the animating and controlling spirit of the College. But to young persons of either sex, thrilled with hope and with their eyes to the future, Elon extends the open hand and the warm welcome. We need them; they need us; we can be of mutual advantage to each other. No such young person has ever been refused admittance here nor denied the full privilege of the College, and no one, however poor, ever will be. Such young persons are to be the leaders of the next generation and we are anxious to help them to their destined place of leadership.

W. A. Harper.

—Rev. Stanley C. Harrell changes his address from Suffolk, Va., to Defiance, O. "I am very favorably impressed with Defiance College and the people I have met here. May write more about conditions later." Bro. Harrell graduated from Elon College, class, '09, and has taught successfully as principal of the High School at Holland, Va. Bro. Harrell is to teach mathematics at Defiance, we are informed, and pursue studies in the theological department.

NOTES AND PERSONALS

—Rev. L. F. Johnson and family, Raleigh, N. C., are on a vacation of ten days and are spending the time sight-seeing and recreating in New York.

—We learn from The Herald of Gospel Liberty that Mrs. D. P. Barrett, wife of our senior missionary to Porto Rico, is in quite feeble health. Many will pray for Sister Barrett's speedy recovery.

—Rev. H. E. Rountree was assisted in a ten days meeting at Waverly concluding last Wednesday night, by Rev. C. H. Rowland. The church was greatly benefitted. There were three conversions.

—The editor is looking forward, with anticipations of genuine pleasure, to attending the sessions of the Alabama and the Georgia and Alabama Conferences, Oct. 17-27.

—Rev. P. H. Fleming, D. D., writes from Greenville, Ohio, Sept. 26: "Our reception here has certainly been very cordial. We are well and getting along well. Kind regards and good wishes to you and The Christian Sun family."

—Rev. I. W. Johnson, Suffolk, Va., is assisting Pastor L. E. Smith, Greensboro, in a series of meetings this week. This is Bro. Johnson's fifth week successively in evangelistic work, in addition to pastoral duties.

—Dr. Len G. Broughton, Atlanta, Ga., has established, in connection with his institutional church, what is said to be the first and only pellagra hospital in the world, that is, a hospital devoted entirely to the treatment of this dread disease.

—Rev. J. W. Bolton, Middletown, Ind., writes under date of Sept. 28: "Mrs. Bolton is improving and I think in another year will be well. We are nicely located here and have a nice work. Success to you and regards to old friends."

—Bro. S. B. Klapp reports a successful revival at New Center church, Randolph County last week. Bro. B. J. Earp assisted him. Nineteen joined the church at the conclusion of the meeting and were all baptized by immersion on Friday. Bro. Klapp reports his work in good condition.

—Rev. H. E. Rountree, Waverly, Va., has the sympathy of many friends. His wife was to undergo an operation at Belts' Hospital, South Boston, Va., Tuesday, 3rd, inst. Bro. Rountree is by her bedside. May Heaven spare this good and noble woman.

—Rev. W. T. Herndon, Durham, N. C., is open for engagement as pastor of one or more country churches the coming Conference year. Dr. Herndon is one of our most energetic and consecrated preachers and pastors and his labors have

been abundantly blessed. Any church desiring a pastor will do well to secure Dr. Herndon's services.

—Norfolk, Va., is to celebrate the Fiftieth Anniversary of Woman's Organized Missionary work in Foreign Lands Oct. 10 and 11th. Great preparations are being made for this splendid celebration and large audiences are expected.

—The Golden Jubilee of Woman's Foreign Missionary Societies in North Carolina, and of all denominations, will be held in Greensboro, October 13-14, 1911. It is the fiftieth anniversary year of the work of American women in foreign mission fields, and is expected to be largely attended.

—We are gratified to be able to announce that Rev. J. W. Holt, Burlington, N. C., is much improved at this writing and is now able to be up and about the house some. He wishes to thank through The Sun the many brethren and friends who have enquired kindly about his condition and shown a solicitous interest in his condition.

—We regret exceedingly that Columbus, Ga., is to lose the ministerial labors of Rev. G. O. Lankford, who has decided to close his present pastorate there about the first of November. Bro. Lankford is a thinker, a growing and useful man, and has done efficient service at Columbus. He has accepted the pastorate of churches in and near Wadley, Ala.

—Brethren, you need not write it "Rev. Staley, Rev. Rowland, Rev. Butler" to this office. We have more respect for the brethren than to print such hybrid agglomeration about them. "Rev." attaches to the given, not to the family name, and shows a lack of appreciation, both of them and of our mother tongue, unless some prefix stands between it and the family name.

—"I am going to see to it that the importance of taking and reading the church paper is presented to every family in my charge. My people shall certainly have an opportunity to subscribe to The Christian Sun"—Rev. G. O. Lankford, Columbus, Ga., Sept. 28. Thank you, brother. And many others of our faithful pastors feel the same way, for which we are grateful.

—Rev. L. I. Cox is with Pastor T. E. White in a series of evangelistic services with the Ramseur Church this week. Bro. Cox has been unanimously called to serve Pleasant Hill Church, Alamance, another year and has accepted. This church is growing in good works and in liberality as well as in grace, its membership and contributions both increased the passed year.

—What if our churches, and church of-

ficials, and Sunday schools, and Endeavor Societies were to advertise as persistently and as vigorously as do the saloons and liquor dealers? The mails are flooded by day and by night, with literature on where and how to obtain "best liquors at cheapest prices." How we wish we had the postage on all the letters they have sent to this office and its editor only! We should certainly not have to buy stamps for months to come.

—We acknowledge with thanks and appreciation the following: "Mr. and Mrs. Benjamin Rice Lacy request the honor of your presence at the marriage of their daughter, Irene, to Mr. Charles Grandison Rose, on Wednesday, October 11th, 1911, at 11 o'clock, First Presbyterian Church, Raleigh, N. C." We are wishing that Mr. Rose, the fortunate, may prove a son-in-law as worthy and as popular as the father-in-law-to-be, "Ben." Lacy, North Carolina's efficient State Treasurer.

—We chronicle in our obituary column this week the death of a well-known man and a good citizen, Bro. Sam Holt whose home was in Chatham County near Pittsboro. His county honored him with positions of trust and usefulness several times and his church loved him for his devout walk and godly labors. He was a son of the late lamented Rev. Jno. R. Holt of sacred memory and lived a life worthy of that good man.

—So our dear, good, old sister Raleigh is going to celebrate. There will be something doing worth-while. Count on that. It is a neat invitation, beautifully prepared, and reads, "The City of Raleigh requests the honor of the presence of the Editor of The Christian Sun at the ceremonies attending the Dedication of the Raleigh Auditorium Tuesday evening, October 17th, 1911, 8:30 o'clock." How we do wish that we could accept that invitation, for Raleigh knows how to celebrate and be royal always.

—Gen. Julian S. Carr announces that he will not allow his name to be used as a candidate for the United States Senate. General Carr is just now engaged in a higher and better business, we observe from the daily press. He is traveling this good State soliciting funds with which to build a Methodist Church in Washington, D. C. The General himself has given \$5,000, and is receiving encouraging responses from the brethren wherever he goes. This, to our thinking, beats running for the Senate out of all hollow, and the results will be more abiding also.

—Here is a record to be proud of, and we are wondering indeed if any town in North Carolina, or in the South can beat it. From The Burlington News, Sept. 27,

"We are proud of the great work being done among the Sunday schools of Burlington. Last week we had an attendance at all the Sunday school of over 1,500 one fourth of the entire population of the city. No town or city in the state can beat this showing.

"Another thing, the attendance is increasing, and the man, woman, or child who will not attend Sunday school will have to move out. They are after them, hunting them up and are going to get them."

—President Harper is taking the field, as his time will allow, in behalf of the Special Fund for Elon College. Like charity, the President began at home, the three literary societies and two friends giving \$1,000. The following Sunday and Monday he was in Greensboro and another thousand was secured. Last Wednesday he worked in Burlington and the good friends there gave \$1025. in a day. There never was a fund more necessary than this and President Harper will do his best to complete it by or before the annual Board of Trustees' meeting next June. If he should have the good fortune to keep up his present pace and the friends respond as they are doing, this great and good work will be accomplished within a twelve months.

SUFFOLK LETTER.

The "Southern Christian Convention" will meet, at a place to be selected later, on Tuesday before the first Sunday in May, 1912; but the delegates to that session of the Convention have to be chosen by the seven Annual Conferences composing it this year. By reference to page 51, chapter V, Section I, article 2, of the latest revised edition of "Principles and Government of the Christian Church," it will be seen that each Conference is entitled to one delegate for every two hundred members, and that they must elect an equal number of Elders and Laymen; but every Conference can send two delegates—one Elder and one layman even if it does not contain 400 members. A Conference with 2000 members would be entitled to 10 delegates—5 Elders and 5 Laymen.

This is written to call attention of active members of the churches throughout the Convention to this matter so that they may see that a full delegation is elected in the conferences this fall. It is important to choose the best men to represent the Conferences so that the Convention will be representative in the best sense. The last Convention in Suffolk, in 1910, was the best attended, the best manned and the highest grade of any Convention in our history; and 1912 ought

not to fall behind that one. We cannot compete with some other denominations in numbers, but we are in a position to rival other denominations in the quality of church work. We are making progress, year by year, in the spirit and qualifications of our ministry and we are improving our churches and local membership. The more prosperous and more capable of our laymen do not take the interest in our Conferences and Conventions that these bodies need and deserve. Progressive and successful men feel that they cannot spare the time to attend a Convention; but if they will consider that the gospel has created the conditions that furnish business opportunities and prosperity; and that the church is the organized body of the gospel; then their obligation to the church and its official meetings would appeal to their confidence and their support. Religion involves many obligations besides the spiritual. The social obligations that rest upon the Christian home; the educational obligations that rest upon the Christian community; the civic obligations that rest upon the Christian State; the business obligations that rest upon the Christian nations; all these tell us, in well-defined terms, that leading men in the local churches owe the general cause part of their time, their experience, and their means. Here is an opportunity for our prosperous and progressive laymen to repay God and the Gospel in some measure for the peace, the wealth-producing conditions, the inventions, the laws, the literature, and the luxuries which they enjoy. The gospel has made the world wise and rich and the wisdom and riches of the world ought to sustain the cause of Christ. But it must not be inferred that the Gospel will fail by reason of neglect in this direction, for the greatest asset of the church is likeness to Christ. He was the poorest yet he enriched the world.

W. W. Staley.

NORFOLK LETTER.

Rev. A. M. Hanson, the pastor of Third Church and the writer of the Norfolk Letter, is indisposed. He has been compelled to cancel his engagement to help Rev. C. H. Rowland in special meetings at Franklin this week, and has asked the undersigned to write the Norfolk letter. He reports services well-attended last Sunday.

Rev. McD. Howsare, pastor of Memorial Christian Temple, delivered an illustrated lecture on "Trip to Holy Land" at the South Norfolk Christian Church on last Monday evening.

Rev. W. P. Mentor, of Indiana, will assist the pastor in evangelistic services at

Third Church, beginning next Sunday.

A farewell reception was tendered the pastor and his wife of Memorial Christian Temple on last Tuesday night. Mrs. Howsare left on Thursday evening for Ohio to attend the meeting of the General Mission Board. The pastor closes his work October 29th, preparatory to going to Porto Rico.

Rev. D. A. Keys will be assisted this week in meetings by Rev. H. H. Butler at South Norfolk.

Mrs. A. M. Hanson returned last Thursday from an extended visit with friends in Iowa.

The Memorial Temple Sunday school had its annual rally day observance last Sunday. Prof. S. M. Smith, whom the writer regards as the best Sunday school expert in the Southern Convention said at the close of the exercises that it was nearest his ideal of a Rally Day of anything he had ever seen. The attendance was at least 450. Emphasis was given to every department of modern Sunday school work. This school has the largest enrollment at present in its history.

The pastors of the Eastern Virginia Conference will meet next Monday, Oct. 9th, in the study of Memorial Temple for regular study. The book chosen for the year is "Old Testament Criticism and the Christian Church," by McFadyen.

Howsare.

THOSE WHO WILL HELP.

The following pastors have kindly consented to speak publicly of The Sun to their several congregations and endeavor to increase its circulation between now and Conference:

Revs. I. W. Johnson, M. W. Butler, H. E. Rountree, D. A. Keys, J. L. Foster, J. F. Morgan, G. M. Holder, C. C. Jones, W. G. Clements, C. W. Carter, L. E. Smith, W. S. Long, D. D., T. E. White, J. D. Wicker, J. S. Carden, T. B. Dawson, J. W. Harrell, A. M. Hanson, McD. Howsare, N. G. Newman, C. H. Rowland, E. M. Carter, C. M. Dollar, J. H. Hughes, G. O. Lankford, J. H. Milam, B. F. Young, A. T. Banks, J. Lee Johnson, J. W. Patton.

The secular paper and magazine are making fearful inroads upon the time and attention that should be given to the reading of the church paper, and of religious enterprises, and unless pastors and those who care combine to beat back the ever-swelling tide of secularism the church paper and all other church enterprises must suffer fearfully in time to come. Will other pastors to whom personal letters were recently addressed kindly reply as early as possible. Only about three Sundays now before Conferences begin.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

WHY WE FAIL.

Every once in a while some one undertakes a Christian Endeavor Society or organized class, and after trying to get it to go for awhile, gives up in despair. Truly the last state of such a person is worse than his first. He will never again undertake anything new in church work.

When one has made a failure at anything he should always try to ascertain just why he failed. Was the fault with the organization or in members? Too many people believe that all is necessary is to organize a Class or Society; that it will then run itself. No greater mistake was ever made. The organization needs the continued efforts and best thoughts one can give it.

Every Christian Organization needs a leader. A leader is a man who points out what others are to do, and not one who tries to do it all himself. If you would hold people's interest you must give them something to do. There must be variety in the work and in the services. Whenever an organization gets into a rut and there is a sameness about every meeting, it all tastes of the can and you may soon expect your society to die of dry rot.

The way to make your meetings fresh and attractive is to get new ideas. These may be obtained—first, by giving a little thought to the organization yourself, and, second, by reading the best literature to be obtained on the subject. Try this, and see if the results do not show its worth.

IN OUR RALEIGH CHURCH.

The following article is from last Thursday's Raleigh News and Observer:

"Sunday afternoon at the Hillsboro Street Christian Church, corner Hillsboro and Dawson Streets, at 3:30, the little folks between the ages of seven and fourteen, will meet to be organized as a Junior Society of Christian Endeavor. This Society will be interdenominational as the seniors are, and any child of that age who may be interested is cordially invited to join, and the parents are also cordially invited to attend to see the work of organization.

The demand for Junior Societies has been as spontaneous as it is pressing. It is a natural and inevitable outgrowth of the Christian Endeavor movement.

Many pastors and churches have felt that while the Young People's Society of Christian Endeavor was admirably answering the needs of the older boys and girls, yet the younger boys and girls, who could not attend the regular weekly prayer-meeting held in the evening, were, in some degree, left out of the plan.

In thousands of churches this lack has been supplied by the introduction of Junior Societies of Christian Endeavor, into which the children are taken, and from which they are graduated, when old enough, into the Young People's Society.

The regular evening service of the Christian church will again be under the auspices of the Christian Endeavor on next Saturday night. All are cordially invited to attend, and see what Christian Endeavor really has accomplished in the training of young folks to handle the work. Services begin at 8 o'clock sharp, and regular Christian Endeavor services will held."

NOTES ON C. E. TOPIC, OCT 15.

Subject: Why We Believe in the Bible.

Romans 10:17; 15:4, 14. (A Memory Lesson).

Daily Readings:

Oct. 9. Because it is true. Ps. 19:7-14.

Oct. 10. Its appeal to conscience. Heb. 4:12, 13.

Oct. 11. Its inspiring message. I John 1:3-5.

Oct. 12. Its help in need. Rom. 15:4, 5.

Oct. 13. Its saving power. I John 3:1-5.

Oct. 14. Its revelation of God. John 3:16.

Sun., Oct. 15. Topic—

Suggestions for the Meeting.

1. Remember this is a memory meeting. No books are to be used, not even song books, except by the pianist. No slips of paper are to be used in a memory meeting, such as this. The plan will work well. Speak from memory.

2. This lesson will need some research work to make it really profitable, and that is the only sort you wish. Do your Bible reading during the week, study the Quarterly at home and leave it there, take only your memory to the meeting. Speak from memory.

3. The daily readings, the lesson analysis, the discussion topics all furnish ample suggestion for open meeting. The quotations from other pens will give inspiration to discussion. Study the eight

reasons, and the four short addresses and speak from memory. Speak from memory.

Hr. Herbert H. Monninger gives the following eight reasons why he believes in the Bible:

1. Because it meets the needs of human life. Under all circumstances man can go to the Bible and find help. The Bible fits perfectly into human experiences.

2. Because of its unity. This book was written by some forty men widely separated by time, culture, training and language. In spite of the lapse of time and composite authorship, the book as a whole makes an impression of unity upon the mind of the student.

3. Because it is superior to all other books. There is no other book that is so widely or repeatedly read. Among books it is immortal. Few books outlive their authors. Within forty-eight hours after publication the revised version, two million and a half copies were sold.

4. Because of its influence upon the world. "By their fruits ye shall know them," is the safest foundation for judgment ever laid down. If you draw a line around the countries where the greatest freedom is enjoyed and the highest civilization flourishes you will find that you have included the countries where the people believe in Christianity, and excluded those where it has very little or no influence. Wherever the Bible has gone it has sweetened the home, exalted womanhood, sanctified the cradle, and redeemed men.

5. Because of the character of those who accept it. Business propositions are often turned down, merely because of the class of men who are promoting them. Who are the men of your community who believe the Bible and are endeavoring to live by it? Who are the men who are opposed to the Bible.

6. Because it reveals the plan of salvation. It is the answer to the soul's greatest question, "What must I do to be saved?" It brings peace and satisfaction to the most powerful as well as the most humble minds.

7. Because man unaided could not have produced the Bible. "I know that no man made the roses. I know that no man painted the sunset on the evening skies. In the same way I know that no man, nor set of men, unaided, have produced the Bible."

8. Because those who grow in holiness cherish the Bible more and more. "We outgrow friends, books, and schools, but nobody has ever outgrown the Bible."

Topical Analysis.

1. Because it is not partisan. It fits every person. It fits all ages. The na-

tion that follows it grows.

2. Because it meets competition. It is read more and more. No other book has stood so long. It silences all criticisms.

3. Because of its transforming power. It lifts the fallen and degraded. Business follows Bible to new fields, education and enlightenment follow it.

4. Because of its ideals. The more bible, the higher our ideal. It reveals the Christ, the sinless One. It teaches service of love, gratitude.

5. Because it teaches industry. "Work and pray." "Endure hardness." "Delight in business, fervent in spirit." "Be steadfast, unmovable, abounding."

6. Because it tells how to be saved. The Bible reveals the plan of salvation. It promises rewards and condemnations. It pictures heaven and hell.

TEMPTATIONS.

By Miss Winnie Floyd.

(Published by request of Alabama S. S. Convention).

Blessed is the man that endureth temptation. James 1: 13.

Temptation and sin have been in the world since the beginning, with Adam and Eve in Eden. Someone has said that the tree that represents temptation stood in the center of the garden where all roads converged, where Adam and Eve passed each day.

So it is in man's life. Temptation stands in the center of our lives where we have to pass every day, and every man's weal or woe depends on the attitude he takes toward it. There are many attitudes we can take. We are all tempted, and will be as long as time lasts. We find there is a difference in temptations. Some people can stand where others fall; some fall before drink, some are tempted to steal, others to lie and others to swear and profane the name of the Lord.

The Bible says: "Resist the devil and he will flee from you," James 4: 7, and again: "For I will never suffer you to be tempted beyond that you are able to bear, but with each temptation will make a way for you to escape." Temptation is not sin. We have the promise that we have a way to escape, but temptation becomes sin when we willingly and wilfully yield to it, but, "He will make a way for you to escape."

Temptations come often as surprises. We are met by the tempter when we leave our closets of prayer.

God has a purpose in allowing us to be tempted. Just as man becomes physically stronger by exercising the body; so we become spiritually stronger by each temptation we meet and overcome.

We all belong to the class who have

been tempted, for at some time in each life the tempter has come. Christ was tempted but He did not sin. Hear His words: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." To us comes this message of hope; no matter how far from God we have wandered, or how great our temptations, God can save us and give us grace to resist every evil suggestion. Sin is that in man which must be forgiven and he cannot eradicate it from his nature. It is a state of poverty, a state of blindness, a state of universal disease, a state of total wretchedness, a state of imminent peril. It says to the carnal man: "Don't resist that temptation, but yield to it," and each time we yield, we harden our hearts to the grace that gives strength to overcome.

If we do not resist temptation, and if we fall into sin, then our influence is felt for the evil one and we become a tempter. This is especially true in regard to the young convert. He sees older church members indulge in things that are not right and there the devil gains a victory.

We all have our temptations and there are some who tempt others.

"There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able to stand; but will with temptation also make a way to escape; that ye may be able to bear it." I Cor. 10:13. We can overcome temptation by the study of God's word. The best way, as our frail barks go floating down the stream of time against the rocks of unbelief, through storms of trial when dark waves of temptation roll over us—is to take Christ for our companion and pilot, and let Him steer our craft clear of the breakers, out into the still waters of His strength and glory.

Instead of being tempters, we can help others to overcome temptation by letting the man or woman who has fallen deep into sin know that we are interested in them and their souls by going into their homes and talking and praying with them, thus causing them to feel that there is something in the Christian religion that the world has not and knoweth not of, until Christ is found in them. It is the place of the church to help the men and women, and on the other hand the church is responsible for placing before men and women temptations. Some good, moral people say the church has become so worldly and has departed from the way of true holiness and right living that they feel satisfied to stay out of the church until the church reforms and gets back to God and the Bible. To counteract this

trend of feeling the church members must watch themselves closely, purge their hearts with the fire of the Holy Ghost, and if we would be soul-winners and remove temptation from our fallen brethren we must be filled with the Holy Ghost. "Blessed is the man that endureth temptation." So let us be valiant soldiers of the Cross. Stand steadfast and firm and putting on the whole armour of Christ, do battle against the sins and temptations of the world.

IN BEHALF OF THOSE WE LOVE.

We solicit the prayers, sympathy and liberal support of each church, Sunday school, and Christian Endeavor Society. We feel that the Young People's Department of our work is a worthy one, and merits support. We need money. We trust that all our people have enjoyed the weekly visits of the Young People's Department in the Christian Sun, which we think, as many Sun readers express it, has been very helpful indeed, and has done untold good. We have a goodly number of Christian Endeavor Societies, and Organized Classes as a result.

"God so loved the world that He gave His only begotten son:"—do we not love our children—the young people, to the extent that we will give a dollar or two to help reach, enlist, interest and train them for the service of God. Wist ye not that they should be about our Father's business, as well as we!

The spirit of evangelism cannot thrive in any heart except in one on fire with love for God and souls. Therefore, my fellow laborers, under the authority and by the direction of the Young People's General Convention of the Christian Church, South, as Treasurer of said Convention, I wish to enlist your sympathy and your service.

The purpose of this Convention, as you know, is to promote the social, intellectual, and religious life of the church membership, especially among the young.

Therefore, my brethren, do you not desire to invest a little money where it will do good for yourself and others? Do you not want to strengthen the stakes, and enlarge the borders of our own beloved Zion? Do you not want to stand with those who stand for our principles and believe in doing things? Shall we not have the hearty co-operation of all?

My fellow workers, let us put the balm of God's love in our eyes so that the smile of sympathy may never be wanting to them whose hearts are hungering for a love that can change the heart of stone into a heart of flesh. It is not so much ours to reflect the love of Christ to a dying world as it is to impart it to

those who need it. A looking glass may do the first, but only a heart that holds communion with His heart can do the latter.

This is the one thing needful today. Give us this love to back up the money contributed, and the kingdom will come in this generation from one end of our beloved Zion to the other, because with it will come all that we are and have, to be used in hastening that glad hour, when men, young and old, shall hear and feel the love of Christ.

There was never a better time to live. A clearer hope, a larger field of witness, serenity of faith, activity of work, joy of expectation, looking for the perfect reign of love, all down the twentieth century's life. God is with us in our trial and rest. This is the golden opportunity and in using it we hasten on the golden age—God help us.

L. I. Cox, Treasurer.

Elon College, N. C., Sept. 28, 1911.

NOTICE! NOTICE!

Those who expect to attend the Alabama Conference, which meets with the church at Mt. Zion, Oct. 17, 18, 19; and, come on the train, will do the church and community a favor by notifying me at Roanoke, Ala., R. 1.

The station, Peavy, is about one mile from the church and trains are due there at 5:52 A. M.; 1:01 P. M.; 2:15 P. M.; 10:38 P. M.

If desired we will meet you at Roanoke, which is three miles from the church.

E. M. Carter.

Pastor.

Holy Neck, (Nansemond Co., Va.)

The missionary society met the third Sunday in September at 3 P. M. The new president and secretary, Bro. B. D. Jones, and Miss Jessie Piland, presided. The pastor spoke on some of the missionary features at Northfield. The collection was \$12.60, and twelve new members were enrolled. We have recently baptized nine members for Holy Neck. On the fourth Sunday in September a Junior Christian Endeavor Society was organized with 37 members. Miss Marion Beale was elected President, Shirley Holland, Vice President, Will Vincent, Secretary, and Rowland Piland, Treasurer. There's a fine lot of young people here and a great opportunity for service.

N. G. Newman.

—Between twelve and fifteen thousand mechanical employees on the Illinois Central, Yazoo and Miss., Valley, and Southern Pacific railroads, known as the Harriman system, went out on strike Saturday A. M., Sept. 30.

Special Fund. \$50,000. Elon College.

Charity begins at home, but it ceases to be charity if it ends there.

The Lord loveth a cheerful giver. The liberal soul shall grow fat.

Total pledged to date, \$29,352.50

Total reported June 6, 1911, \$23,330.

The light that shines farthest shines brightest at home.

We can do it, if we will; we can do it, and we will.

We are climbing. Will you help? All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our Brotherhood.

Six years ago at the order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, liberal, generous people, and the money given to this end will do good for ages and ages to come.

Those contributing since June 6, 1911, are as follows:

Bethany, Va.: R. T. Vaughn and wife, and E. G. Magee, \$150.

Franklin, Va.: L. E. Holland, L. R. Jones, E. P. Jones, L. B. Norfleet, R. J. Rountree, W. H. Jones, E. C. Beale, W. A. Daughtrey, D. W. Darden, Mrs. J. R. Howell, H. W. Beale, Chesley Beale, and J. L. Rountree, \$1,005.

Hillsboro, N. C.: Charlie Strayhorn, \$50.

Suffolk, Va.: Dr. D. L. Rawles, and W. E. MacClenny, \$60.

Eure, N. C.: S. Q. Eure, \$25.

Holland, Va.: R. C. Norfleet, \$25.

Norfolk, Va.: Prof. S. M. Smith, \$100.

News Ferry, Va.: Mrs. Ann Franklin, and W. O. Farmer, \$55.

Semora, N. C.: W. L. Taylor, J. A. Foster, and J. H. McAden, \$300.

Virgilina, Va.: Alfred Hayes, and W. W. Tuck, \$70.

Greensboro, N. C.: R. C. Cotner, David Wrenn, Dr. J. W. Long, J. M. Crabtree, J. L. Freeman, D. D. Lisenby, J. L. Trolinger, Baraca of Palm Street, Philathea

of Palm Street, J. W. Harris, C. A. Taylor, D. M. Trollinger, Jr., S. A. Freeman, Miss Nannie E. Trollinger, J. W. Wall, Mrs. S. H. Ballard, Dr. C. W. Banner, J. M. May, Smitherman Co., Armour and Co., D. M. Holladay, Wills Book and Stationery Co., E. W. Walker, L. D. Hines, Dr. J. F. McCulloch, \$875.

Gibsonville, N. C.: E. D. Somers, \$100.

Kernersville, N. C.: J. M. Pinnix, W. M. Pinnix, \$50.

Burlington, N. C.: R. J. Hall, Dr. R. M. Morrow, S. L. Dixon, M. B. Smith, W. M. Baker, John M. Cook, A. Friend, A. E. Brannock, Holt-Cates Co., Mrs. M. A. Walker, Mrs. F. E. Sellars, B. R. Sellars, Freeman Drug Co., Foster Shoe Co., C. E. Hornaday, R. W. Malone, L. C. Fogleman, L. J. Fonville, \$1,575.

Durham, N. C.: A. J. Fancette, \$50.

Cardenas, N. C.: A. Gales Johnson, \$150.

Haw River, N. C.: H. E. McPherson, A. L. Thompson, Dr. J. C. Wilkins, J. W. Johnston, D. R. Purcell, J. H. McClure, John B. Sharp, Jesse Sharp, F. H. Thompson, Dr. J. W. McPherson, H. H. Simpson, A. Q. Purcell, \$600.

Elon College, N. C.: Psiphelian Society, Philologian Society, Clio Society, C. N. Somers, \$812.50.

Grand Total raised since June 6, \$6,022.50.

ELON COLLEGE NOTES.

Word has just been received here that Rev. Martyn Summerbell, Ph. D., D. D., LL. D., President of Palmer Institute, Starkey Seminary, Lakemont, N. Y., and non-resident Professor of Church History in this institution will give his course of lectures for the current year early in the month of December. Dr. Summerbell last year delivered a series of lectures dealing with the History of the Reformation of France, Switzerland and Denmark. The year before his lectures had to do with Martin Luther and the Rise of the Reformation in Germany. He has not yet announced his subject, or the department of Church History with which it will have to deal, but this information will be shortly given out.

This year also Rev. Frank S. Child, D. D., LL. D., Fairfield, Conn., and Prof. J. J. Summerbell, A. M., D. D., LL. D., Dayton, Ohio, will deliver courses of lectures in the Literary and History Departments. Dr. Child is non-resident Professor of Literature in Elon College.

Prof. W. P. Lawrence of the Chair of English and Prof. R. A. Campbell, Adjunct Professor of Latin, were in Ashboro last week attending the Laymen's Missionary Movement. Prof. Lawrence made a speech before the Convention and Mr. Campbell assisted with the mu-

sic. They report a pleasant trip. Prof. Lawrence also addressed the Mission Society last Wednesday evening.

Mr. W. M. Pinnix, a former student here, and now a prominent druggist of New Bern, N. C., spent one day of last week on the hill.

The public school of this place opened today. Mrs. Smith, the Principal, expects a large opening, and her assistants are here ready to take their respective places. Miss MacKay is living in the Cable cottage, while Miss Griffin, who arrived Saturday, is boarding at the Dormitory.

Mrs. Sam Tate and Miss Mamie who have been in Norfolk since the recent death of Mr. Tate, have returned to the Hill. They arrived Saturday night.

Dr. Newman filled the College Pulpit yesterday and delivered a strong and helpful sermon on the text "Follow me and I will make you fishers of men."

At a meeting of the Faculty on last Friday evening, Dr. J. U. Newman was unanimously elected Dean of the Faculty for the coming year. Dr. Newman was Dean during the early years of the institution and proved such a glowing success in this capacity that the feeling here as well as elsewhere is that Dr. Newman is again coming to his own. An announcement of this fact to the student body Monday morning at Chapel brought forth a vigorous applause.

W. A. H.

Oct. 2, 1911.

MARRIED.

Huffines-Mills.

At the home of J. W. White, near Happy Home Church, at 9:25 A. M., Sept. 17, 1911, this writer united in matrimony Mr. Wm. A. Huffines and Miss Mary Mills. They will make their future home at the Fair View Farm. May God bless this couple through life.

S. B. Klapp.

Richardson-Bain.

It was an attractive wedding which occurred Tuesday evening, September 19th, 1911, at "Green Level," the handsome home of the bride near Wakefield, Va., when Miss Gertrude Bain became the bride of Mr. Edward Marvin Richardson, of Dendron, Va. The marriage took place in the presence of relatives and a few friends. The parlor was beautifully and artistically decorated with ferns and palms.

The bridal party entered the room to parlor to the strains of Mendelssohn's deryed by Miss Lillie Richardson, sister of the groom. The marriage ceremony was read by the writer. Little Misses

Dorothy Hines and Katherine Hatch were ribbon bearers. Mr. and Mrs. Richardson left for an extended trip for Washington, New York and Niagara Falls. The popular couple will return to Dendron, Va., where they will live.

Their bridal presents were beautiful and many, some of which were very handsome, indeed. Miss Gertrude is the daughter of Mrs. E. A. Bain, and one of the most esteemed young ladies of the community. Mr. Richardson is a fine young business man, at present cashier of the Dendron Bank.

C. C. Jones.

King-Reynolds.

A pretty wedding was solemnized at the home of Mr. J. J. Reynolds, near Merry-Oaks, N. C., on the 14th inst., when his only daughter, Beulah McKee, became the bride of Mr. John Richard King. The parlor was tastefully decorated, the color scheme being green and white. The bride's maids were attractively gowned in blue silk. Miss Etta Burt, of Trenton, beautifully sang "All I Ask of you is Love." The bridal party entered the strains of Mendelssohn's march, re-Wedding March, rendered by Miss Mamie Burt, of Holly Springs. The bride entered with the dame of honor, dressed in a blue traveling suit, with hat to match, and carrying lilies of the valley. The ceremony was performed by the writer. The attendants were Mr. Harry D. Gunter and Miss Ethel Beatrice Edwards. Mr. Hurley E. Davis and Miss Iola May Patrick. The happy couple left on a tour of the northern cities. The bride has a large circle of friends whose best wishes go with her through life. Mr. King has a position with the S. A. L. Ry., and his home is in Raleigh.

G. R. Underwood.

Sanford, N. C.

—The Johnstown horror of May 31, 1889, is vividly called to mind in another of like if not equal proportions at Austin, Pa., Sept. 30, when the dam of the Bayless Pulp and Paper Co., went out with a great roar of more than 400, 500.00 gallons of water about 2:30 P. M. About 150 persons are believed to have perished, 1,000 buildings destroyed and two entire towns are swept out of existence.

—Italy has formerly declared war against Turkey and hostilities have begun. The Italians seized Tripoli and have bombarded the Turkish seaport of Perve-sa. Turkey has asked the United States to take charge of her subjects in Italy, and Germany is looking after Italian subjects in Turkey. It is believed that the war will be of short duration.

THE CHRISTIAN ORPHANAGE.

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Amount brought forward\$2174.16
Dues.

Wm. Staley Cheatham10
Florence Harvey Cheatham . .10
Charles E. Newman40
Hannah Clare Newman40
Helen Shivers Newman10
Annie Pearl Way10
Holt Gerringer10
Gilbert Gerringer10

Monthly Offering.

Ebenezer, N. C.1.12
Apple's Chapel, N. C.31
Linville, Va.,1.60
Morrisville, N. C.,1.55
Beulah, N. C.1.00

Special Offering.

W. J. Ballentine10.00
Mrs. T. A. Jones 5.00
Mrs. Helen Winborn 5.00
Amount 36th week\$27.08

Total \$2206.24

Special Donations on deep well.

Jos. Stout\$5.00
Sanford, N. C.
Mrs. T. A. Jones 5.00
Willoughy Beach, Va.
Mrs. Helen Winborn 5.00
Elon College, N. C.

Special Donations on Extension of Sewerage.

F. N. Bridges 5.00
Wilson, N. C.
W. T. Young25.00
Youngsville, N. C.
Mrs. Nannie Clements Stevens 5.00
Severn, N. C.
W. J. Ballentine10.00
Fuquay Springs, N. C.

Elon College, N. C., Sept. 27, 1911.

My Dear Children:

Ere you read this letter, our little ones will be in school and having a time getting enough books, pencils (some of them lose a pencil every day or two) tablets, etc., to go round. Can any little cousin suggest means by which a pencil can be kept? We have tried various plans, but so far, all have proved failures and the problem remains unsolved.

Mrs. T. A. Jones gives us an interesting letter this week. It strikes the nail on the head and we are glad to get it.

She sends one dozen towels herself and two dozen from Ames, Browley and Hornthall, merchants of Norfolk, which she solicited and which are welcome articles always at our Home. We thank sister Jones for her kindness, also in sending \$5.00 for the well and hope all will rally as she suggests to our rescue. Aunt Helen also knows our needs and comes to help with \$5.00. Thank you, Aunt Helen. Come spend the day and drink some of that good water. We thank Bro. Ballentine for his gift on extension of sewerage, and kind words expressed in private letter for us and our work.

All are well with the exception of colds, stumped toes, and sore feet. We thank God for the good health of our children.

Our good friend, Mrs. Willis Lee, Drivers, Va., gave us five dollars with which to buy articles of clothing for our girls' comfort this winter. It was a timely gift and thoroughly appreciated.

The farm boys have all the corn cut, except the young which we hope to put in our Silo if we can get it done. We are now making hay and trying to get in winter feed for our horses and cattle.

Don't you want your name on the list of helpers as reported this week for our water supply and sewerage extension?

Yours hastily,

Uncle Jim.

Henderson, N. C., Sept. 24, 1911.

Dear Uncle Jim:

We have broken our record entirely this time. Well, we have lots of excuses. We were so busy playing (and scrapping) with our company the first of the summer, and mamma was so busy talking to the other mammas no one had time to write. We wrote you about Leon coming. Newman, S. E., and Joe Rabt Denton came too; we had a big time. And how our mammas did talk. We think grown people make more noise talking than we do playing.

Aunt Pattie Newman and Dan Long came in August, but this was at a sad time—when daddy was so ill. We are so glad to have daddy back home and we never want to hear of small-pox again.

We send one dollar for July, August, September and October.

Love to all.

Lovingly,

Charles E. Newman, Jr.,
Hannah Clare Newman,
Helen Shivers Newman.

We are so glad and thankful for you, children, that "Daddy," is well again and is at home with his dear ones. How good God is!

Sanford, N. C., Sept. 22, 1911.

Dear Uncle Jim:

I will write my September letter and send my dime. I am late, but we have had such a sad time since I last wrote. You know I told you of little Carlynn Schobey's death in my last letter (sister's little boy). Now I will have to tell you of my other sister's husband's death. He died in Clio, S. C., the first of this month. He was brought here and buried. Now sister and her little girl, Wilmer, are here with us. Uncle Jim, she is the sweetest little girl I ever saw, but it is so bad she has no father now and her mother is in bed sick and I have to nurse her all the time.

Our school begins Monday, the 25th. I take music lessons. My teacher says I am learning fast.

I close with much love to all.

Your niece,

Annie Pearl Way.

I know you will love little Wilmer dearly, Annie, and try to make up for the loss of her dear father. We all sympathize with you in the death of your loved ones.

Willoughy Beach, Va., Sept. 19, 1911.

Dear Uncle Jim:

You are the big—bigger—biggest beggar under The Sun. You will beg for anything from a horse and cart to a tallow candle. I have watched your Children's Corner, and you used to throw out gentle hints, but you find you have to knock us down. Flinging out hints will not do at all. You had to come out in full force and beg.

The very name, Orphanage, is so expressive in my mind that the old cousins, and young cousins, should come to your rescue without so much hinting or begging on your part. If I were in your position, to have to look out for fifty-two children, three hundred and sixty-five days in the year, and three times daily, I am sure I would beat you at begging. One good thing too, you are just as thankful for small favors as large ones; such being the case, I am going to send you five dollars and ask all the young cousins, old cousins, male, and female, to rally to the cause and help get Uncle Jim out of that deep hole, the well. Let us look in this week's Corner and see what next he wants. I almost hear the cousins say. Why doesn't she contribute monthly? Well I do, but to my Sunday school, Berea, Nansemond. But as you asked for a special donation this time this is my reason for sending a small one.

By the way, I said last year about this time I was going to send some more tow-

els to the Orphanage—and two good friends, Mrs. W. J. Lee, and Mrs. Sue Jones, then in my home, remarked, "We have just sent a supply." It is about time they were in threads now judging from Uncle Jim's remark and question asked last year. Why were boys harder on towels than girls? No one answered that very easy question. Boys come in all hot, in a hurry and rush to the basin, wet their faces and hands, then dry them on the towel without much washing and the towel is so soiled it has to be thrown in the soiled clothes basket. The quiet, gentle little girls will come in, and get the soap, wash her hands nicely and simply dry them on the towel. It is hung up ready for use again. Now boys, don't think I have gone back on you by this explanation. You know they say boys are made of snapps and snails and puppy-dog tails, and girls are made of sugar and spice and every thing nice. Now, boys, I will send some strong towels for you and see if you cannot wash your hands clean and merit the good name of little girls. I have boys myself and that is why I know how they serve the towels.

Now be good, boys and girls, and study well and do your work well and we will all help Uncle Jim to look out for you this winter.

A Friend to the Orphanage.
(Mrs. T. A. Jones.)

Franklinton, N. C., Sept. 16, 1911.

Dear Uncle Jim:

I am William Staley's little sister, and weigh nine pounds. I arrived at Grandma Staley's at nine-fifteen this morning and she gave me a dime to send to the Orphanage. Much love.

Your little niece,

Florence Harvey Cheatham.

Hearty greetings, little Florence! We hope "tiny baby" will soon grow and be able to play with brother. Grandma is good to give you dimes for our little children.

ALL GOD'S FLOWERS.

The flowers got into a debate one morning, as to which of them was the flower of God. And the rose said: "I am the flower of God, for I am the fairest and most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said: "No; you are not the flower of God. Why, I was blooming long before you bloomed! I am the primitive flower; I am the first one." And the lily of the valley said modestly: "I am small, but I am white; perhaps I am the flower of God." And the trailing arbutus said: "Before any of you came forth, I was blooming

under the leaves and under the snow. Am I not the flower of God?" And all the flowers cried out: "No; you are no flower at all. You are a come-outer." And then God's wind, blowing on the garden, brought this message to them: "Little flowers, do you not know that every flower that answers God's spring call, comes out of the cold, dark earth, and lifts its head above the sod and blossoms forth, catching the sunlight from God and flinging it back to men, taking the sweet south wind from God and giving it back to others in sweet and blessed fragrance—do you not know that you are all God's flowers?"—Lyman Abbott, D. D.

AN ESSENTIAL TRUTH.

There are professedly Christian people who are saying that the virgin birth of Christ is not an essential truth. Some theological teachers are making such a statement. They are telling their students that they can reject the miraculous birth of Christ, and yet be gospel Christians. One of this class, a professor in the University of Chicago, in a paper before me, says: "The narratives of the birth of Jesus do not belong to the common body of Gospel material, but are additions to it." He also says that "it cannot be ranked with the essential elements of the Christian faith." He quotes from a note, written by a woman, who gives advice to some young friends of hers about this subject. She says: "Can I suggest to them that to find the Christ may be easily possible, even though they fail to hold the belief in the miracle of the birth? After all, it is the life of Christ that we need." Such sentiments show that those persons suppose that they can deny the miraculous birth of Christ, and still believe enough in Him to be loyal Christians.

They assume that the doctrine of Christ's birth is a mere non-essential, and that, to reject it, does not hinder one from receiving from Christ every blessing which His atonement provides for believers. These persons are in great error. They are blind to the fact that Christ's virgin birth is one of the great fundamentals of the Christian religion. If Christ were not thus born, then he was only a mere man, no more divine than were the apostles, or any other man. If he were not miraculously born, then he was not sinless, but had a sinful nature, and therefore he could not have been the Savior of sinners. He certainly was not God in the flesh, if he were born as any child was born. The very deity of Christ was involved in his conception and birth. He said that he came down from heaven, and this means that he came in a supernatural way. Do not be deceived by the false

statement that Christ's birth is not an essential truth. It is a vital doctrine.

C. H. Wetherbe.

SIMPLY CHRISTIAN.

It is the imperative duty of the Christian ministry to expose the frauds, affectations, barnacles and hypocrisies that have fastened themselves like parasites onto Christianity. One of the surest earmarks by which these can be distinguished is the names their devotees assume. They are hyphenated Christians—their name assuming that they are either more or less Christian. For instance, "Christian-Science," "Holiness-Christian," "Bible Christians," etc. Whenever a man assumes that he is anything more or less than simply a Christian he has confessed that he is not a Christian at all. A hyphenated Christian is a species that is not recognized by the Holy Scriptures. Let us be simply Christians—that is good enough.—Christian Indicator.

A Story on Giving.

A wealthy young man, studying in Switzerland, accompanied a professor on an evening walk. Seeing a farmer at work, who had taken off his shoes, the student said, "Professor, I should like to play a prank on that man by hiding his shoes, and then have the fun of seeing him hunt for them." The professor replied, "Let the man alone. A noble-minded person never plays tricks on poor people. If you want fun, permit me to suggest that you do him a secret kindness by placing a dollar in each shoe, and then watch and see what he will do." The student immediately followed the suggestion and placed a silver dollar in each shoe.

They hid themselves, and in a few minutes the man quit work, pulled on his shoes and rose to go home. Feeling something in his shoes he pulled them off again and found the two dollars. Looking about he saw no one. Thinking he was unseen he fell upon his knees to thank God. He fervently prayed: "O Lord, now I know that thou doest wonders to them that trust in thee. My wife lies sick at home, and the children need bread; but Thou hast sent me help in my need. I thank Thee from my inmost soul and pray Thee to bless the man who brought us Thy blessing."

The student, overcome by his feelings, confessed to his teacher: "Such a blessed experience as this deed has brought me I have never had in my life before."—Ex.

"The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession."—Mott.

AMONG THE CHURCHES.

Big Oak.

Dear Bro. Editor:

Please allow me to say that we had another good day at Big Oak the third Sunday in September. On Saturday before, we held our quarterly meeting. The attendance was very good, notwithstanding the busy time with the farmers.

On Sunday the writer endeavored to preach to a house full of people and some outside.

But before preaching at 10 A. M. it was our pleasure to meet a large turnout of people on the banks of the Brown Mill pond, where we opened the doors of the church and received four more into the church, thus making 36 in all since the revival meeting at Big Oak.

From this church, in the presence of a vast concourse of people, we baptized by immersion ten young men and young women—five of each, and by effusion.

After preaching we administered the Sacrament of the Lord's Supper, there being the largest number I ever saw commune at one time on an ordinary occasion. It was a good day for the Big Oak people. But we believe it is better still further on for them.

Antioch.

And also we had no less a good day yesterday, fourth Sunday in September, at Antioch—a large congregation to which we talked a while at 11 A. M. from the subject, "The Faith that Honors God and is Honored by Him in Return." as suggested by 1 Peter 1:7.

After preaching, there was communion service in which quite a number partook with thoughtful and prayerful solemnity—in obedience I trust to the not-to-be-forgotten injunction of Him who said "As oft as you do this, do so in remembrance of me."

From the Church we met to join in another baptismal service in "Carmel Lake" near Bro. O. M. Dorsett's. There was quite a gathering of people, many of whom took part in the prayer and song service before and after the administration of baptism by the pastor.

There was only one candidate, Mr. Thomas Goldston, to be baptized by immersion. He is the grand son of Brother O. M. Dorsett. "Tommie" is a splendid young man. Old and young have confidence in him. Would that we had many more such Christian young men. "Is the young man safe?"

T. B. Dawson.

Greensboro, N. C.

Salem Chapel.

We began our revival at Salem Chapel

the first Sunday in August and closed on Friday. The congregations were large as usual. Rev. J. L. Foster was there on Sunday and preached two good sermons. Rev. B. J. Earp was there all the time and did good work. His sermons were good. The meeting resulted in about 11 professions of faith. Several joined the church, and the church was very much revived. This church has in some lines done more work this year than in quite a number of years before. We have put in a nice carpet, a nice pulpit, a very good suit of leather upholstered pulpit chairs, fixing to put in one or two new heaters, and gave the Orphanage \$30.00 in cash. The Sunday school is in the best condition it has been in for many years. Bro. Samuel, Supt., Miss Pattie Haizlip, Asst. Supt., Miss Sallie Samuels, Bible Class teacher; Selma and Lena Marshall, teachers, with other good workers. This is a church of great possibilities. At my last appointment there we had interesting services. Miss Jessie Fulton read an interesting essay on "The first missionary call." This was a good paper and well read. Miss Sallie Samuel read a very strong and timely paper on "Missionary Interest." This was a good and instructive paper. This is a church of great possibilities—so many capable young people. Some day Salem Chapel may be a great power.

Ingram, Va.

Our meeting began here the second Sunday in August and closed on the next third Sunday. We had large congregations all the time. Rev. P. T. Klapp was with us all the time and did nearly all the preaching. His sermons were good and very thoughtful. He had been pastor of this church for a number of years before and his friends were glad to see him again. Bro. Charles H. Butler and his wife, "the gospel singers," were here from Monday evening till Friday evening and led the song service. Bro. Butler is one of the finest gospel singers with his wife I know. Their singing was good, highly appreciated and very helpful. They will always find a welcome there. There were some 20 professions of faith, 10 accessions to the church, and 12 baptized, and the church was much revived. This is one of our best little churches, I mean small membership. We missed Bro. Carlton and family very much since they moved to Richmond, Va. The Sunday school is in a good condition with Bro. J. S. Henderson, Supt., Bro. R. L. Adams, asst. Supt., Rev. Ira Boyd, Bible Class teacher. Dr. Kent being one of the leaders in church and Sunday school. Well, we do not know his worth to the Sunday school, church and com-

munity till he leaves for the legislature.

Happy Home.

We began our meeting here on the 3rd Sunday in August and closed on the 4th Sunday. This was a good meeting. The largest congregations said ever to have been here. Some 12 to 15 professions of faith. 6 joined the church and 6 were baptized. The church was very much revived spiritually. Rev. B. J. Earp was with us all the time and did some good preaching for a young man. Rev. J. T. Overby of the Baptist church and Rev. Jno. Strader, of the M. E. Church, were both with us two days and preached one good sermon each. Our Sunday school is good. Bro. W. D. Wall, Supt., Bro. M. E. Lillard asst. supt., with good teachers all make a good school. This is a strong church, but is unconscious of its ability. The next third Sunday is the time for our missionary meeting. This is a good people.

Christian Union.

The fourth Sunday in August was the beginning of our meeting here. This was the rainy week, yet we had a good meeting. There were some 11 or 12 professions of faith and 8 joined the church. The church was very much revived. There is a very small membership in this church but most of them are excellent people. Bro. B. J. Earp was with us all the time and did most of the preaching which was well received by the church and congregation. The church has been going through adversities for some three years; but we hope a brighter day dawns before them. We are now at New Center to hold our revival meeting.

Keyser.

At my last appointment here we had Missionary services: Miss Laura Campbell read a most interesting paper on "The Definite Work of Foreign Missions—Past, Present and Future."

S. B. Klapp.

Mt. Bethel.

Our meeting at Mt. Bethel took place from the first Sunday in September and continued till the second Sunday, with I believe, good results. A number professed faith in Christ and some were reclaimed and many greatly revived. Nine united with the church. Some of the oldest members said that the congregation on the first Sunday of the meeting was the largest they had ever seen there, a thousand or more.

Round Top.

We began a meeting at Round Top, near our home, Monday after the third Sunday in September, and continued two days and the rain closed us out. The results were one convert and one reclama-

tion. All praise be unto Him to whom it belongs.

P. T. Klapp.

Moncure, N. C., R. F. D. No. 2.

Holland, Va.

The annual protracted meeting at Holland church was held the week following third Sunday in September. Rev. I. W. Johnson did the preaching and led the meeting. There were about ten professions and four united with the church, three of whom were baptized at Norfleet's pond on the 25th inst. The meeting was a good one. The attendance was large, the singers faithful, and the preaching Biblical, practical and pointed, helping all who would toward higher and better things.

The fourth Sunday morning in September had been set apart for a special offering to raise a balance of \$340 owing on the parsonage. The brethren were in the spirit of giving—gave quickly, liberally and cheerfully. The whole was raised in a few minutes and \$47 additional to repaint the building. Every body seemed to feel good. The pastor is still feeling good.

Owing to rain the Missionary Society postponed its meeting till the fourth Sunday afternoon in October.

N. G. Newman.

Wakefield, Va.

August and September is the revival season in this pastorate, and has been for some time, but since the Dendron people are doing some building our protracted service will not be held till Oct. The meeting at that place is to be held by Rev. J. P. Barrett, D. D., of Dayton, Ohio, and will begin Oct. 18th. Dr. Barrett is well-known in this part of our conference, as well as over the entire Christian church, and we are anticipating and praying that Bro. Barrett will be full of the Holy Spirit, as we feel he will, and that we may have a great meeting. Our protracted meeting at New Lebanon church was held the week following third Sunday in August, and a few days after the fourth Sunday. Dev. D. A. Keys, of South Norfolk, Va., did all the preaching and the spirit of God accompanied his sermons, which moved the church membership close to their Lord and caused the unconverted to cry out, "Lord, what wilt thou have me to do." Brother Keys is one of the ablest men we have ever had in our field. He is truly a man of God, filled with the Spirit and preaches full salvation with pathos and love. He was also with us at Union during the meeting after the third Sunday in September. Union church being only about three miles from New Lebanon, we had

more people than we could well accommodate during the services. The longer the brother was with us the better the people liked him, and the congregations increased every day, so much so that a multitude was out on the church yard. People stood in the windows and testified for Christ and His love in their soul. There were ten conversions at the last service, and the entire community seemed to be moved.

Five persons have united with the New Lebanon church, and five with Union. I am sure that the churches mentioned above were more revived than they have ever been by any visiting brother. We shall always remember Brother Keys, with the keenest sense of pleasure and good will.

Our Wakefield protracted service was conducted by Rev. C. H. Rowland, of Franklin, Va. Bro. Rowland is one of our most influential and esteemed brethren, and is well-known as a man of power and homiletic persuasion. And he proved it all while he was here with us. He was at his best and the people came, enjoyed and accepted his logical and Biblical sermons. We had a good meeting and we feel that great good was accomplished. Seven have united with the church and several more to follow. The revival services at Burton's Grove were conducted by the writer. We had all-day meeting, two services and dinner on the ground. Congregations were larger than we have had since the writer has been pastor there. We feel that God was with us and we had a good meeting. We had five conversions at our last service and four united with the church. Several others to unite later.

At our church business meeting held in Dendron, Friday night, Sept. 22., a letter was handed me which read as follows: "Dear Brother Pastor:—Please accept this check for \$25.00, as a token of esteem and appreciation of your faithfulness, and as an expression of love and good-will. This is for the purpose of assisting in the purchase of a suit of clothes for yourself. From the Ladies Aid Society of the Dendron Christian Church, Mrs. A. C. Spratley, Secty."

I was so surprised that I could hardly believe myself, so I began to read the second time when the light of its meaning fell upon me, and I bowed low with the weight of appreciation in my heart as the tears flowed freely. I arose and read a few verses from I John 3:—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"—and offered a prayer that God would bless the good

women of our country. We have often said since we have been at work in this pastorate we have an excellent people. They are kind, thoughtful, and true to their pastor. We know that we are the children of God, and the writer is praying every day that he be kept by the heavenly Father and live worthy of such appreciation. Bro. J. T. Hargrave sent us a wagon load of fodder as a personal gift as his appreciation of our work among the Christian people, and the people of the community at large. We wish to thank all the good and kind people for these much esteemed gifts. May God bless them and us to work together that His kingdom be spread throughout this country.

C. C. Jones.

—Rev. G. D. Hunt wishes it noted that the Alabama Conference convenes on Tuesday, October 17th, and not on Oct. 24th as he announced by mistake.

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" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
At. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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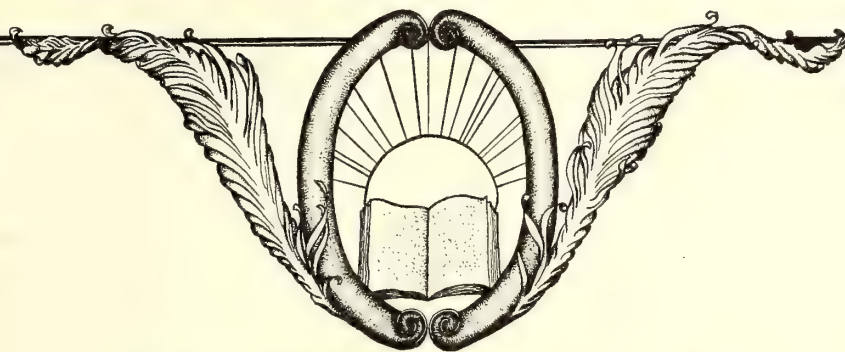
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J. O. Atkinson, Editor.

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DAY AND NIGHT.

By Frances M'Kinnon Morton.

I.

The day is ours. We love the busy, restless day;
It holds our meed of joy, our hours of work and play.
And yet the day is full of noise and garish light,
Indexing, all too clearly to our human sight,
The wall of difference men build about their lives—
The bitter want and cruel greed that drive
And follow men along the pathway of the lust
For gain, where souls are bartered for a bit of dust.
The peasant's hut, when in the light of day 'tis seen,
Beside the palace of the king looks poor and mean.
The day is full of toil, and evening shadows close
About a weary world that's weary for repose.
The day is doomed; no dawn, however bright,
But treads the path of yesterday unto the night.

II.

The night is God's. He spreads the darkness, calm and blest,
About his weary children like a robe of rest.
The garb of wealth, the cloak of rags are laid aside,
And in the quiet night there is no voice of pride.
The darkness folds with equal love the humble home
And the proud palace with its lofty tower and dome.
The night is full of peace and rest and folded wings,
And the soft breathing of a thousand sleeping things;
And o'er the slumbering world a host of kindly eyes
Are looking down through countless windows in the skies.
The darkness cradles faith, and through its hours of rest
We feel to-morrow pulsing in the midnight's breast;
For night is pregnant with the promise of the dawn,
And darkest hours break ever into glorious morn.

—In Nashville Christian Advocate.

EDITORIAL.

GOD'S MERCY

(He retaineth not his anger for ever, because he delighteth in mercy. Mic. 7:18, Golden text for Sunday, Oct. 15).

We shall never be able to measure the length and breadth and depth of God's mercy. We try to do so, but all in vain. We have to measure mercy by that which the men and women about us manifest, and many of these are merciless while God is full of mercy. God wants to show mercy. God seeks a way of manifesting his mercy, not of withholding it.

In the Sunday school lesson of today we have a strange and wonderful display of God's mercy. The Israelites were captives, in an alien land under a pagan king, and justly so. They deserved by their own deeds and conduct to be there. They had disregarded all the commandment and pleas and warnings that a righteous God could give them; they had killed the true prophets of God and violated every law and statute laid down of a loving Father for their security and salvation. They had willfully, rebelliously, deliberately gone into sin and idolatry. The more favors that were granted them the more they sinned and the more openly did they rebel. On this account, after warnings were unheeded and pleas were of no avail, God allowed His chosen to be carried into captivity. For seventy years they had served as captives and bondsmen in a foreign land. Now the God of their father, not because they deserved it, but because of His own boundless mercy, gives them opportunity to return to their native Jerusalem and to once again become a nation and a people. In spite of their conduct God gives them another chance.

Surely God delights in mercy. God understood that these people had suffered enough and had now learned a valuable lesson. They were yet on teachable ground. God had taught them through suffering to hate idols and to return to the true worship.

Dr. Talmage once told of a father who had forgiven his wayward son three times and had come back the fourth time for his father's forgiveness. "No," said the irate and injured father, "I forgave you three times, but I will never forgive you again." And the son went off to the world again with a broken heart and died in shame and in sin. But God takes back His children the thousandth time as cheerfully as the first. "I am told," continued Dr. Talmage, "that the mercy of God

is an ocean. Then I place on it four swift-sailing crafts, with compass, and charts, and choice rigging, and skillful navigators, and I tell them to launch away and discover for me the extent of this ocean. That craft puts out in one direction, and sails to the north, this to the south; this to the east; this to the west. They crowd on all their canvass, and sail ten thousand years, and one day come up to the harbor of heaven; and I shout to them from the beach, 'Have you found the shore?' And they answer: 'No shore to God's mercy.' Swift angels, dispatched from the throne, attempt to go across it. For a million years they fly and fly; but them come back and fold their wings at the port of the throne, and cry, 'No shore! no shore to God's mercy.'

Indeed there is no limit to God's mercy. It embraces all who will, who accept, who turn, who desire to be saved, blessed and benefited by it. "O Lord our Lord, how excellent is thy name in all the earth."

GOD'S ESTIMATE OF A MAN.

Jesus, the Christ, put the largest, richest and greatest institution in creation over against one life, and reckoned that one life of more worth than all the world. This was Christ's estimate of a man's worth.

I have seen a boy take a cigarette in his fingers, a material substance two inches long and a quarter of an inch thick, and say that that small bundle of matter was worth more than his life; and then proceed to sell his life with that estimate upon it.

God looked upon a man and deemed him of sufficient worth to evoke from heaven His only Son that He might come here and suffer and die to redeem the soul of that man. That is God's estimate, yet I have seen a man who looked upon a bottle no larger than could be carried in one's pocket and he said, "This bottle, with its fiery contents, is worth more than my life, and so I am going to give my life for what is in this bottle." That is man's estimate of his own worth.

God loved and respected and esteemed the soul of man so much that He stopped the whole machinery of Heaven after six days of labor, and said: "Let there be rest throughout the courts of heaven and the habitations of earth, for man needs it." That is God's care and loving consideration for man's need. I have seen men who said that the Sabbath did not make any difference and proceeded to work and worry and waste the day in wicked living. That is a man's estimate of his own worth, and upon this estimate, in this coin, he proceeds to sell himself.

What if we frail mortals could and

would place the estimate upon our lives that our Creator placed upon them! He thought that one soul, just one man, was worth more than a whole world.

David, the sweet singer of Israel, tried to make the men and women of his day see how God regarded them; what a high estimate He placed on them. "Thou hast crowned him (man) with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." God esteemed man of so much worth and weight and influence that He crowned man with glory and with honor.

If men and women would only regard themselves as their creator regards them they would not, they could not sell their lives for a trifle, for a mess of pottage, for that which is worse than useless.

What is a man's life worth to him? God says it is worth more to him than all the world, than any and than all things that his eyes have ever seen.

More than all this. God has placed such a high estimate on man that He has conserved for man the very best through all ages, and destroyed all that is worst; this much for man's instruction, man's enlightenment and edification. Why has the Bible been saved through the rush of the ages and the wreck of empires? Simply because God had a care for my soul and for yours through all these ages, and He has been saving the Book, keeping it in His care, for us. He deemed and estimated, reader, that your soul, your single life was worth a thousand printing presses and millions of money and the labors of unnumbered generations of men. So He employed these, and more than all these, that He might get a copy of the Bible placed into your hands, and so teach your invaluable mind, your precious and priceless soul, the lessons of eternal life. God has wrought all this wondrous work to show a man of how much worth his own life is, to teach a man what his value is. What a price indeed has God Almighty put on each individual life! Of what priceless value indeed God has estimated the life of one, and of each, individual! If God had not cared for you do you think He would have caused to be spent for you, for your enlightenment and edification, millions of money, and years of grinding toil, that you might have a good book to read?

You may not know what a million idle, and worthless and wicked Greeks did thousands of years ago. But God has thought so much of you, has considered your instruction and enlightenment of such value that He has conserved in book, and readable form, the best that Plato thought, the purest that Aristotle

wrote, the noblest that Socrates did.

Why haven't Luther and Cromwell and Calvin and Knox and Wesley and O'Kelly been obscured by oblivion and forgotten forever? Because God thought so much of you and of me that He saved the best in these good and great men for our instruction, enlightenment, edification.

The mind staggers indeed in trying to comprehend how high an estimate God has placed upon each one of us.

If God, the Creator, deems the life of so much weight and worth, shall we throw the life away for trifles, for follies, for frivolities, for shadows, shams and mere nothings? God of our fathers, forbid. Take all the gold, all the silver, all the precious metals of this whole world and place them together in a heap. Then beside their towering height and incalculable value place just one single individual, and God says that this individual is worth more than all that glittering, glaring, gleaming heap. Of so much worth does God consider just one immortal soul, one human life.

OUR WOMAN'S MISSIONARY SOCIETIES.

What are the women of our Christian churches doing for Missions? That is a question often asked, but never answered satisfactorily. True there are Ladies' Aid Societies in many, if not in most, of our churches, and they accomplish somewhat. But, as a distinctive missionary force and factor, what are our women bringing to pass? Are they idle as touching the great commission? God forbid. And yet, where is the work they have done, what results achieved, up to the present?

The editor of The Christian Sun is not the only one asking that question. Hundreds are asking it, but who can answer? The figures and the returns are not available, and so far as our records go the great hosts of our good women are doing nothing for missions, home or foreign.

There lies before the editor's eye now a letter from a good woman who feels the burden of this neglect and whose name we are not permitted to use. The letter begins: "There was something said in The Sun week before last about the organization of Missionary Societies among the women. Just before The Sun came, I was thinking over this matter, and have have for some time felt the crying need of development of this part of our work. Then I got the Annual and in the minutes of our last Southern Convention at Suffolk and found that a Board was appointed to prepare a constitution and submit same to the several conferences for approval. This Board may have done this work and I may not be aware of it; but

if they have not, can't something be done. This lies heavily upon my heart."

And it lies heavily upon the heart of others of our good women. Turning to The Annual I find this record.

Resolution.

Whereas, there is at the present time no distinct uniform Missionary Organization for the women of the Southern Christian Convention; be it

Resolved, That a committee composed of women, one from each Conference, be appointed by the President at the present session of the Convention, said committee to be known as the Women's Board of Home and Foreign Missions in the South,

Plan of Organization. The duty of the Board when appointed shall be to prepare a constitution, submit same to the several Conferences, appoint a Woman's Missionary Board for Home and Foreign Missions. Signed, W. G. Clements, P. H. Fleming, Mrs. W. H. Canall, Mrs. J. O. Atkinson, L. F. Johnson. This is on page 25, Annual for 1911, containing proceedings for 1910.

On page 28 of the same Annual is this record: "This following Board for Woman's Missionary Societies was elected: Mrs. McD. Howsare, President, Norfolk, Va.; Mrs. L. F. Johnson, Raleigh, N. C.; Miss Bettie Stephenson, Roanoke, Ala.; Mrs. H. W. Elder, Richmond, Ga.; Mrs. J. O. Atkinson, Elon College, N. C.; Mrs. W. H. Carroll, Burlington, N. C."

Then on page 29 is this further record "On motion, Mrs. McD. Howsare was elected Pres. of the Woman's Board."

It will be seen from this that not only do individuals amongst us see and feel the sore need of a distinctive missionary work on the part of our good women, but our forces in Convention assembled have spoken in no unmistakable manner.

What then is being done? What so far has been achieved in a definite way since the Convention adjourned in Suffolk Apr. 29th, 1910?

Is this great matter and movement to end in talk, in resolutions like so many other great and important matters of the King's business entrusted to our keeping. God forbid. There is food for thought and prayer here, for this matter lies heavily upon the hearts of some of our women. And the need is so very, very great. The women wait, and the work calls. Is nothing to be done?

A NOTE OF CHEER.

Good Doctor J. B. Weston, now well beyond his ninety years, but still active in the ministry and engaged daily as teacher and dean of the Theological Department of Defiance Christian College, Defiance, Ohio, sends this line of hope and cheer:

"Incidentally I want to say that I am pleased with all the signs of activity and progress among our brethren of the southern states. Your paper touches the pulse-beats of all the churches, and encourages their work; and at the same time has a kindly outlook for good elsewhere. Your church advance, your mission work, your activity in Elon College, all tell for good. Of course, the ideal is not reached. Many fail to respond as they ought. But there is apparent progress. May God help it on with accelerated speed. The same is true among our people all around. I think all our school and colleges have this year a good accession to their numbers. It seems to be especially so with Elon and Defiance. This is in itself a fore-promise of better things in the future. God has a great mission for us if we will be equal to the occasion. "God towards thee will do His part: Do thine."

Thanks, dear doctor. May all who are desirous and anxious take courage, look up, press forward. That God has a great mission for us none can doubt.

ELON COLLEGE LETTER.

Dr. J. U. Newman, who for thirteen years in the early history of the College, was acting dean, has been elected Dean of the Faculty for the ensuing year. This announcement brought forth a shower of applause from the student body, and the feeling is that Dr. Newman is just coming back to his own.

Rev. J. O. Atkinson preached the sermon yesterday morning from the theme "Whither art thou going?" Dr. Atkinson said that the world does not judge a man, if he is properly judged, by what he is nor by whence he came, but the question that is raised is whither away. Dr. Atkinson used as the text a command from Moses to his father-in-law, "Follow us and we will do thee good." Mr. O. M. Barnes, of the College, rendered the beautiful bass solo, "Shall I be Forgotten?" and Miss Pitt presided at the organ.

The State Secretary of the Y. M. C. A. will be on the Hill this afternoon and will speak to the Young Men's and Young Women's Associations.

The College community was delighted on last Friday to have in its midst Mrs. E. L. Moffitt, and her sister, Mrs. J. K. Ruebush, '01, of Dayton, Va. These ladies attended chapel services on the morning of their arrival and had words of praise and cheer for the students.

The enrollment continues to swell. New students are coming in every day or two and our enrollment has reached 226 at this writing.

W. A. H.

Oct. 9, 1911.

NOTICE.**To Those Who are Interested in The Young People's Convention.**

I am informed in a recent letter from our Treasurer, Rev. L. I. Cox, Elon College, N. C., that he, as Treasurer, of the Young People's General Convention is in sore need of funds, that is if we are to do business on a cash basis, and there is no other way for us to do it, if we are to carry out the purpose of the Convention. We owe, at present, quite a number of bills and have practically nothing in the treasury with which to settle the same. We must know how embarrassing it is for our Treasurer, to be constantly receiving statements and bills, to whom alone the creditors are looking for settlement, and he is absolutely unable to respond. As president, I would ask, as he also has asked in a previous letter, that all pledges made for the support of this work be paid in full at the very earliest possible date, which will greatly assist the Treasurer in payment of debts necessarily incurred. By so-doing you will greatly oblige the Convention.

If your Sunday School, organized class or Society of Christian Endeavor has not taken a special collection for the support of this work will you not do so within the next ten days and forward the same to Rev. L. I. Cox, Treasurer, Elon College, N. C.?

Will the Program Committees of the various Conferences, in formulating the programs for the coming session, please give space for an address on The Young People's Work? and I will see that the speaker is present.

L. E. Smith, President.

ELON COLLEGE LETTER.

Last week personal letters were written to the Presidents and Secretaries of all the Southern Conferences, to all the chairmen of the Educational Committees of these Conferences, to all the pastors, and to all the Secretaries of the local churches, on behalf of the Elon College Fund for this year. Most of the Churches have been bringing this fund up and it has been doing a great deal of good for the College, but some have, for one reason or another, chiefly, I think, because they did not realize the need of the College in that direction, failed to do their apportioned part. So these letters were written as an encouragement to the Conferences, pastors, and Churches that have been complying with the Convention's request touching this matter, and as an incentive to others to do their best this year.

In each of these letters we tried to make it plain that we did not wish the

Elon Fund pushed unduly nor to the detriment of other funds. All the funds in the apportionment table are equally important and should be brought up in full, but some churches have cut the Elon Fund entirely out, chiefly because they did not realize the need of the College nor the ground on which the Fund is asked for. I hope that every church will this year do something for the College, but I hope also that it will neglect no fund entirely. I hope the time will come when every Church will be a banner Church, meaning by that term, that it shall bring up in full all the Conference apportionments.

The Elon College Fund, if paid in full, amounts to but \$1,800, but this is the equivalent of an endowment of \$30,000. On the College side we may place the fact that this year there are twenty-five ministerial students, twenty children of ministers, and two from the Christian Orphanage, a total of forty-seven, the tuition of which amounts to \$2,350. This represents then a gift in service to the Church through its servants and wards of this amount from the College, whereas the church is asked to give the College for current expenses only \$1,800.

But the chief reason for the Churches' giving this money annually to the College is that the College is the child of the churches, their handiwork, and must look to them for support. If we consider what the status of our Church was educationally, both in the pulpit and among the laity, before the College was founded. I think we shall have another solid reason for generosity to this fund. The College hopes to be the willing servant of the Church and looks to the Church for encouragement, counsel and support. The Church cannot afford to let the College suffer; the College cannot get along without the Church. The two are mutually helpful and inseparably interested. May we not quote the fine words of a great orator in reference to liberty and union and apply them to the relation between Elon College and the Christian Church South, in this form, "Elon College and the Christian Church South, one and inseparable, now and for ever?"

Together, brethren, let's bring in all the funds in full this year, and let us not neglect the Elon Fund, if we have ever done so before. Remember that charity begins at home, but it ceases to be charity if it ends there. W. A. Harper.

—The census reports issued from Washington show nearly a million bales more cotton ginned by October 1 than by the same time last year. The dry weather has caused early opening.

WORKING FOR GOD.

Every Christian is supposed to be a worker for God; and each one will, in some way and in some sphere, do work for Him. Let it not be thought that because a certain Christian does not take an active part in the affairs of his church he is not doing anything for God. In ways not conspicuous, he is so living that the cause of God is being served by him. But a higher thought is that the Christian should have a definite aim to work for God. He should ask Him for the necessary orders to do whatsoever will please Him. He should never do his own planning, but let God plan for him. A great preacher says: "When Brunellschi built the cathedral at Florence he said: 'I am going to build for God. I am determined to build in His way.' Consequently it was necessary for Him to follow God's example—to be with that cathedral every step of the way. He saw the first shovelful of dirt taken out; he watched it every day; he saw the foundations laid; saw every stone, every brick put in place; every carving upon it. To the capstone at the top, that great architect followed every detail. The wonder of the world, it remains today, beyond even that of St. Peter's. It is because of the accuracy, the nicety of every form and line. A godly man does all of his work that way." I do not think that it is true of all really godly people. That minister's statement is too extreme; nevertheless, it should be the purpose of every Christian to work in accordance with the plan which God has for him. One may be a farmer, yet be a true worker for God. It is a great mistake to suppose that one engaged in a secular calling cannot well serve God. One can work with God on the farm. He can consecrate his toil to the service of his Lord. Are Christian farmers ever thinking of this fact? I am sure that if they would have this purpose in mind, God would prosper them as He does not favor those who work only for themselves. Whatever you do, let it be for God's pleasure, and not your own.

C. H. Wetherbe.

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to be saved at the cheapest rate possible; the Christian who intends to get all the world he can, and not meet the world's doom; the Christian who aims to have as little religion as he may, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also unless it rains or is too warm or too cold or he is too sleepy or has a headache from

eating too much dinner. He listens most respectfully to the preacher and joins in the prayer and praise. He applies the truth very judiciously, sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better than he; he begs to be excused. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events he aims to.

The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card-playing, and large, fashionable parties give him much trouble. He cannot see the harm in this or that or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian and dance or go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the world that it is hard to say on which side he really stands.

Ah, my brother, are you making this attempt? Beware, lest you find at last that, in trying to get into heaven with a little religion, you miss it altogether; lest, without gaining the whole world, you lose your own soul.—Presbyterian at Work.

A HARVARD LETTER.

I left Burlington, N. C., September 9, 1911, to be gone one year. After a moment's stop in the pleasantest vale in all of old Virginia I traveled via Richmond, arriving at the nation's Capitol Sept. 14. Mr. S. M. Atkinson met me here, and we took in the city.

To describe Washington would be an impossibility; for every time you see it, you see it in a different light. It's like reading Hamlet. I wonder what George Washington would think were he to find himself on Pennsylvania Avenue this morning. Perhaps he wouldn't like so many bars and ten-cent theatres; but I am confident he would be tickled to drop a nickle in a slot machine and have his shoes shined by electricity or to stand on the corner and see his many children

swarm by. It is doubtful if he could recognize some of them that have thrown away their eyes, wiped off their noses, and cut off their limbs.

This is a day of inventions, certain and sure. A news boy came through the train distributing small boxes of candy. Mr. Atkinson, taking these to be samples, devoured three. The news boy came back collecting. The candy couldn't be coughed up. Thirty cents had to be dug out. It was a trick, Mr. Atkinson says; but it looked more like an invention to me.

Washington is the cleanest city in the world, and perhaps the best laid off city. The chief things to see are: the Capitol, the Library of Congress, the Treasury, the State, War and Navy Building, Smithsonian Institution and National Museum, the Corcoran Art Gallery, and the entire city from the Monument. Of course one would naturally see the Home of our presidents, and would rest a few hours out at Mount Vernon.

About all these places we know more or less. There is one place that is not mentioned above which is worth a visit. It is the Dead Letter Office. Into this office come about 19,000 letters daily. Certain men open letters only, and they are very expert; others read. The letters that have any inside address are kept, those that have none are thrown into the waste basket. Each set of hands has its work. While some are opening letters and others reading and assorting, there are still others attending to the return of letters, to the ones having money, etc. While we were looking on two letters were found having currency in them. There is the enormous sum of \$50,000 yearly sent to the Dead Letter Office, this is in currency; there is more than a million, counting checks and drafts. Most of this money, of course, is returned to the sender. There are more love letters than any other kind. This is following the natural order of things; for no doubt there is more of this lost than every thing else combined. Forty thousand pictures are lost every year, which means forty thousand disappointments.

Just a word about the Treasury and we will on our way. This is a place of especial interest to those who like money; that is, all of us. In the vaults of this building is deposited, required to be deposited by law, in silver and gold, \$100,000,000. Twenty two men are on guard all the time, and several hundred men could be mobilized in an hour. Each piece of paper money is simply a promise to pay a certain amount of money in gold or silver. A bank note or a treasury note, then, is really not money, but like a

check, a promise to pay in silver or gold. So, for every bank note or any kind of paper money, there is deposited in the Treasury at Washington the face value of that note in real money. Here's where all the mutilated bills go for redemption. I used to be afraid to get an old worn out dollar bill—afraid it would wear out on my hands—did not know that they went to Washington to be ground up and again be made into money. If any reader of The Sun should happen to drop a \$10,000 bank note into the hog pen while he is feeding his pigs, and these pigs should take a liking to it, as most pigs are certain to do, and should tear it into fragments, be not dismayed. Just send the scraps to the Treasury and they have expert money women who will know all about it and have you a new \$10,000 bill made. And they will do the same thing for you if it is only a \$1 bill. And if you should be more dismayed because you had dropped one of these little \$10,000 or less bills into the fire, still be not despondent, for Uncle Sam has those in the treasury that can read bank note dust and give you penny for penny for all that you have burned.

After three days in Washinton we migrated to New York. New York is a wonder. It cannot be expressed. It would be an interesting discovery if the Math Teacher in Elon College could ascertain that the variation in the earth's revolution is due to the immense weight of New York City being centered in such a small arear upon the surface.

In this city every body seemed to follow us. We stopped to look at a skyscraper, and in a few minutes a great crowd was around us looking up. If a man should fall flat on the side walks down lower Broadway sixty-eight people would run over him before he could possibly get on his feet. It is interesting to look at the crowds surge by. Over and on and under the ground they go—faces bespeaking every sentiment that is possible to human hearts. This is more interesting than Wall Street and the Cotton Exchange; more resting than the Libraries of Art and Literature; and as inspiring to higher ideals as is the beautiful tomb of Grant, which overlooks the historic Hudson. On the streets before your gaze meet and mingle all classes and all kinds: men of high and low purpose; old and young; and you wonder if there can ever be in them a heart of one accord. When will the religion of Christianity reach and redeem and save all these masses at the present rate of progress?

A. C. Hall.

23½ Wendell St., Cambridge, Mass.

NOTES AND PERSONALS

—It is believed that, when corrections have been made and the official count given out, Maine will still be in the "dry" column by a safe majority.

—Rev. J. W. Holt, Burlington, N. C., whose condition has been reported as very serious, continues to improve and is able now to be up in his room much of the day.

—Rev. G. O. Lankford changes his address from Columbus, Ga., to Wadlev, Ala. A successor to Bro. Lankford at Rose Hill, Columbus, has not yet been secured, we are informed.

—Italy and Turkey do not seem to be fighting much and it is believed they will settle their hostilities without much bloodshed. To that end all good people should have anxious solicitude, for war is awful, and is to be avoided always.

—The Dukes are kind indeed to Trinity College, and we doubt if it has begun to appear what they will do yet for this institution. On "Benefactor's Day," President Few announced gifts from Messrs. J. B., and B. N., the past year, amounting to \$228,500.

—Last reports are that Mrs. H. E. Rountree, Waverly, Va., operated on at the Dr. Belt Hospital, South Boston, Va., last Wednesday, stood the ordeal well and though suffering much, is improving with all symptoms favorable to a speedy recovery.

—Durham comes with prompt denial, through its Board of Health, of the great number of pellagra cases erroneously attributed to it, saying "there are only 21 cases of pellagra in the town of Durham and only 32 cases are reported in the whole county."

—Every dollar asked by Conference of the several churches is sorely needed, and when one church fails to bring up its apportionment in full the work suffers to that extent. Every church doing its full duty now to raise all Conf. calls will tell a story of success and triumph the coming year.

—The Beattie family have secured permission, it is reported, to bury Henry Beattie, Jr., the convicted wife murderer, in the Richmond cemetery. Young Beattie of course hopes—the heart hopes even when there is no hope—but his aged father understands that hope is gone and his son's fate is fixed—in all human probability.

—Major C. E. Hemphill, the brilliant editor of the Richmond Times-Dispatch, is, on November 1, to become editor-in-chief of The Charlotte Daily Observer, and Mr. A. E. Gonzales, publisher of The State, Columbia, S. C., becomes publisher

of The Observer. This is indeed a strong team and should make of The Observer a paper of unusual prestige and power.

—Mr. Charles U. Butler and wife, singing evangelists, are in a great meeting at Columbia, S. C. There are a hundred voices in the choir, great congregations attend and there are conversions at every service. But, and this will be hailed as good news by friends, we may write it "Rev." as Bro. Butler is to be ordained to the gospel ministry at Spartanburg, S. C., next Tuesday, 17th, inst.

—Suffolk is making proper preparations to entertain the forthcoming session of the Eastern Va. Conference which convenes Oct. 31. There are 43 churches in the Conference with a membership of more than 6,000 and conference calls for nearly \$4,000. Suffolk may be counted on to entertain in cordial fashion as she did when our Convention met there a year ago last May.

—Pastor L. E. Smith, assisted by Rev. I. W. Johnson, Suffolk, Va., conducted a successful revival with our First Church in Greensboro. There were some eleven or twelve conversions, and eight united with the church on Sunday. Pastor Smith has received 47 members during the year and has the names of eight or more for membership. He is praying for 60 for this Conference year.

—Rev. Howard E. Truitt, who graduated from Elon College last June, leaves for Harrisonburg, Va., to join with our conferences at work in the Virginia Valley. He will make a worthy and capable and efficient yoke-fellow with Andes and Walters and Williamson and the others. A conscientious and consecrated man, the work will prosper in his hands, and the churches in the Valley do well to secure his services.

—Last Saturday, Oct., 7, the Southern Power Company's electric lines from beyond Charlotte to Durham were put into active commission when electric voltage of sufficient power to turn factory wheels in Durham shot through these lines, a distance of 173 miles, from the Catawba River. Durham is to use 20,000 horse power generated at the Catawba River and transmitted over what is said to be the longest line for the transmission of electric power in the world.

—Rock of Ages, that beautiful and inspiring hymn which has been a source of strength and comfort to so many, was written by a leper. The author, Toplady, was visited the day before he died, by a physician who assured him he was better and that his prospects were brighter. "No," said Toplady, "no one can live after such manifestations of God's glory as I have seen." And he died the next

day "hidden in the cleft of the Rock of Ages."

—Thanks to Bro. J. S. Truitt, Secretary, and Rev. W. L. Wells, President, we are in receipt of a copy, in neat and attractive form of the proceedings of the Twenty-Ninth Annual session of the Young People's Convention of the North Carolina and Virginia Christian Conference held at Shallow Ford, Alamance Co., N. C., July 11-13, 1911. Any reader wishing a copy can secure it by addressing Secretary Truitt at Elon College. It has information that is valuable.

—Dr. A. T. Robertson, teacher in the Baptist Seminary at Louisville, is quoted as saying before the Baptist Alliance in Philadelphia: "Given, an open Bible, an open mind, and a conscience in good working order, and we shall have a Baptist." Which implies that Methodists, Presbyterians, Christians, and others haven't an open Bible, an open mind, a conscience in good working order, a statement much easier made them verified, and one sustained neither by logic, by history, nor by facts.

—Burlington, Graham and Haw River are now connected by street car line, the first cars having run over the lines, and successfully, last week. Messrs. J. H. Murray, John M. Cook and Junius Harden are the promoters and are receiving many congratulations on the carrying through of this great undertaking. The three towns named are rejoicing, with cause, and felicitating each other. Our only regret is that the line does not, as it should, come along to Elon College also. A few brief years may see this. Greater wonders have happened.

—Three of the brethren, Revs. C. M. Carter, H. E. Rountree and N. G. Newman, spoke Sunday, October 1st, to their congregations about The Christian Sun and passed the blank cards out as requested. As a result each sent us nice lists of new subscribers. If, that is it, IF all our faithful pastors will do as these three have already done The Sun's subscription list will increase by more than 500 before Conference. Brethren, will you not do this good, but very simple and helpful service? It means so very, very much in results.

—We send felicitations, congratulations and heartiest good wishes. This is the cause. "Mr. and Mrs. M. E. Brunk will give in marriage their daughter, Ella Ora to Rev. Leon Edgar Smith Wednesday afternoon, October 18th, 1911, at 2 o'clock. At home, South Boston, Va. The honor of your presence is requested." Now we should love to be there—but previous engagements, et cetera. Bro. Smith is the popular and beloved pastor of our Greens-

boro First Church, and Miss Ella Brunk is a woman of rare character and accomplishments, and Smith has won the victory of his life in gaining her hand and heart.

—The Elon College Christian Church has adopted, and put in for use by the congregation one hundred copies of the new Christian Hymnaries. By the way, this new edition of the Hymnary is meeting with marked favor and approval and is being rapidly introduced into our congregations generally. For what it contains it is one of the very cheapest hymn books on the market, 75 cents the single copy, 50 cents plus freight or express in quantities to churches. The Christian Sun office, Elon College, N. C., will receive and fill orders promptly, having recently received a consignment of 300 copies.

—Rev. B. F. Black, who has gone to Clifton Forge, Va., to be Secretary of a Railway Y. M. C. A. is thus spoken of by the Sunbury correspondent of the Suffolk Herald:

"Last Sunday morning at eleven o'clock, a big congregation assembled at Damascus Christian Church to hear Rev. B. F. Black preach his farewell sermon. Mr. Black was at his best, and preached from the theme: "Remember the Days of Old."

"Much good has been accomplished in Damascus church this year, Rev. Mr. Black has evidently proven himself to be a successful pastor. The church is now in better condition spiritually, financially, than it has ever been before. The people of this community regret very much indeed to see him leave. Last Sunday at eight o'clock he preached his farewell sermon to the community in the Episcopal church at Sunbury, N. C. A large congregation assembled to hear his farewell words, and to bid him goodbye."

EDITORIAL COMMENT.

John D.

In spite of all his errors and evils, in traffic and in trade, one has to give Deacon John D. Rockefeller some meed of praise and commendation. I am not arguing now as to the balance sheet the recording angel is keeping with the Deacon, nor how things are going to come out in the final account.

I was thinking of the injustice many of us did the Deacon when he sent, under fire, fume and protest, an enormous pouch of gold down South here with which to fight the hookworm disease. Many of us said there was no hookworm here. Others vowed that John D. hated the South and wanted to give us some unwholesome advertising. Nothing daunted or dispayed, the Deacon pursued his course unperturb-

ed, and the stream of good gold flowed on in this direction. Now what? The other day a Columbus County boy, sixteen years old, was carried into the place of treatment for hookworm on a stretcher. He had been in declining health for six years, weighed only sixty pounds, and was unable of course to walk, work or go to school. A microscopic examination showed that he was a victim of the severest type of hookworm disease. Treatment was begun. He rapidly gained 19 pounds, the quality of his blood increased from 14 per cent. to 60 per cent., normal, and can now walk, run, work, go to school and what not. That boy is an enthusiastic believer in the efficiency of some of the Deacon's wisdom and benevolence. After all, has John D. committed a crime, wilfully and maliciously, or has he taken advantage of laws and conditions created by his time and by his country? Put it any way you will, the Deacon is not the monster that he was once pictured to us to be, neither is his heart and conscience all bad. But we hardly know which he has been censured for the more, the way he made his money, or the way in which he has given it away.

Seeking Forgiveness.

It seems that some brother out in California made a profession of religion some time since and now writes the Mayor of New York that he once deceived the Mayor and wronged thereby another man; but now wishes to undeceive him. To this letter Mayor Gaynor is reported to have made reply as follows:

"Dear Sir: Your letter is at hand. You state that some years ago you were a witness before me when I was a Judge, and a false witness, and deceived me, so that I decided the case wrongly, and that you make this confession to me because you have become a Christian, and want forgiveness

"According to my views you have to do more than this to be forgiven. You have to make amends. Mere talk does not purchase forgiveness. Where anything is stolen or got unjustly it must be refunded before forgiveness can be expected, if the sinner is able to refund.

That is the way I understand it. So you had better tell me what the case was, so that I may look it up and see what loss the defeated party sustained, and then you must restore his money to him or make good his loss. If this be not your view I fear you are in error in supposing that you have got religion and are a Christian."

There is doctrine which strikes us as sound and safe. And to our thinking the Scriptural text Matt. 5:23-24 justifies the Mayor's counsel.

"Make the Men Sit Down."

Comes an article by way of The Wall Street Journal which interests us. The instance cited is that in which several thousand were present and food supplies were lacking. There was doubtless clamor and confusion. Then the voice of a strong Man, One who spake with calmness and authority, said, "Make the men sit down." Whatever the process of feeding The Journal thinks it would have been worth while to be there just to have seen order restored out of chaos and confusion.

Our exchange thinks that this command has some bearing on the parallel events today. There is a perfect babel of voices about us and one wonders who is listening. Even the dignified President of the United States is out on a long talking tour. Everybody wants to talk; nobody seems to want to listen. There are grave problems in our times. There are combines, and tariffs, and trusts and corporations with all their greed and attendant evils. But nobody seems to be thinking seriously about them. Everybody is talking. Nobody listens. The hardest task in our time is not to work and toil and tug away at the daily grind. Never. The task of our day to which few if any will give themselves is to think. Working is easy. Thinking is difficult. Make the men sit down and get quiet.

—Rear Admiral Winfield Scott Schley of Spanish-American war fame died suddenly on a crowded street in New York October 2.

—Dr. W. W. Staley says the laundry business is larger in volume and expense than that of manufacturing. That is, it costs more to keep goods clean than it does to manufacture them. So cleanliness is as difficult a task, and as costly, as creation. One is reminded of this huge expense item when one reads that in Des Moines last month the school children used one thousand cakes of soap, thirty-two hundred roller towels and two thousand hand towels.

"The Americans are certainly a music-loving people. At present the musical standard of the American public, taken as a whole, must be pronounced a low one, though we rightly claim for this country a high rank in cultivation.

"We have the musical taste of the people for music, their strong desire to have the best, and their readiness to recognize what is best when it is presented to them.

"Nature has done her part generously; it remains for us to do ours."

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

THE BARACA MOVEMENT.

By Marshall A. Hudson.

The question often asked, "Wherein does the 'Baraca Bible Class' differ from other so called adult Bible classes?"

It is estimated that nearly nine thousand differently named classes come under general head of "adult Bible classes," which of course includes "Baraca." There are many things about the Baraca movement which place it in a class of its own. Especially is this true with reference to the platform.

Every man who has reached the age of maturity is necessarily an adult, but he is a Baraca only as he becomes such by choice.

I fully believe that the platform, "Young Men at work for Young Men, all standing by the Bible and the Bible School," is of divine inspiration.

A good platform is essential in any well-regulated organization, and the closer its membership is guided by it, the better the results will be.

Our platform holds the same relation to the Baraca movement as does the United States Constitution to the people of America. Many times has it been assailed and many the efforts made to change it, but it remains just the same, a guiding star that keeps us from dashing against the rocks and holds us true to the principles laid down in the beginning by its founder.

It has stood the test of time because it has embodied in it the spirit of philanthropy and places Bible study as the foundation upon which to build a class.

As long as our classes work under this platform they will have no trouble about the age limit—"Young men" means young men, that is the kind we have always wanted. It is estimated that three-fourths of our young men remain out of the Bible school. As long as one of these remain out we all have work to do. I know of no better way to get them in than to follow the plan indicated in the phrase, "Young men at work for young men." Certainly this is the Bible plan. The fact that "no one can reach a man like a man" has been proved again and again. The sympathetic touch, the brotherly love, the man to man interest, all have their power. Since this is true, I am sure we can do no greater thing than

to put our young men to work for each other.

If one would do successful work, it is well to have something good to stand by and something good that will stand by them.

In religious work, I know of no better thing to recommend to our young men who are at work for young men than that they go about their work "All standing by the Bible and the Bible school."

No one thing in the Baraca movement has contributed so largely to its success as the fact that we have always stood by the Bible and the Bible school. In fact, I think I can safely say it has been the thing that has made the movement a success.

Nothing in the physical, social and mental development is overlooked—but the Bible comes first. Place the Bible first and other things are easy; place the other things first and Bible study is hard.

Observation teaches us that the classes who give first place to Bible study are the ones who hold their membership the longest and who develop the largest number of Christian workers. If we stand by the Bible and the Bible school, our classes will not get too big for the school but will be an active part of the school, and will be the right hand helpers of church and school.

The value of the platform, "Young men at work for young men, all standing by the Bible and the Bible school," cannot be estimated, for eternity alone can tell.

It brings out the best in the man, and is helping to shape the destiny of our nation.

NOTES ON C. E. TOPIC, OCT. 22.

Subject—Lessons from Things. Jer. 13: 1-10; Matt. 22:15-22. (An Object Lesson.)

Daily Readings.

M. Victory of Christ, Matt. 13:31-32.
T. Humility, Rom. 11:17-18.
W. Barrenness, Mark 11:12-14; Jno. 15:6.
T. Fruitfulness, John 15:1-5.
F. Citizenship, Matt. 22:16-21.
S. Redemption, I Cor. 11:23-26.
S. The topic.

Some Object Lessons.

For an object meeting request the Endeavorers one week in advance to bring to the meeting each of them some object

which will be shown to the society, and a lesson drawn from it. I suggest a few possible objects.

A fountain pen does not work well when it has only a little ink in it, but flows too rapidly and makes blots. It is like a head with too little sense in it.

A watch is best wound in the morning, because then the springs give their best tension to the working hours of the day. So the morning is the best time for Bible-reading.

A razor shows the value of rest regularly, for if one is used incessantly it loses its power of taking and keeping an edge; but it regains that power after a few days' rest.

If a new book is opened carelessly that back is likely to be broken, the glue and the stitches giving way. It is equally necessary to deal carefully and gently with one who is beginning the Christian life.

An exposed photographic plate must be developed in the dark room before it is brought into the light, or it is ruined. Thus the great thoughts of the Bible are not useful in your life till you have made them your own by solitary meditation.

A medicine case full of useful medicines is worth more to the traveler than a whole drugstore at home. Thus the Bible that is worth most to you is what you commit to memory and carry with you.

A pencil is useless as long as its lead is broken off; and who is to know that a Christian is a Christian if he does not in some way express himself?

An envelope may be directed, but it will not reach its destination without a postage stamp. So also your prayer will not reach heaven without the stamp of faith.

A spyglass, looked through the wrong way, puts objects further away instead of bringing them nearer. It is possible to go to the Bible in such a way, with pride and conceit and obstinacy, that the use of it actually throws heaven farther away from one.

A lump of coal, held in the hand and not placed on the fire, not only does not heat, but soils the hand. It is like a fine emotion that is not transmuted into action.

An alarm clock, if one disregards its summons a few times, ceases to have power to arouse one. It is thus with a conscience that is not heeded.—Daily Companion.

Short Addresses.

The historic fig-tree could not remain a purely negative quantity. There were two charges against it. First, that it bore no fruit, and, second, that it cumbered the ground. It was taking up room that might have been put to profitable use. So there are two charges to be brought

against every man who is not living according to God's plan. Because one is not guilty of crime and lawlessness, he can not conclude he is not innocent. The disobedience of barrenness, inaction is real and whoever is permitted to live in that state is a mere subject of the merciful forbearing of God.

We are told in an Eastern allegory that a merchant, going abroad, gave to two of his friends, two sacks of wheat each, to take care of till his return. Years passed; he came back and applied for them again. The first took him into a store house, and showed them to him, but they were mildewed and worthless. The other led him out into the open country, and pointed out to him field after field of waving grain, the produce of the two sacks given him. Said the merchant: "You have been a faithful friend. Give me two sacks of wheat; the rest shall be thine."

Illustration.

Mr. MacKay, a missionary in Uganda, has told us in his diary how he dug for water on top of a hill, while the natives declared that water could only be found at the bottom. "When we got too far down to throw up the earth with a shovel," he writes, "I set up a trestle of strong trees; and with a rope and pulley and bucket, much to the astonishment of the natives, we hoisted up the clay, till we reached water just at the depth I predicted. The people had never seen a deep well before. It took more than a week to sink the well; but when I afterward repaired a battered pump which I bought in London, and they saw a copious stream ascend twenty feet high, and flow and flow, as long as one worked the handle, their wonder and amazement knew no bounds. 'MacKay, lubare, lubare, dala!' But I told them that there was only one Great Spirit, that is, God, and I was only a man like themselves."—Tarbell.

A WESTERN LETTER.

Having promised friends in Burlington, N. C., and the genial editor of The Christian Sun to let them hear from me through the columns of The Sun, I now undertake the pleasant task.

It was Tuesday, Aug. 29th, when we left Burlington for Greenville, Ohio. It was raining when we boarded the Southern for Cincinnati, going by way of Asheville, N. C. Quite a number of friends were at the station to see us off, and their good wishes were many. Some hearts were too full for utterance. They simply grasped our hands, pressed them firmly, and turned away. We knew the heart was speaking though the lips not a word. It is not an easy thing to break

up home, separate family and sever relations as pastor and flock, after years of service, all in a day. It rained much of the way to Asheville, but still we had a delightful view of the mountains ere the sun went down and night settled about us.

At Asheville we changed cars, taking The Carolina Special for Cincinnati. The night was dark and the distance long, but under the skilful hand of the engineer and the efficient service of the conductor and other trusted men, our train pulled into the Grand Union Station of Cincinnati, on time Wednesday morning at ten o'clock. As I stepped off the Pullman, I said, "Thank you, Captain." I wished to let him know that we appreciated his courtesy and kindness to us. I had some business with the Big Four station Master, and this same conductor looked him up for me, told him my business, and then was gone. It is a pleasure to travel under the care of such men, and I believe that travelers ought to express to such men their appreciation.

We reached Cincinnati about 10 a. m., leaving there at 4 p. m., over the Cincinnati and Northern, for Greenville, arriving there about seven twenty. It was dark, but quite a number of our church people were at the station awaiting our coming, and they certainly did give us a hearty welcome. As I stepped off the train, a fine looking gentleman, with long white beard, grasped my hand and said, "Am I mistaken in the man?" I said no, and then told him who I was, and asked is this Bro. W. C. Mote? He answered in the affirmative. Then and there followed introductions and many hearty handshakes and many glad-to-see-you utterances. Bro. Overholser took us to his beautiful home where we were hospitably entertained till our household goods came on the following Friday. From Cincinnati they scattered us and our stuff so far as route was concerned. We reached Greenville over the "C. & N.," our trunks came in over the "D. & U.," and

our household goods by way of "The Pan Handle." We took dinner one Friday in the parsonage at Burlington, and the following Friday we took supper in the parsonage at Greenville. I count that very good freight transportation. It is just a little more than a day's run by through passenger trains from Greenville to Burlington. Steam, electricity, and efficient railway service are certainly bringing the different parts of this great country of ours close together.

On Sept. 14th, the Church gave us a very enjoyable reception at the Church. The program was good, the attendance large, and the hearty good fellowship which prevailed was certainly delightful.

Since reaching Greenville. I have married two couples, conducted one funeral, preached six times, delivered one Sunday school address, and made forty-six pastoral calls. In my next letter I plan to tell something about our church here and its work.

Praying God's richest blessings to rest upon all parts of our beloved Zion, I am in the bonds of Christian fellowship,

Your brother,

P. H. Fleming.

Greenville, Ohio, Sept 26, 1911.

RUTS OR ROUTES—WHICH?

It is so easy to go in ruts that many careless drivers never go any other way.

Rut-drivers are the farmers who take all day and far into the night to go to a town five miles away; the doctors who laugh at hospitals and hookworm and pellagra, and employ in their practice the remedies suggested in the college lecture-rooms half a century ago; the preachers who present the faith once delivered to the saints with the outlook of the saints on life, without any reference to modern conditions, who draw their illustrations from books rather than from life, who look with suspicion upon, if they do not openly condemn, every new movement in the church; the Sunday school superintendents and teachers, the Christian En-

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NO ALUM, NO LIME PHOSPHATE

deavor workers, the prayer meeting conductors, who have their backs to the future, their eyes riveted on the past,—veritable brakes, all of them, on the wheels of progress.

So prone are the thoughtless, imitative masses to get into ruts that they dislike the ocean with all its majesty and power, because in it there are no ruts.

Ruts always lead to the same place; routes do not. Ruts become second nature, automatic, require no exercise of thought or judgment; routes exact constant exercise of thought, discrimination, judicial ability, and lead to other than the usual results.

Ruts are easy; routes are hard. Therefore the conservative, non-progressive workers, the plodders, the muck-rakers, the wood-choppers, the water-drawers, in every line of activity fall into ruts; but the man who makes a route for himself, keep your eye on that man. He will make mistakes, but he will redeem himself and come out "on top" sooner or later. Give me the rout-loving, the rut-bating man. He will lead me to higher planes, to more charming heights.

Especially in the religious world is there need of route-loving rather than rut-following leaders. Deliver us from the monotony, the killing monotony that hangs like a biting frost over many of our religious services. We open our church services, our Sunday school services, our Christian Endeavor services, our prayer meetings, our conventions, our conferences in the usual way; every part of every service of them is in the usual way; the closing of them is in the usual way; may some power deliver us from the thrall-dom, the bondage of this usualness, this ruttiness.

Children do not like to go to preaching, because every service is like every other. Shall we change the children, or the order of service from time to time? They are restless during the often dreary opening and closing exercises of the Sunday school, because there is no variety there. Which can best be changed?

Why should the Sunday school forever open with a song, have two prayers, have the responsive reading from the quarterly always between the superintendent and school, etc., in unending and unbroken succession?

Why should a Christian Endeavor or other prayer meeting always begin with a song or two, have the Scripture invariably read by the leader, a few words of World (Boston).

comment by him, a series of sentence-prayers, a song, a few Scripture references, another song, etc., without any variety?

Why should a conference or a convention always open with addresses of welcome by the mayor of the town and the pastor of the church, and a response by the presiding officer or some one designated by him?

For no reason except that it is usual, that it is easy to stay in the rut.

Christian workers, we plead with you for routes, not ruts, in religious work. Let's have variety, which, according to the adage, is "the spice of life," but which, rather, is life itself.

Ruts mean inadequacy, and lead to failure; routes mean adequacy, and yield a large fruitage of success.

Do you follow routes or ruts?

Which did Christ follow?—Prof. W. A. Harper, in *The Christian Endeavor World*.

SUFFOLK LETTER.

Pastoral duties constitute a large part of the Christian ministry. This is both the hardest and the easiest work of the average minister. It is the hardest because of the ignorance of its meaning and place in the ministry and the lack of co-operation on the part of the people. Most people think of social visits instead of pastoral visits, and this makes it hard on the minister. It takes much of his time and wastes much of his strength. Now social visits are pleasant and profitable within certain limits; but the minister should be looking out for souls and not for socials. Besides this, reducing pastoral visits to social calls impoverishes the minister in the spiritual sense and cultivates pride among the people. They watch the pastor and if he passes their homes, and fails to call, they feel slighted though the pastor was going to see a dying saint or to pray with a needy sinner. That converts the pastoral office into a misunderstood embarrassment, and robs the people of the real help of his visits. The people ought to co-operate with the pastor in visiting the aged, the invalid, the sick, and the sinner. The well need not a physician, but the sick.

Pastoral duties are easy because the doors are always open to the minister and he is welcome alike in the mansion and the cottage. Age and childhood always love the minister. Conventionalities do not stand in his way. His position gives him the confidence of the people and, when he is sympathetic, he wins the hearts of those in trouble. I call the minister a "Carter." I mean by this, that he goes from house to house, has poured into his ears the sorrows, the afflictions, the troubles, the misfortunes, the losses, the hardships, the burdens, the secrets of people; then he carts them away as carters carry away the swill and the garbage. People

in trouble must tell somebody their troubles; it is the safety valve of the heart. "Out of the abundance of the heart the mouth speaketh." People must tell out their heartfelt sorrows and the sympathetic ear of the minister is an invitation to tell it to him. Did you ever tell somebody your trouble? You know it gave you relief; and it was doubly so, if you found sympathy and your confidence was not betrayed. Here is a great field for ministerial usefulness and ministerial strain. There is no end to this round of duty. To hear the aches and pains of the afflicted, the grievances and complaints of the neglected, the mistreatments in business and domestic infelicities, the excuses for absences from church and Sunday school, the criticisms of churches and church members, the indirect appeals for help, the pride and vanities of people is enough to break the health and heart of a real minister; but through all this there is a genuine sincerity, an unconscious hunger after God, a deep love for the church and the ministry, and a real appreciation of interest in their welfare that makes grass spring up in every bare spot, starts crystal streams in every dry place, and covers every grave with flowers.

The minister who spends all his time and energy in books and pulpits may be an orator; but the minister who spends much of his time about the fireside where aged pilgrims linger on the verge of life, where children romp and yell in their own rough way, where the sick suffer in patience and the strong man thinks and feels, will be more like the Master who "went about doing good."

W. W. Staley.

The Heritage of Family Prayer.

Family prayer omitted; children cheated. Perhaps fathers have not thought of that feature of the case. Merely for expression of one's own personal religion, men are apt to think that praying aloud is not necessary anywhere. They can be true and kind in the home and clean and upright in the world, and still say all of their prayers secretly.

But this does not touch at all the vital point about family prayer. Family prayer is not simply the father's prayer prayed in the hearing of the family; it is really the family's prayer. The family is entitled to it.

The question of family prayer is at bottom a question of children's rights. The father who omits it must face an indictment, not of personal irreligion, but of injustice toward his sons and daughters.—Ex.

If some men's bodies were no straighter than their minds, they would be crooked enough to ride upon their own backs.

Special Fund. \$50,000. Elon College.

Charity begins at home, but it ceases
to be charity if it ends there.

The Lord loveth a cheerful giver. The
liberal soul shall grow fat.

Total pledged to date, \$30,302.50

Total reported Oct. 2, 1911, \$29,352.50

The light that shines farthest shines
brightest at home.

We can do it, if we will; we can do it,
and we will.

We are climbing. Will you help? All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our Brotherhood.

Six years ago at the order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, liberal, generous people, and the money given to this end will do good for ages and ages to come.

Those contributing since Oct. 2, 1911, are as follows:

Burlington, N. C.: W. J. Fix, \$25; S. J. Moore, \$25; F. L. Williamson, \$250; D. M. Moore, \$25; J. D. and L. B. Whitted, \$50; Capt. W. H. Turrentine, \$100; total, \$475.
Elon College, N. C.: Rev. W. L. Wells, \$50.
Graham, N. C.: J. H. Watson, \$50.

Wentworth (McCullers, N. C.): Geo. M. McCullers, \$25; J. L. Sorrell, \$25; L. D. Stephenson, \$25; W. R. Hobby, \$25; Prof. Z. V. Judd (Raleigh), \$25; J. C. Smith (Raleigh), \$25; David Stephenson, \$25; Rev. J. W. Patton, \$50; M. C. Sorrell, \$100; J. Mil-

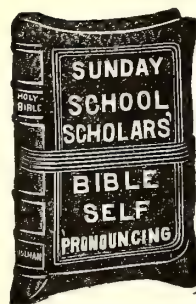
ton Banks, \$25; S. R. Lee, \$25; total, \$375.
Total reported since Oct. 2, 1911, \$950.00.
Yours sincerely,

W. A. Harper.

—A tendency once started, a custom well established, are hard to overcome, as witness a recent result of the injunction "Young man, go West." Among those recently drawing for lands in the newly opened reservation in North Dakota was a man 94 years old.

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The Text.

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With NEW PRACTICAL HELPS to Bible Study, especially designed for instructing children in Scriptural information.

The Text is Self-Pronouncing, by the aid of which children can learn to pronounce the difficult Scripture Proper Names.

Containing in simple language that a child can readily comprehend—

Complete History of the Bible;
Synopsis of each book of the Bible;
Methods and useful hints for Bible

Study for the young;

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Also 6 maps of Bible lands in colors. Agate 32mo. Size 5 and 3-8 by 3 and 1-2 inches.

No. 9111, French Seal, divinity circuit, overlapping covers, gold back and side titles, round corners, gold edges. Special price, \$1.00. Postage, 10 cents extra.

The Christian Sun,
Elon College, N. C.



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These beds and pillows are on sale at Mr. E. A. Hensley's, 304 Tarbley Ave., Burlington, N. C.

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Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$2206.26
Dues.

J. Newman Denton10
S. E. Denton, Jr.10
Jos. Rabb Denton10

Monthly Offering.

Wood's Chapel, N. C.\$1.14
Happy Home, N. C., 1.45
Catawba Springs, N. C., .. 2.45
Henderson, N. C. 2.56
Third Church, Norfolk, Va.. 4.92
Wakefield, Va. 1.68
Bethany, Tenth Legion, Va. 2.30
M. C. T., Norfolk, Va. 5.00
Isle of Wight C. H. Va. ...1.00
Graham, N. C. 2.00
Damascus, N. C. 3.00
Durham, N. C. 4.00
Oak Level, N. C. 1.02

Sepecial Offering.

L. A. S., Newport News, 10.00
Sale terra cotta 4.25
Chas. D. Johnson 5.00
Rent of house 2.00
Mrs. Hattie Blanchard 3.00
R. J. McNally (on well) .. 5.000
Elon College, N. C.
Dr. J. E. Lincoln 5.00
Lacey Springs, Va.
Dr. J. H. Haizlip 5.00
Nederland, Tex.
Amount 37th week\$72.07
Total\$2278.31

Special Donations on Deep Well.

Jos. Stuat\$5.00
Sanford, N. C.
Mrs. T. A. Jones 5.00
Willoughby Beach, Va.
Mrs. Helen Winborn 5.00
Dr. J. E. Lincoln 5.00
Lacey Springs, Va.
Dr. J. Haizlip 5.00

Special Donations on Extension of Sewerage.

F. N. Bridges 5.00
Wilson, N. C.
W. T. Young25.00
Youngsville, N. C.
Mrs. Nannie Clements Stevens' 5.00
Severn, N. C.
W. J. Balentine10.00
Fuquay Springs, N. C.

Elon College, N. C.

My Dear Children and Friends:

We are in a rush—trying to sow oats—shuck corn—finish our silo—pick peas and cotton—and go to school. Now this is a time! And with all this the regular duties of morning and evening of feeding and milking and, in the house, of cooking makes busy hands and moving feet.

With all the rush we are glad to make such a nice report this week. Thirteen Sunday schools make monthly offerings and three states are representel in our deep well. Newport News L. A. S. gives us a liberal offering for general fund and our faithful Bro. Johnson comes again, though he has sustained quite a loss. (See his letter.) We are very grateful to Dr. Lincoln of Lacey Springs, Va., and Dr. Haizlip, of Nederland, Texas, for their kind help, though far from us they know the need of good water and thus help us to pay for some. Thank you. How many will add their \$5.00 to this fund next week?

We are hoping that our pastors will help us in presenting this urgent call for water to a few friends in each congregation. As you read Bro. Johnson's letter just imagine that the Orphanage had 100 friends like him, and Bro. Carlton of Durham, N. C.—how we would move our work and enlarge our plant to meet the necessities before us?

With love and best wishes to all.

Fondly yours,

Uncle Jim.

Dear Cousins:

As I haven't written The Sun I thought I would write this week.

Now I will tell you what I do. I wash dishes, bring in water, sweep the kitchen and make biscuits.

I am going to school now and am in the sixth grade, and I tell you I have a time studying.

I will close with much love.

Yours lovingly,

Myrtle Rodgers.

McRae, Ga., Sept. 25, 1911.

Dear Uncle Jim:

We are all well. We enjoy Sunday school. Mrs. Poll is our teacher, only forty of us.

Next Sunday is Orphan's day with us. M. E. Church Saturday is work day. We work for our money to give to the orphans here. We have orphan's day every quarter. Our Sunday school gives about \$50 per quarter.

Enclosed find love and dimes for our North Carolina Orphans. Fondly,

J. Newman Denton,
S. E. Denton, Jr.,
Jos. Rabb Denton.

So you find the needy, boys, wherever you go. God bless the little workers!

Graham, N. C., Oct. 4th, 1911.

Rev. J. L. Foster,

Elon College, N. C.

My Dear Brother Foster:

I herewith enclose you a check for two dollars for the Graham Sunday school for the months of August and September.

And I enclose you check for five dollars for my monthly donation for October. I am giving this donation when I feel it, having had a severe and heavy loss in the fire last week at Haw River, when our knitting mill was destroyed. My savings for several years went up in flames. But while it makes me feel blue and somewhat discouraged I realize that you as Superintendent of the Orphanage may have some blue days and meet with some discouragements too. So I take heart and freely mail you this check and hope that I may still be blessed with enough of this world's goods to continue to make this donation for the support of the little ones that have not been blessed as greatly as we. It always affords me pleasure to mail you my donation each month. Hoping that the Lord will continue to bless you in your great work and that he will put it in the hearts of many to lend you a helping hand and to cheer you on your way, I beg to remain as ever,

Yours most truly,

Chas. D. Johnson.

DIED.

Johnson.

R. H. Johnson, son of Wilkins Johnson and Eliza, his wife, was born Oct. 31st, 1839, and died Sept. 18, 1911, aged 71 years, 10 months, and 18 days.

He leaves to mourn their loss one sister, Mrs. Rebecca Glover, Waverly, and many friends. He had no home except with those in whose employ he happened to be. He was once married to Rebecca Savedge, who many years ago passed into her reward. He was once a member of Antioch church, Isle of Wight County, at which time he was regarded a devout Christian. At the time of his death he was living with Bro. M. B. Sharp who administered to his wants as faithfully as a brother.

He was one of the few veterans in this community who served in the Civil War, having spent the entire four years, fought in many battles and never received a wound.

He testified on his last bed that God had forgiven him his sins and he was satisfied with his lot. May his soul be at peace. His body was interred in the

cemetery on the farm of Mrs. Jesse C. Harris about three miles west of Waverly.
H. E. Rountree, Pastor.

Sept. 29, 1911.

Michael.

John Michael, departed this life September 25, 1911, at the advanced age of eighty seven years, nine months, and eight days. Mr. Michael united with Friedens Lutheran Church at the age of 18 years, and remained a member of the same till the time of his death. He was the last of a family of nine children. He leaves seven children, four sons, and three daughters, and twelve grand children, together with several near relatives and many friends who mourn his departure.

All of his children are members of the Christian Church at Apple's Chapel, at which place their pastor conducted the funeral of their father, and his body was laid to rest in the church cemetery, beside the grave of his faithful wife, who passed to the spirit land a little more than a year ago.

Brother Michael had made for himself a good name, and will be missed.

The Lord bless and comfort all the bereaved.
L. I. Cox.

Robinson.

Lulu Katherine Robinson was born Apr. 25, 1889, Died August 2, 1911, aged 22 years, 3 months and 7 days. The community of Dry Run Christian Church received a terrible shock when the news came over the wires that Mrs. Lulu Katherine Robinson was dead. She was the daughter of J. Harvey and Frances Hoffman, and just one week before her death was married to Samuel V. Robinson, a most excellent young man of the neighborhood. On the day following the marriage the couple left home well and happy to spend a few days in Washington, D. C. When en route she was taken sick, and upon reaching Washington was taken to a hospital. All that could be done was done to save the precious life, but appendicitis claimed its victim. She was brought back to her home in Powell's Fort and buried at Dry Run. A large number of people gathered to witness the funeral services and look for the last time on earth upon the face that had always before been wreathed in sunshine. Hers was a noble, beautiful life. It was my privilege to witness her conversion and receive her into the church several years ago. She has been a consistent church member and a true Christian. The message calling me to preach the funeral reached me too late, and in my absence a short and appropriate service was held by Rev. J. A. McInturff of the Progress-

ive Brethren Church. Upon request of the family I preached a sermon in memory of her at my regular appointment at Dry Run on Sunday night, Sept. 3. A large congregation again gathered showing the esteem in which sister Robinson was held. All sympathize deeply with the parents, brothers, sisters, and broken hearted young husband, and others who feel so keenly her untimely departure. May the God of all grace comfort them!
A. W. Andes.

FUNK.

Death was not an unexpected visitor at the home of Daniel G. Funk near Dry Run September 25, 1911, when his father, Jacob Washington Funk, being old and well stricken in years, quietly and peacefully passed into the great beyond. Bro. Funk was born December 23, 1833, making his age, therefore, 77 yrs., 9 months and 2 days. He was a remarkably strong man, physically, and never was sick until he began declining in health a few months ago. He is survived by three sons, viz., Daniel, Samuel, and Jacob, and by two sisters. His wife died about eight years ago. It was my privilege to receive him into the church at Dry Run about two or three years ago. He came to us from the Disciples, having united with them about six years ago, but as their organization went down we were glad to accord him a church home with us. Funeral services were held Sept. 26 at the Brethren church in Powell's Fort about two miles from his home and his body laid to rest by the side of that of his wife. We commend the bereaved ones to Him who saves and comforts.

A. W. Andes.

Moring.

At her home in Morrisville, Wake Co., N. C., Sept. 15, 1911, Mrs. Mary Jane Moring, wife of J. H. Moring. She professed faith in Christ in early life, was a charter member of Morrisville Christian Church, and an active member of the Ladies' Aid Society. She will be greatly missed by church and community, and especially among the sick where she was known and noted for acts of kindness. She leaves a kind husband and many friends to mourn their loss. She was at her death nearly sixty-six years old. She was laid to rest in the Morrisville Cemetery. Funeral sermon was preached by the writer.
W. G. Clements.

Holt.

Samuel Melton Holt, second son of John R., and Catherine Holt, was born April 4, 1836 and died September 23, 1911, age 75 years, 5 months and 19 days. He em-

braced religion and joined the Christian Church at Hank's Chapel, in his young manhood and lived a consistent, upright, religious life to the end, when he was able to say, "All is well." He served and suffered through the full term of the Civil War, and afterwards had the confidence and was honored by his fellow citizens to several important offices in his county.

He was first married to Miss Largenia Bland, and to them were born nine children: Mrs. J. M. Ferrell, Mrs. J. W. Griffin, Mrs. Will Eubanks, Mrs. P. L. Gardner, Mrs. Carroll and Mrs. Herbert Moffitt, two now deceased, Stella and Tommie, one son living, Clarence J. of Penn. He was married the 2nd time to Miss Julia Pritchard, of Chapel Hill, who mourns her loss with the children and many friends. He was buried with Masonic honors. Funeral by his pastor. God bless the bereaved ones.

G.R. Underwood.

MANNERS.

Courtesy may be one of the smaller virtues, but it is a virtue nevertheless, and one that makes life more pleasant and happy. It is close kin to kindness and has its springs in the love that "seeketh not her own." One cannot be too kind or too thoughtful of others. Strange to say, this lack of courtesy is often found in the home, among those who are supposed to love each other. There is no more excuse for being rude and unkind to one's brother or sister, mother or father, than to the stranger.

Parents should so influence and train their children that it will be easy for them to be considerate and thoughtful. Too often the young people are reared in an atmosphere of self-seeking and rudeness. The finer feelings and sensibilities become calloused, and the disposition hardened. There are those who think a child must go through a toughening process in order to become strong and independent. In a certain sense this is true, but strength and independence acquired at the expense of gentleness and courtesy is not to be desired. Gentleness and greatness are not incompatible. The expression of the Psalmist, "Thy gentleness hath made me great," is full of suggestive thought.—Friend's Messenger.

—Rev. J. V. Knight, a worthy minister, now a student in Elon College, is open for engagement, as pastor the coming year, with one or two accessible country churches. Bro. Knight would be glad to correspond with a church needing his services. He is capable, and meets with success in ministerial work. We commend him heartily.

AMONG THE CHURCHES.**Wadley, Ala., Letter.**

My fourth revival was held with Antioch church, beginning Saturday before second Sunday in August, and continuing eight days. Rev. H. W. Elder was with me and did the preaching from Sunday until the following Friday. Bro. Elder rendered valuable assistance and the church appreciated his efforts very much. This meeting has done more for Antioch than any previous meeting. Besides the church being greatly revived, 37 members were added to the roll. I spent a few days with Rev. C. W. Carter at Rock Springs the last of July, also a few days with Rev. J. D. Dollar at Corinth. I very much enjoyed my trip to these churches and good meetings were held at both places. I also spent one week with Rev. J. W. Elder in Clay Co. at Macedonia church, where we had a fine meeting. On account of sickness in Bro. Elder's home the meeting came to a close Thursday at 11 o'clock. At that hour I preached to the children. We had a most impressive service, and I believe it will do great good.

I trust all parties concerned will be ready for Conference. We are going to have the best Conference in our history, brethren. Come and see for yourselves. And don't forget to pray for the meeting, and the Lord will give us a gracious good time.

G. D. Hunt.

Virginia Valley Letter.

Perhaps any account of the children's day at Bethel would now be out of date, as the day has long since passed. However, it is worthy of notice even at this late date. The fifth Sunday in July was set apart and fittingly observed as Children's Day, by songs, recitations, and other exercises by the young people. It was pronounced by many who attended to be the best service of the kind ever held in the community. Miss Minnie Bowman, of Linville, had charge of the training of the children and presided at the organ. She is possessed of unusual ability along this line, and won for herself a warm place in the hearts of the children and older people as well. A large audience was present to enjoy the exercises and the bountiful dinner prepared by the good people of the community.

The Sunday school at Beulah held a picnic and Children's Service on Saturday, September 16. It was a very enjoyable occasion to all present. The children acquitted themselves remarkably well in view of the fact that they had spent but little time in getting up the program.

I am now getting about straightened

out for the work of the new Conference year. I only have eight churches this year, viz., Palmyra, Joppa, Dry Run on first Sundays, Antioch and Linville on second and fourth Sundays, New Hope and Beulah on third Sundays, and Bethel occasionally during the week. Several of our churches are without pastors and we have no way of supplying them at present. The Executive Committee of the Conference is making an effort to secure a suitable man to take work in the Conference, but our efforts have thus far apparently been in vain. We are still hoping and praying that the right man may be secured.

I expect soon to begin my revival meetings. May God grant unto us a rich harvest of souls this year.

A. W. Andes.

Harrisonburg, Va., Sept. 28, 1911.

Oak Level.

The revival meeting at New Hope, Franklin County, N. C., was commenced second Sunday in September and continued until Friday night. The preaching was done by Rev. Neal Rowland, of Tex.; and, as every one knows, who has heard him, it was well done. There were about fifteen converts, and the church much revived. Notwithstanding the busy season, the congregations were fairly good. Other denominations worked in love with us.

The congregations at this church are usually good, the Sunday school large and the music fine. You may expect much from New Hope.

Oak Level.

Last Saturday and Sunday I was at this church. On Sunday I preached the funeral sermon of Bro. Erastus Williams. He had been a member of Oak Level for more than twenty years, and is greatly missed by all. The church is getting ready to send up all Conference funds in full, under all heads. We pray that every other church in Conference may do likewise. We want every church to have a clean sheet this year. The money is greatly needed.

Chapel Hill.

The building committee met Tuesday night, September 26th, at Rev. T. W. Strowd's, the work done was gone over and so on. A committee was appointed to arrange to have the sand put on the lot this fall; and another committee to decide on the plan of a building and make its report at a meeting to be held on Friday night, October 13. So it will be seen that something is being done.

Financially speaking, we are nearly at the top of the grade, and will soon be ready to start down the hill on the home

stretch. Send or bring your contributions for this church to me at our Conference, if convenient. We want to dedicate the new house next October.

Martha's Chapel.

I was glad to be with this good old church on the second Sunday and Saturday before in September. On Sunday I preached the funeral of Aunt Nancy Holland. She was a beloved member of Martha's Chapel, and is greatly missed. She was a good woman.

I think Martha's from the way the friends talk will do nice work for Chapel Hill.

I heard nice things said of their pastor, Rev. G. R. Underwood.

Pope's Chapel.

I was at this church fourth Sunday and Saturday before. It was a pleasure to be there. They are doing the nice thing by Chapel Hill. They speak in high terms of Bro. Patton, their pastor.

Good Hope.

It was a pleasure to be with this little church. It gave more to Chapel Hill than I asked for. They love their pastor, Bro. Patton.

W. G. Clements.

Forest Home.

Our meeting at Forest Home began Saturday before the first Sunday in August with Bros. J. V. Knight and B. F. Young to assist. They both were at their best and did plain gospel preaching which was highly appreciated by the church and congregation. The church was greatly revived, but there were no additions.

Pleasant Grove.

The meeting began here Saturday before second Sunday in August. Rev. J. V. Knight did all the preaching. Bro. Knight is deeply interested and very effective. His plain preaching was highly appreciated by most of the people, but was of course too hard for some few; but we trust will be a blessing to them. The meeting closed Wednesday night following with one addition.

Corinth.

At our last appointment at Corinth we received five members, three of whom were baptized Sunday morning. We are in fine shape to begin our year's work here.

J. D. Dollar.

NOTICE.

Preparations are being made to accommodate all who attend the Ga. and Ala. Conference. There will be a committee to meet each train at River View. The first in the A. M. leaves West Point at 8:30 A. M. and arrives in River View at 9 A. M. All who come by the way of Opelika will arrive at River View at 9

A. M. All who come by way of La-Grange must arrive in West Point before four o'clock, p. m. in order to make connections with the C. B. Ry., to arrive in River View in the afternoon.

We are expecting a good delegation and the best session that we have ever held.

G. M. Holder, Pastor.

Langdale, Ala.

PROGRAM.

District Meeting, District No. 2. Forest Home Church. Oct. 28 and 29.

SATURDAY.

9:30 A. M., Devotional services, by T. J. Smith.

Organization.

10:00. Object of the District Meeting, by J. D. Dollar and others.

10:30. The Delegate's Business and Place at these Meetings, by T. H. Elder.

11:00. Preaching, by C. M. Dollar.

Adjournment for dinner.

1:30 P. M. Devotional Service by R. F. Brown.

2 P. M. Progress of the Christian Church in the Alabama Conference past Five Years, by B. F. Young.

2:30. Duty to Attend my Saturday's meeting, by C. M. Dollar.

3:00. The Most Successful Plan for Holding our District Meetings. Short talks by the brethren.

Adjourn.

7:30 A. M., Preaching by B. F. Young.

SUNDAY

9:30 A. M. Sunday school, by the Supt.

10:00 The Successful Superintendent, by J. D. Payne.

10:30. Is It My Duty As a Church Member to be Actively Engaged in Sunday Work? by H. O. Wallace and others.

11:00. Preaching, by T. H. Elder.

Adjourn.

Let the speakers prepare and be on time at the opening service.

Program will be interspersed with music.

J. D. Dollar,
J. E. Aulmond,
W. L. Smith,

Committee.

PROGRAM.

The Ga. and Ala. Conference, River-view, Ala., Oct. 24th, 25th, and 26th, 1911.
TUESDAY, OCTOBER 24, 7:30 P. M.

1st. Devotional Exercise by President of last session.

2nd. Enrollment.

3rd. Organization.

4th. Introductory sermon, by Rev. L. E. Smith.

SECOND DAY, 8:30 A. M.

8:30. Devotional exercise, by Rev. J. W. Short.

8:45. Ministerial Reports and Church Letters.

10:00. Reception of Fraternal Messengers.

10:15. Report of Executive Committee, Rev. B. F. Young.

10:30. Standing of the Ministry, Rev. H. W. Elder.

11:00. Preaching.

Adjournment.

1:30 P. M. Devotional Exercise, Rev. B. F. Young.

Report on Standing of Churches, Rev. H. W. Elder.

Report on Religious Literature, Rev. H. W. Elder.

Address, "The Legacy of the Church Member."

Report on Moral Reform, W. L. Osborn.
Miscellaneous Business.

NIGHT SESSION.

7:30, P. M. Devotional Exercises, Rev. G. O. Lankford.

Missionary Association. Fourth Annual session, Rev. H. W. Elder, President.

Roll Call and payment of dues.

What we can and ought to do by this Association. Discussed by President.

8:00. Having a system of giving, Rev. G. O. Lankford.

8:15. What Per cent. of our People Give; Rev. E. M. Carter.

8:30. What Percent. of our Gifts go for the Support of the Church and church institutions.

Business session.

8:50. Our Missionary Outlook. By Dr. J. O. Atkinson.

THIRD DAY, 8:30.

Devotional Exercise, Rev. E. M. Carter.

8:30. A. M. Sunday School Report, J. F. Hill.

8:15. Home Mission Report, Rev. H. W. Elder.

9:15. Report on Education—L. E. Smith, Chairman.

10:15. The Young People's Work, Pres. W. A. Harper.

9:45. Foreign Mission Report, D. S. Hogg.

11:00. Preaching, Dr. J. O. Atkinson.
Adjournment.

AFTERNOON SESSION, 1:30

Devotional Exercise, Rev. J. O. Mylon.

1:30. Report on Convention Missions, Dr. J. O. Atkinson.

2:15. Report on Religious Literature, H. W. Elder.

Treasurer's Report.

NIGHT SESSION.

Preaching Annual Sermon.

L. E. Smith, Pres.

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" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
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" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
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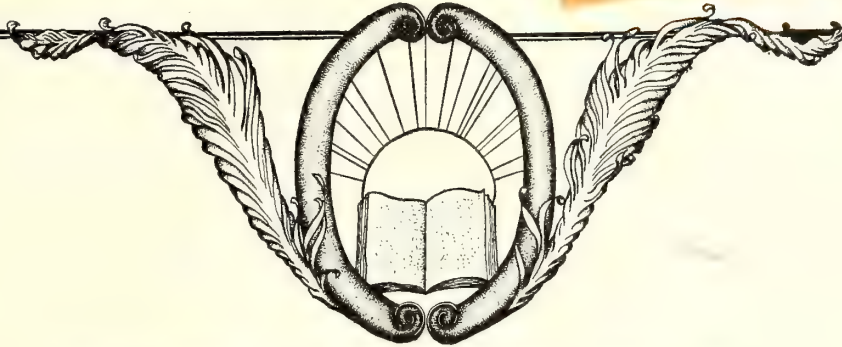
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Raleigh, N. C.

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UNTO THE HILLS.

By Benjamin F. Leggett.

Look up to the mountain-land,
Imperial peaks that stand
Wrinkled and gray with time,
In strength of the hills sublime:
To molten billows that rolled
And cooled in the ages of old,
In the dim primeval morn
Ere the race of man was born.

Uplifted in misty air
What garments of light they wear!
On shadowless crowns and cones
The purple of royal thrones;
Patience, endurance, and song
They bear through the ages long,
In peace and repose they stand,
The peaks of the mountain-land.

And down through the gorges old
What melodies sung and told!
The babble of quiet streams
That murmur through woodland dreams,
Or brawl of rivers and rills,
The songs God set in the hills
To give to His praise a tongue
When the gray old world was young.

Lift up thine eyes to the hills
Where the dew of life distills:
When the dawn or sunset shine
Enkindles with blazon fine
On peaks of purple or snow
The altars of God aglow,
Unto Him lift up thy song
Unto whom the hills belong.

—In C. E. World.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

HIS GATES AND HIS COURTS.

(Enter into his gates with thanksgiving, and into his courts with praise. Ps. 100:4. Golden text for Sunday, October 22).

The highest single earthly privilege ever conferred upon man is the privilege of approaching God through worship. Because we of our day are permitted this privilege without let, hurt, or hindrance, and at will we little reckon at what a cost this high privilege has been purchased for us. Moreover, since it is familiar we do not appreciate and esteem it as we should. To enter into the courts of the most high God, to praise and to worship Him, is a privilege not always granted to man, and one too purchased at the price of struggle and sacrifice and blood and death.

The people of Judah and of Benjamin had been in captivity, strangers and wanderers in a strange land for seventy years. At last they are permitted to come back to their beloved city of Jerusalem. But, behold, how changed! The walls were torn down, houses were desolate, the temple itself was in ashes, the city was laid waste. How changed indeed. Yet these people were happy and their hearts were greatly rejoiced, because they had the privilege once more, and the prospect, of entering into the gates, even into the sacred courts of Jehovah, their God.

The entire lesson today is one of sunshine, good cheer, glad hope. The purest and surest optimism in this world is that based on the love and worship of God. Whatever had been their past, whatever was the debased condition of the present, whatever clouds and disappointment the future might have and hold, these people were intensely happy, unspeakably rejoiced because they had the prospect of entering the gates, coming into the courts of their God. Amid their physical discomforts and inconveniences, hostile people about them, and their city and houses desolate, listen at the song of their heart. "And they sang one to another in praising and giving thanks unto Jehovah, saying. For he is good, for his loving-kindness endureth forever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, for the foundation of the house of Jehovah was laid." When the heart is glad the arm is strong and the hands are busy. Israel's heart was glad. It was cured of idol worship. It was tired of bonds and aliens. It was worn with wandering. It

was glad now to get back and to give expression to its deepest and sincerest and holiest impulses.

Israel is indeed glad, and their hearts are made to sing and shout.

There is no joy as sweet, no gladness as deep as that which comes from entering into the Gates, abiding in the Courts of the Most High God.

Paper Money.—Some may think, as certain uninformed ones thought a few years ago, that paper money is merely printed paper. How far of the mark this is when it is called to mind, as The Scientific American recently pointed out, that, The paper fiber is of linen from the far east the silk comes from China and Italy; the blue ink is made of German or Canadian cobalt; the black ink is made of Niagara Falls acetylene gas smoke; the red color in the seal is brought from Central America. The next time you finger a one, a five, or a ten you may know that at least five different nations, widely separated, contributed the finest and best of the kind they had to create that piece of currency.

Which represents, and may symbolize the best and noblest characters about us. No one life of real worth and value drew all its elements from any one source, but gleaned the best and wove it into their making. The world yields its best, from all quarters, to make a useful and valuable and noble life.

GRIPING HARD THE WORLD'S HEART.

The man—his kind grows beautifully less—who does not believe in foreign missions has a great deal to overcome in the circuit of his thoughts. He will have to get some sort of theory to explain why, year by year, men and women leave home and loved ones and all that one holds dear on earth, to go to foreign fields to live and die there among aliens and strangers, often in perils of life and health and security. Furthermore he would have to explain all the progress and civilizing influences that have been witnessed in foreign and pagan lands. And not this only: but more to this end: What makes close-fisted, money-getting business men, thousands of them, forsooth, walk up year by year and plank down their hard-earned and much beloved dollars by the bushel for the sake of those in idolatrous worship beyond the seas? Surely there is somewhat in missions that grips the world's heart hard.

Take this as an instance. The other day a man gave to the American Board of Foreign Missions \$1,000,000. The man will not even allow his name to be given to the public. Somewhat must necessarily get hold

of a man's heart to make him give a million dollars.

And we people of America, and of other Christian countries are giving, together, millions every year; and the gifts increase and multiply. Instead of growing less they grow larger. Instead of men getting tired they become more enthusiastic and more determined in this matter of missions. And it has hardly begun to appear what men and women in this Christian land will do for the cause of missions, even foreign missions, within the next few years.

The cause of missions has begun to grip the world's heart hard.

There is a cause. And there is compensation. Man in his make-up and outlook is too large a being to be contented with any scope of land or country. In the sweep of his outlook, interest, sympathy, and affection he takes in the world. His mind and heart will be contented with nothing less. Why? Jesus the Christ removed the barriers and gave him the world for his field.

That is why the Christ founded the Church. It was to give man an outlook upon the whole world. He could not do that without the Church. To that time there was no world wide institution. The family was restricted by blood. The State was limited by political or geographical conditions. Christ gave the world the church in order that man might see that he was a citizen of all the world—that all the world was a part of himself. This larger vision, this worldwide view-point, grips hard the Christian's heart. It is the four quarters calling long and loud to him. It is not the call of the wild. It is the call of humanity's heart, of humanity's need and want and lack pressing in upon him.

Giving for missions is a Christian's response to this far and wide call. The heart hunger of the multitudes, for which multitudes he feels and finds himself responsible, appeals to him. He knows he is a part of this great whole, has membership and fellowship with those far off as with those near by, because all are purchased with a price and have access to this Fountain of life-giving waters.

This is the fact, the philosophy of missions. It grips the world's heart hard, it will grip it harder yet, as we come to understand that all men are to be one in Him, even as He and His Father are One. It gives every man to the world and gives all the world of men and women to every man.

—James B. McNamara, charged with wrecking the Times building of Los Angeles, Cal., Oct. 1., 1910, went on trial for murder Oct. 11. There were twenty odd men killed in the explosion, and it is believed McNamara and associates, did the deadly work.

EDITORIAL COMMENT.

Organizations.

The spirit of organized effort, for religious, as well as for secular pursuits, is in the air. The last few years has witnessed, as never before, advances along this line. We note herewith a few of the most active and aggressive.

One of the latest is the **Men and Religion Forward Movement**, whose origin dates from a day spent in prayer and conference, at the Hotel Manhattan, New York, in May, 1910, by more than forty prominent laymen representing several distinct religious organizations. This organization grew out of the Laymen's Missionary Movement, and is an attempt to reach the millions of men at home—on this continent—with no definite religious affiliation and win them to Christ. Several teams of religious "experts" are touring the continent, having begun in September, and will spend an average of eight days in each of the leading cities of this country and Canada.

The **Laymen's Missionary Movement** was born in a prayer meeting in New York, November 15, 1906. It was a prayer meeting attended by less than fifty men. The purpose of the movement is to help the boards of foreign missions prosecute more vigorously their foreign missionary work. It is an appeal to business men to employ their business ability and acumen in securing funds for and in helping missionary interests.

The **Young Men's Christian Association** is well established, its history and purpose being seen and read of all men. It has passed the experimental stage, and sweeps on in its breadth of usefulness and service. Ten years ago there were 1,439 Associations in North America. There are now 2,017, a gain in the decade of 40 per cent. Ten years ago Association property was valued at \$24,000,000. Today its buildings amount to \$67,000,000, a gain of 173 per cent. Ten years ago there were 1399 officers in the Association; today there are 2,927, a gain of 109 per cent. In the decade the budget for Foreign Missions, \$160,052, or 485 per cent.

Christian Endeavor was born in Portland, Me., Feb. 2, 1881. There are now about 150,000 societies with about 5,000,000 members in every land under the sun. This is a young people's work, its purpose being to enlist young people in avowed personal service and endeavor some way for Christ. Its movement is world wide, its growth phenomenal.

The **Baraca Bible Class Movement** began in 1890 in Syracuse, New York, upon the invitation of a business man of that city to some young men on the street

to come in and study with him the Bible. This was a discovery rather than an invention, the secret having been found that if you make a place where men can come without being seen or heard and without anyone to disturb them they will come and study the Bible together. Baraca is a Hebrew word taken from 2 Chron. 20:26, and means "happy" or "blessed." The Philathea class for Young Women was born six years later, and this now having consolidated with the Baracas gives a membership of nearly one million, the largest Bible Class in the world.

The **Gideons** is an organization among traveling men whose object it is to place a Bible in every room in every hotel in America. It was organized in 1899 at Janesville, Wis. Up to July 20 there had been placed 108,466 Bibles in as many hotel bedrooms. Recognition by means of the emblem worn by the Gideons is a great feature of this organization also.

Besides these there are numerous and sundry **Guilds, Brotherhoods, Leagues and Unions** organized for one kind or another of religious work.

The effort and aim is to organize and set to Christian service the numbers of men and women, boys and girls about us. Whether these agencies, organizations, will quicken and deepen the spiritual life and activity of the Church is a question that yet lingers in some minds.

ELON COLLEGE LETTER.

Ye have heard that it hath been said of old of this Christian Church of ours that its members are stingy and illiberal of their means. I never for once believed this saying, and I cannot now ever entertain it. It is a gross and unwarranted slander. There never was a more generous, liberal, charitable people than these of our Christian brotherhood. Small, relatively, in membership and therefore, more limited in means, as compared to other religious bodies, our liberality and charity enable us to support Church institutions and enterprises on a par with those of the communions much larger in membership and stronger in purse than our own. For our Southern Convention to maintain an orphanage calls for about seven times the liberality shown by another and stronger Church in N. C., for such an enterprise. Our Christian Sun with one-seventeenth the constituency of a sister religious journal in N. C., has two-thirds as many subscribers. For us to raise \$50,000 for Elon College is to do eleven times as much per member for education as one of our sister denominations did for their College when it raised the princely sum of \$250,000. I feel safe in maintaining that no church in

these Southern States can match our own when it comes to generosity, charity, liberality.

But how could it be otherwise? Men cannot be liberal in one department of their life and conduct and illiberal, uncharitable in another, under normal conditions. The liberality and generosity and charity so characteristic of our cardinal principles cannot but issue in these same Christian graces in other directions, in all the departments of our Church life and work. As long as we are true to our principles, we shall of necessity be liberal, free-hearted, charitable. Other churches may excel us in numbers and in wealth, but none does nor shall excel us in the Christian graces of giving, liberality, charity. I feel absolutely justified, therefore, in the statement that according to numbers and means ours is the most liberal brotherhood in all this land. The past has proved the proposition true, the present is demonstrating it, the future will give still stronger confirmation of its truthfulness. Our liberal principles cannot but make us liberal. Long live our principles and the Christian graces consequent thereupon.

W. A. Harper.

MUSIC BOOK

For Sunday-schools, C. E., Revivals and General Use.

A Recommendation.

At the recent biennial session of the Young People's Convention a committee was created to recommend a suitable song book for our young people's meetings. After due examination the committee reports as follows:

To the Young People's Convention of the Christian Church, South:

We, your committee on music books, beg leave to make the following report:

We recommend to the Sunday Schools and all Young People's meetings of this Convention the book, "Song Service and Revival, No. 1," as being a suitable song-book for all occasions.

Mrs. J. L. Foster,

Mrs. J. W. Patton,

A. W. Andes.

Song Service and Revival No. 1. By E. T. Hildebrand and W. E. Burnett. Especially edited for Revival and Gospel work, but admirably adapted to the need of Sunday Schools, Leagues and Praise Meetings of all kinds. It contains many of the old popular revival songs that everybody can sing, and a number of new inspiring ones for Song Service, etc., Both notations, Round and Shaped Notes. Muslin, 25c; the dozen, \$2.50, prepaid. In boards, 30c; the dozen, \$3.00 prepaid.

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PORTO RICO

The Homes of the People.

The Porto Ricans are a rural people; only about 21 per cent. dwell in cities and towns. There are no large cities. San Juan with 32,048 inhabitants is the largest city (census 1900). Ponce with 27,952 is the second city in importance but bids fair to become chief trading center.

The general plan of a Porto Rican town is as follows: A central plaza, and facing it all the public buildings, stores and hotels, and usually a Catholic church of imposing structure. In the immediate vicinity a few fine houses may be found but the great majority are small, cheap cottages and shanties.

A typical city home may be described as follows. It is two stories high, the shape is usually an oblong 30x125 feet, with a court one half the width and two thirds the length cut out of the side. On the second floor the parlor occupies the outside openings. These are called windows but are in reality, double doors with long shutters. Next to the parlor may be found bed rooms and dining room and back of dining room is the kitchen.

The hall way overlooks the court and usually has lattice work to portect it. There is no back yard as the buildings touch each other in the rear. The bed rooms have neither light nor ventilation. when the double doors are closed opening into the court. In the homes of the poor there is scarcely any furniture. The adults sleep on tiers of berths along the side while the children sleep on the bare floor infested with rats, roaches and fleas; there is no regular time for meals. Any time children and adults may be seen with sugar cane or a piece of dry bread. If a fire is needed a little charcoal is obtained and placed in an old tin can. A kettle is set upon the coals and the kitchen fire is complete.

The homes of poor peasants are built of poles for the frame, palm bark or leaves of the sugar cane for sides and a sugar cane thatch roof. Usually the earth serves for a floor.

The higher class live in better houses. As a rule they occupy the second floor. Portiers, rocking chairs, marble topped center tables and sofas are found in these homes. Usually the furniture is made from mahogany from Spain or wood painted black from Austria.

How sare.

OUR YOUNG PEOPLE'S WORK.

The Young People's General Convention of the Christian Church, South, has undertaken to deal in a practical way with a great problem, viz., the proper stimulating, conserving, and directing of

the energy and talents of our young people. Had we as a church recognized a hundred years ago the latent undeveloped possibilities of the young people within our easy reach we would undoubtedly be far beyond our present humble position. But it has taken us more than a hundred years to discover the gold mine in our midst and put forth an effort towards its proper development. However, we are fairly launched now in our effort to utilize the young manhood and young womanhood in our church, and make it a blessing to the young men and young women themselves, to the church, and to God. The Young People's General Convention has held two biennial sessions. A department editor and corresponding secretary has been elected to push the work through the columns of The Christian Sun and in any other way he may be able.

But this work, like any other of importance, is not a machine run by perpetual motion. Somebody must run it and that somebody must be supplied with the proper fuel. The department editor and corresponding secretary is employed at a salary of \$125 a year and necessary expenses connected with his office. Other officers of the Convention necessarily incur some little expenses in the prosecution of their work. How are these bills to be paid? A number of pledges were made at the last session of the Convention. The treasurer was authorized to canvass the Church south by correspondence and secure as many additional pledges as possible. Now brace yourself for the facts. On July fifth the treasurer wrote personal letters to those who had pledged at the last session of the Convention and only two or three have responded. He sent out more than two hundred letters to those who ought to be interested in our young people's work and only a very few have responded at all. What is the matter?

Is this work worth while? I believe every loyal member of the Christian Church will say it is. If it is worth while we must keep it moving. But half a dozen people can't do it alone, and ought not even if they could. It is a good work let all help it along. Where are those who ought to be interested in this work, but were not at the Convention to say how much they would give? We ought to hear from a number at an early date, and if the work of the Young People's General Convention is to be kept moving we must hear from them.

Rev. L. I. Cox, Elon College, N. C., is the treasurer, and will be glad to receive your remittance.

A. W. Andes.

Harrisonburg, Va.

A MAN WHO WOULD BE BISHOP.

Some one has written of "A Man Who Would be King." We would write of a man who would be bishop. He was a North Carolina man. There may be others—in other states. Indeed, there may be others in North Carolina, but let us confine our attention to this one now, if you please.

When we first heard of him, he was a young man in school. He was a member of the Methodist Protestant Church. His teacher and many of his associates in school were Methodist Protestants. The time came when he must choose his life-work, and he decided on the ministry. Just what were the considerations that led him to this decision is a mystery that we cannot unfold, but it soon became known to the "boys" that Higginson expected to be a preacher and hoped to become a "bishop."

"But there are no bishops in the Methodist Protestant Church!" they told him.

"The Methodist Protestant Church is not the only church," was his reply.

He passed out from school, and when the Annual Conference of the M. E. Church, South, met at Winston (let us say), Higginson applied for admission. He passed the ordeals and was brought to the presiding bishop, who looked a little into his antecedents.

"Why do you leave the Methodist Protestant Church to join our church?" the bishop asked.

"Because I like your government better."

"And why do you like our government better?"

"Because you have bishops."

Higginson did not know much about bishops, but he fancied it would be very agreeable to him to be in a position where he could say to this man, Go, and he goes, and to another man, Come, and he comes.

The bishop soon saw through Higginson, but he had Higginson on his hands, and he must do something with him. He thought there might possibly be some outcome, and he resolved to put him where conditions were favorable for Higginson's best development. Of course he had the interest of the church at heart, and must choose a place where Higginson could do little harm, if he did but little good. So he said to Higginson—and Higginson heard every word eagerly:

"I have no field for a man of your precise abilities in North Carolina, but Bishop Blank informs me that he needs a man in the Rocky Mountains, so I think it best to transfer you to his jurisdiction. In the great West you will have opportunity for development such as North Carolina society does not afford."

Higginson knew as little about the Rocky Mountains and the great West as he did

about bishops, and he saw splendid visions of great assemblies and of himself presiding and directing. Beyond this, he saw great conferences of ministers, all looking to him deferentially, and saw himself reading out the appointments he had made for them.

That was twenty years ago.

* * * * *

Recently we saw Higginson. He had gone West. He had met—not great assemblies, but little bands, in the midst of rough miners and lawless cowboys. He had tried to meet the demands of the situation, but somehow things were so different from what he expected that he never felt ready for the events that came. He was driven from charge to charge by the resistless desire for change that makes itself felt in bishops' cabinets and that surged with almost equal force in his own soul. He was willing to move on, but somehow his movements did not seem in the direction of the goal set for himself in his youth. The bishop's seat seemed, indeed, farther away and less to be coveted. He came to feel that it was not such a desirable thing to have the responsibility of saying where the other men must labor.

Completely disillusioned now, Higginson is back in North Carolina, no longer a member of any Conference,—just a local preacher. If he still has a desire to be bishop, he says nothing about it. It would be interesting to know what Higginson is thinking, but he has probably learned worldly wisdom enough to keep some of his thoughts to himself.—Methodist Protestant Herald.

A HARVARD LETTER.

The cities of Washington, Philadelphia, and New York have so many great places, a poor scribe is confused as to what is of most interest to his readers. It seemed to me that from the time I got to Washington until I arrived at Boston everybody was going my way. Great crowds followed me for more than a week and at times it was about all I could do to keep from being run over by the throng that pursued me.

A stranger in America, I believe, after visiting a number of cities, and then going to Washington, would recognize it as our Capitol City, if he were acquainted with American ideas, because of its cleanliness and the manner in which it is kept. There is a kind of desire, in the heart of every American, after a visit to Washington, to the end that if conditions and circumstances were favorable, he would like to live there. It is extremely attractive, to say the least of it, and the social atmosphere is different from elsewhere and it is positively invigorating.

Philadelphia has a population of about a million and a half and resembles New York

in towering buildings, the arrangement of the streets and the movement of its people more closely than any other eastern city. It is a city of historical renown, having once been the capital of the United States. But perhaps the single thing above all others that distinguishes Philadelphia is that it is the place where the convention assembled which later wrote the Declaration of Independence. Old Independence Hall still stands there in its antiquated form and almost all visitors go to see it. John Wanamaker has given Philadelphia additional glory because of his wonderful success both in business and in Sunday-school work. He owns a whole block in the main part of town which is the most beautiful square in the city.

But on to New York. There one soon finds oneself lost in the midst of a teeming population. Street cars, automobiles, elevated trains and subway cars dashing by in all directions, make human life cheap in that great metropolis. Of course much might be written about the massive structures, monuments, libraries and art galleries in New York. But all those great things do not interest the average spectator like the moving multitudes. It is quite obvious that there is a certain sort of unrest and dissatisfaction among the surging masses that is gradually wearing their lives away. Nearly every hour the newsboys are crying, "Extra, all about the latest murder." On Sunday morning I asked several parties if they could tell me the way to the church of the famous Dr. Jowett and none knew. One even smiled and said, "I have not been to preaching in seven years and know nothing about where the churches are." One hardly wonders, after a few days' stay in a large city, that the scores of people there are unconcerned about religion and the life after death. A spectator is certainly impressed with the great number of evil influences, as the bar rooms, newspapers, gambling dens, and theaters that are daily pulling humanity downward.

I visited the cotton exchange and I never before saw or heard anything like that. Long before one gets there one can hear men yelling and crying at the top of their voices. And as one approaches one soon sees men almost fighting each other for the next chance to gamble. The loud cries and yells remind one of an insane asylum. These are wild, mad men. I believe it is an insanity, but of a different sort from that in our State asylums. These men are mad in the ghoulish greed for gold. They are money mad, and in this madness make or lose a fortune in a few brief moments.

Many things have been written and said about the advantages and disadvantages of cities, but I believe they are now nourishing or will yet nourish the germs that will

prove the ruin of this Republic. If cities breed civilization, they also breed a barbarism of their own more dangerous than the barbarism of remote fields and wild forests. Rome in the end fostered a barbarism more dangerous to the human spirit than that which shattered and then rebuilt her. Barbarism in rural districts is of a wholesome type, out of which civilization grows. It is to be hoped that the people, by a sort of blind instinct, will yet drift back to farms, and free themselves from the unrestful spirit of city life. Maecenas once asked, "What is that, O Virgil, with which man is not satisfied?" And the immortal poet replied: "Either monotony or multitude of anything produces nausea, excepting knowledge." Everything that assails the senses tires; ideas refresh and restore, and the farm offers the quiet and the solitude in which ideas find safe footing, take form and grow. The city may be the breeding place of money; but the country is the breeding place of men. And certainly the best type of manhood and of womanhood on this earth is that found in the quiet country districts, where men respect each other, esteem the State and worship the living God.

S. M. Atkinson.

23 1-2 Wendell St., Cambridge, Mass.

WHEN AND WHERE THE CONFERENCES MEET. 1911.

Alabama. Tuesday, October 17. Mt. Zion Church; Rev. G. D. Hunt, Presd., Wadley, Ala., R. 3, Rev. E. M. Carter, Secretary, Chipley, Ga., R. 3.

Georgia and Alabama. Tuesday, Oct. 24; 7:30 P. M.

Rev. L. E. Smith, President, Greensboro, N. C.; J. H. Hill, Jr., Secretary, Box 64, Phoenix, Ala.

Eastern Virginia. Tuesday, October 31, Suffolk; Rev. N. G. Newman, Presd., Holland, Va.; Rev. I. W. Johnson, Secty., Suffolk, Va.

Eastern North Carolina. Saturday, November 4; 10 A. M. Catawba Springs Church. Rev. G. R. Underwood, Presd., Sanford, N. C.; Rev. W. C. Wicker, Secretary, Elon College, N. C.

Western North Carolina. Tuesday November 14th, 10:30 A. M., Ether Church, Rev. T. E. White, Presd. Ramseur, N. C. Rev. J. W. Patton, Secty, Elon College, N. C.

North Carolina and Virginia. Tuesday, November 21, 9:30 A. M. Bethlehem Church (Alamance Co., N. C.) Rev. J. W. Holt, Presd., Burlington, N. C.; Prof. W. P. Lawrence, Secty., Elon College, N. C.

—Rev. J. W. Wellons is assisting Rev. C. E. Newman at Liberty, Vance County, in a series of meetings this week.

NOTES AND PERSONALS.

—Rev. L. F. Johnson, Raleigh, conducted a very successful revival at Auburn last week.

—President W. A. Harper, and the Sun's editor, J. O. Atkinson, left on the early morning train Monday, 16th, for a two weeks visit to our Conferences and churches in Georgia and Alabama.

—Among the pastors presenting the claims of The Sun to their congregations and distributing subscription cards and sending us lists of new subscribers last Sunday were Revs. W. C. Wicker, J. S. Carden, G. O. Lankford.

—Orville and Wilbur Wright, of aeroplane fame, are at Manteo, N. C., constructing a new sort of flying machine. It was from near Manteo that the Wrights made their first flight in 1904 and again in 1908 startled the world by flying eight miles.

—Rev. J. V. Knight has been in a very successful revival at Randleman, N. C., the past week. Up to Thursday night there had been fifteen conversions and reclamations and the interest was increasing.

—It is not going to be long now till Thanksgiving. Begin now to lay aside a portion for your Orphanage. This is the one single time of the year when old and young, great and small, are called upon to make a free will thank-offering to this institution of pure charity.

—Suffolk Letter contains much of interest especially to all who will or should attend the coming Conference at Suffolk. This notice of ours, however, is useless, for every body who reads The Sun at all reads Suffolk Letter—or misses the best feature of the paper.

—Our Burlington church is looking forward hopefully to the coming, about Nov. 15, of their new pastor, Rev. A. B. Kendall. This good flock longs for an under-shepherd to take up and carry forward the work laid down shortly since by their former pastor, Dr. Fleming.

—We deeply regret to learn of the serious, it is feared fatal, illness of our dear brother, Rev. A. P. Barbee at his home at Garner, N. C. Bro. Barbee is a useful and beloved minister and prayers will ascend for his recovery if it be our Father's will.

—All honor to the modest, faithful minister who declined a fee of \$10,000 offered him to unite in marriage Col. Astor and Miss Force recently and then declined later the offer of another \$10,000 for having done his duty in declining the first \$10,000. Such characters prove that not all the men about us are money mad.

—President Taft, in a public address last week, predicted that the Panama Ca-

nal would be finished during 1913 and the first ship would pass through the big ditch by July 1, of that year. The President declared that the canal is the greatest constructive work since the beginning of the Christian era.

—Rev. S. B. Klapp, we are pleased to note, has been unanimously called to serve the churches of his present charge another year, there not being a dissenting voice or vote. Bro. Klapp is justly grateful for this mark of esteem and appreciation. "I have done a hard year's work," he writes, "and I feel as active in the work as I did twenty years ago."

—It may interest his many friends of The Christian Sun family to know that Mr. S. M. Atkinson, who graduated from Elon College, Class '09, and who has worked so successfully in increasing The Sun's subscription list as solicitor, has entered the law department of the Harvard University and hopes in the due course of three years to join the Solons.

—Hon. Locke Craig, of Asheville, who was such a close competitor of Governor Kitchen three years ago has announced formally that he will be a candidate for the governorship. The press generally seems of the opinion that he will have little opposition and that next year is Craig year. But no man can tell the turn in the political tide twelve months ahead.

—President Harper is meeting with marked and marvelous success in securing subscriptions for Elon's \$50,000 Special Fund. He secured pledges the past week amounting to more than \$2,000. There will be rejoicing everywhere at this liberal response of our brotherhood to this needed and worthy call. We shall pull together, brethren, by God's help, and this great thing will be well done.

—The Editor, Rev. M. W. Butler, Newport News, Va., requests us to say that The Young People's Worker has been permanently discontinued and that the unexpired subscriptions will be filled out by some other young people's paper. Bro. Butler is to give all his time exclusively to pastoral duties, though he has not decided definitely what field he will serve. He has two or three under consideration. We trust our brethren will see to it that Bro. Butler remains in the South. He is one of our most loyal, consecrated and beloved preachers and our Southern churches need his services. He will remain pastor of our Newport News church till Dec. 1.

—The Charlotte Observer speaketh "About the only unfavorable thing one can say about the circus is that it keeps several hundred bales of cotton from being picked on the day of its appearance and permits about the same number of pockets to be picked." Wherefore we

suggest to the esteemed Observer that it advise its constituents to do as does our friend, Dr. W. W. Staley, of Suffolk, Va., who makes it an invariable rule to go fishing on circus day, which indulgence surpasses a circus even as the ocean a mud-puddle in comparison. We happen to know, for instance, that in last circus day in Suffolk the Doctor at a nearby lake landed a "jack" twenty and a half inches long with a small perch hook and line at that. Yet there are people in the world—pity their taste, reader—who think that they must go to the circus to make life worth living. Poor, deluded mortals.

—Besides being an eminent lawyer, an efficient judge, and an orator of no mean ability, United States Judge Jeter C. Pritchard, of Asheville, N. C., knows how to put a moral proposition also as witness this recent utterance credited to him:

"That you cannot by law make an individual a good man, in one sense of the word, is true; but that you can by law remove such evil agencies as bar rooms, and thereby minimize the temptations that beset young men, is absolutely true. Experience teaches us that, were it not for the law it would be impossible to maintain our government and to protect the lives and property of our people. This has been so in all ages, and with all nations, and the time will never come when any government can exist without the enactment of suitable laws for the enforcement of its decrees and the maintenance of law and order."

SUFFOLK LETTER.

The Eastern Virginia Christian Conference will meet with the Suffolk church on Tuesday, October 31st, and continue in session four days, closing Friday afternoon, November 3rd.

It has been fifteen years since the Conference met with this church, and we are anxious for this session to be great in the history of the Conference. To this end we desire delegates to come ready to remain the entire time of the Conference. There is no trouble in coming or going, as six railroads converge in Suffolk, and twenty-six passenger trains come in and twenty-six go out of Suffolk daily. From all the churches delegates can come to Suffolk on the forenoon of Tuesday and come to the church where a committee will assign homes to delegates and visitors. We want all who come to know that our welcome is cordial and ample, and we want our guests to go away feeling that they have enjoyed the Conference and Suffolk.

It would be a great convenience if delegates would send their names to C. A.

Shoop, chairman of entertainment committee, or to me, at least a week before Conference so the Committee can make assignments of homes before the Conference opens. Pastors can help in this matter by sending their own names and helping the delegates to send theirs. Any ministers or laymen who will be kind enough to attend as visitors would confer a favor by sending me their names and when they will come.

The business of the Conference will be transacted in the day, and the evening will be devoted to worship and preaching. We want Suffolk to share in the benefits of the Conference, and the preaching service at night will do the public good. The choir of the church will render music at night. This church tries to cultivate the social, devotional and spiritual life, and it offers a hearty welcome to all who come into its courts. We prefer to give the least and the largest place in our concern and our affection. In fact, our desire is to follow Jesus who was lowly and lofty, poor and rich, and always obedient. It is a Christian church or it is nothing. Its doors are open wide to all comers, and its table is spread for all believers. We will be glad to entertain the forty-two other sister churches of this Conference, and share with them in the annual harvest of our labors. Most of the churches have enjoyed good revivals and additions to their membership, and we all hope that they will send up reports with all the blanks filled so that the work can go forward.

Rev. J. O. Atkinson, D. D., Editor of The Christian Sun, will preach on Wednesday night of Conference, and Rev. A. W. Lightbourne, D. D., pastor of the church in Dover, Delaware, will preach on Thursday night. These two evenings ought to be great evenings with these two great preachers, and great music. These two evening ought to set us a note higher in our ministry for the coming year. In fact, the work of the year should be so thoroughly done that the business of Conference could be transacted in less time so that more time could be given to devotional meetings and preaching. It is an inspiration to preachers to hear preaching; and the Conference ought to set the standard of pulpit work for all of us. Ministers ought to hear the best and laymen ought to hear the best. It is so easy to drop into intellectual effort, commonplace platitudes, hortatory spasms; congregations are not keyed up to pulpit appreciation and the pulpit is not keyed up to its best throughout the year, and hence the service falls on us. Conference should start on the upgrade with a surplus of enthusiasm and spiritual aspiration.

W. W. Staley.

NORFOLK LETTER.

The Eastern Virginia Ministerial Association met in its first after-vacation session to-day. Our new text book for study is McFadyen's "Old Testament Criticism and the Christian Church." We hardly expect to become so-called "higher critics," but rather to keep abreast of the movements of the day as related to Christianity. The Word of God is, indeed, a lively patient or the doctors would have exhausted its vitality long ago. When the most exhaustive critical studies shall have ended, the Book of Life will stand forth with even more glory and power. We were sorry that the sickness of Sister H. E. Rountree prevented his being present, also Dr. Staley was detained at home because of a funeral. Rev. W. P. Minton was a visitor. This ministerial association is proving an inspiration to many of us. It helps the Eastern Virginia Christian Conference ministers to get acquainted and to work together more effectively. Through the kindness of the Memorial Temple ladies and of the pastor, we were all royally entertained at dinner which had been spread at the parsonage. The brethren heartily entered into the feast.

Rally Day was appropriately observed at South Norfolk Sunday. A good day was reported.

Rev. M. L. Bryant received three members at Berkley Sunday.

At Bro. Harrell's church, Portsmouth, the brethren are hard at work raising the semi-annual interest payment. Bro. Harrell and his people are surely doing a splendid work, and only the grace of God and hard work can accomplish what they are doing.

Our meetings began at the Third Church Sunday. Attendance was very good at both services. The people seem willing to do their part. Rev. W. L. Minton, of Goschen, Indiana, is leading. He is an intelligent and consecrated worker. Pray for us in Park Place.

Capt. C. M. Cruser who has been at the Protestant Hospital for some time is much better and hopes to get home soon.

A. M. Hanson.

(Arriving a little late this Letter, we regret, was crowded out last week.—Ed.)

THE N. C. AND VA. CHRISTIAN MISSIONARY ASSOCIATION.

I wish to call attention of the readers of The Sun to the importance of the work of this association. This is one of the most important enterprises of the church in local missions. This is a home enterprise. Here we raise our money and here we appropriate it to the most needy and important places in the Conference. This is truly the work of Home Missions. There has been too little Home Mission work in our church. The cause has suf-

fered too long and too much. We have lost our influence and power in many places of importance, while other denominations with more of the spirit of missions have gone into these places and now have strong churches. I might mention Danville, Va., where we have a number of members and have had for years, and they are drifting into other denominations for the want of a Christian church; South Boston, Va., where once we had a church of hope, where I held a revival for Dr. Wicker in 1896 and added 11 members; but this church unfortunately went down, for the want of the right attention. In Reidsville, we have yet some good members of the Christian church. Here once we had a church and like other places, it too, went to sleep in 1890, and has not been awakened yet. I could call attention to a number of other places of vital importance where we ought to have a Christian church and we have not the means to support the work. Today we ought to have a strong church in Winston, it being one of the enterprising cities in the State and we have a number of members there. The call for Home Missions should be very loud and long enough to be heard and answered. This is a day of missions—a day of enterprise—a day of work. We need our best to the front for the best results. I wish to beg Sunday schools, Endeavorers, churches and all individuals who are interested in the prosperity of the Christian church, who can help—and all who will help, to take a membership in the Christian Missionary Association, the annual fee being \$5, to be used directly in the bounds of this Conference. Think over this matter, pray over it, and ask the Lord to help you decide it and if you can, send in your name to Bro. W. N. Graham, Burlington, N. C., Sec., or by your delegate to Conference. I also call attention to all the present members of this body to please send in your annual fee to Conference, to our next annual session of this association at Bethlehem in November. Let us have an interesting session and increased interest. Let us be a growing missionary people, equal to others. I am sure we can if we will all pull together. Now all the pastors please look after this matter in your church and Sunday schools and all old members and see that fees are sent in.

S. B. Klapp, Pres.

Greensboro, N. C., Oct. 11th, 1911.

—An armistice has been agreed upon between Italy and Turkey, it is reported, and the war between those two nations is practically ended. We have not heard yet of aggressive hostilities and many fatalities on either side.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.
Edited by Charles A. Hines, Greensboro, N. C.

THINK ABOUT YOUR WORK.

Every picture of a great battle that one sees displayed on canvass puts the great general in front of his army. This is done in order to give the hero a prominent place. There is always room for the picture of the general about the middle of the canvass and the artist puts him in at the point. The man who has seen service upon the plains of war knows that the picture is false—the general is the hero and truly entitled to all honor given him, but not because he rode several yards ahead of the firing line and made himself a target for the enemy and put himself in the way of his own men. The general who wins undying fame is the man who sits by day in his tent, and lies awake at night, planning, planning, planning.

The head of a great business house is not the man who can wait on the most customers, who can carry the greatest burdens or write the most ornately of any one in the building. He is the one who has the vision and the ability to organize, to plan, to build up, to extend the business and to judge men.

What I am driving at is this: It is the man who thinks that creates, enlarges, builds up and strengthens any business or institution. In the church we have too few men who give thought to their work. The president of the Christian Endeavor Society, the superintendent of the Sunday school and the pastor do not think about their work. The pastor gives a great deal of care to his sermons, but thinks little of his charge. The superintendent is at Sunday school 52 Sundays in the year, but he never takes an hour in the quiet of evening to plan—to think about the work. The president may appoint good leaders, but he will not have successful Christian Endeavor meetings unless somebody thinks and plans and prays.

We are too prone to follow the beaten path. The church and the Sunday school have always gone about things in a certain way, therefore, we too readily conclude that if it is not the only way it must be the best way. I have seen Sunday schools that are half a century old and today are following the same plans they did when the school was organized. I say I have seen some, but please do

not conclude that because the plan has kept the school alive for fifty years it is a good one. The plan hasn't kept it alive; it has merely been unsuccessful in killing the school. The school just hasn't reached the end of the rut.

If we could get every Sunday school superintendent and teacher, every pastor, every president of a Christian Endeavor Society, in the Southern Christian Convention to give one hour a week to serious thinking and planning for our work, we would witness a revolution in a year. Suppose those officers and teachers would meet once a month and tell of what had occurred to them in those quiet moments.

If we are to succeed we must think more of our work. Try thinking of yours. Let's have a Thinking Hour.

THE ORDER CHANGETH.

Under the above head one of our religious exchanges says something to the honor and glory of the Adult Bible Class Movement. A part of the article is as follows:

"It is not so long since everybody was bemoaning the preponderance of women in the churches and Sunday schools. Insensibly the scale has shifted. An exchange remarks on the frequency with which a certain hymn is heard to-day in our churches.

"Ye that are men now serve him," and a well-known editor of many Sunday-school papers writes urgently to a contributor to try to get in touch with organized classes of women, since there doubtless are a good many, although the men's classes largely outnumber them."

The Organized Adult Bible Class Movement has had more to do with bringing about this change of the old order than any other one thing. Not only the Sunday-school but the church as well has profited by the development of this great movement.

A BOY'S FAIR QUESTION.

"Now I'll tell you just what started me in the direction of the Sunday-school and made me a member of this class," said a man during the testimony hour of an Adult Bible Class.

"One Sunday, seeing that it was time for my boy of twelve years to be off for the Sunday school to which his older bro-

ther and two sisters had already gone, I said a little sharply to him:

"See here, son, why are you not off for Sunday school? You'll be late if you don't hurry."

"He began to protest, and asked why he had to go. I explained:

"Because it is a good thing for a boy to go to church and Sunday school—that's why, and I mean that you shall go."

"If it is such a good thing, father, for a boy to go to church and Sunday-school, why isn't it a good thing for a man?"

"I had no answer ready. What he said gripped me so I simply couldn't get away from it. The very next day a neighbor who is a member of this class, asked me to visit the class next Sunday. I came, and I haven't missed a Sunday since. My boys and I come to the church and school together every Sunday now. The question my boy asked of me is a perfectly fair question for any boy to ask of his father. If it is a good thing for the boy to go to Sunday school, why is it not a good thing for the father to do the same thing?"

There is no more pleasing sight than that of a father and his boys going to Sunday school together, and the Organized Class Movement has made this a common sight in hundreds of places in which the fathers of a decade ago sent their boys to Sunday school while they remained at home.

NOTES ON C. E. TOPIC, OCT. 29.

Subject—"European Missions. Acts 15: 6-15.

Daily Readings.

- M. Thessalonica, Acts 17:1-10.
- T. Noble hearers, Acts 17:10-12.
- W. Among philosophers, Acts 17:22-34.
- T. Impure Corinth, Acts 18:1-11.
- F. The call of Rome, Rom. 1:9-16.
- S. The message, I Cor. 2:1-6.
- S. The topic.

Synopsis of Paul's First European Missionary Tour.

- I. Phillippi. Acts 16:12-20.
 - First convert in Europe baptized.
 - Paul and Silas imprisoned.
 - The Lord delivereth them.
 - The jailor became a Christian.
- II. Thessalonica. 17:1-9.
 - Paul preached in synagogue.
 - Second church in Europe established.
 - The Jews stir up trouble.
 - Are you stirring up trouble?
- III. Berea. 17:10-13.
 - The people here listened to truth.
 - Paul says they were noble.
 - "Berean" classes are doing great work.
 - Would Paul call you noble?
- IV. Athens. 17:15-34.

Literary center of world in Paul's time.
Paul's preaching was not received.
Four centuries later became Christian.
Are you obeying the gospel?

V. Corinth. 18:1-18.

It was a most wicked city.
Paul preached to them 18 months.
Paul worked as a tent maker.
Are you working and preaching?

Notes on Missions.

The following European mission notes are from the pen of Amos R. Wells:

1. Christian Endeavor is doing great things for Europe. It is found in every European country, though it is strongest in Germany. A great world's Christian Endeavor convention has been held in Geneva, Switzerland. Large national unions are found in Germany, France, and Spain, and many other unions in other countries. The last Spanish convention was the greatest Protestant gathering ever held in the kingdom. Christian Endeavor flourishes also in Austria-Hungary, Finland, Sweden and Norway. There are societies in Greece, Macedonia, Bulgaria, Italy, and other lands.

2. Great Britain is, of course, included in our survey, it is to be placed at the head in Christian Endeavor, as it stands second to the land of the society's birth, having 12,000 Christian Endeavor societies, and holding some of the largest conventions ever held in the history of our movement.

3. There are in Europe no fewer than 13,000,000 Mohammedans, 3,295,000 of them making up half of Turkey, and 8,500,000 of them making up 8 per cent of Russia, while the rest are scattered everywhere. A fine chance for missionary work.

4. Mormons from the United States are very active in Europe, and entrap many of the young women and men with their crafty representations. We need to convert the Mormons for the sake of Europe as well as America.

5. Great multitudes in France have drifted away from Roman Catholicism into irreligion. Among these the Protestant colporteurs find a ready sale for the Bible, and they are glad to listen to the simple preaching of the gospel.

6. In Germany, supposed to be the home of harmful criticism of the Bible, the annual purchase of copies of the Word of God has risen from 12 copies to a thousand persons in 1885 to 19 copies to a thousand persons in 1907.

7. The widespread popular discontent which causes so many terrible riots in Spain is very largely a rebellion against Roman Catholicism. In the Barcelona riots, for example, nearly every Catholic church in the city was destroyed, together

with thirty convents and monasteries.

8. It is the estimate of Joseph McCabe that during the last half century Roman Catholicism has lost no fewer than 80,000,000 members by withdrawal to other churches or by falling away into no religion at all.

9. One of the encouraging signs in the religious outlook in Russia is the large number of colonies established there by strong Protestants—Lutherans, Mennonites, and the like.

Short Addresses.

1. While the marching orders into all the world were given from the first, there were reasons why it took some time to reach as far out as Europe. In the first place, the foundation must be laid. A beginning must be made and a foundation built. This was done in Jerusalem. But the Jerusalem church worked too long at the foundation. Indeed, when it did go on, it was from necessity rather than election. While they doubted and debated over the Gentile and the Gospel, they came at last to see the call to the uttermost parts of the earth and to all races of men. Thus the second hindrance to the speedy spread of the Gospel was the slowness of the church to understand its orders.

2. The two faults above mentioned are the common faults of the church of all times past. Slow to see. Did not the Saviour have to deal with this in his own

disciples? And worse than that, with them, was the slowness of the populace to grasp his teaching. We should not let this lesson be lost upon us. There are many causes that enter into slowness to understand. The chief cause is not stupidity. It is not dullness. It is prejudice. And this prejudice comes from a failure to inform one's self. Facts and figures and dearth to prejudice and slowness to understand. Missionary facts are what people need. The field and its deplorable condition; the gospel and its remedy for the conditions that ruin men. The second fault—working too long upon the foundation—is a peculiar state of mind to find in a Christian. It is rather a justification of one's self for not fulfilling the world-wide command—to claim, as many do, that a good foundation must be first laid. They abuse the truth of it.

NOTICE.

All members of the Christian Missionary Association of the Eastern N. C. Conference will please send that annual membership fee of \$5.00 to W. B. Mann, Treasurer, Raleigh, N. C., or to the Annual Conference at Catawba Springs; also all churches, S. Schools, Organized Classes, C. E. Societies are asked to take a membership through delegate to Conference.

D. I. Langston, Pres.

Henderson, N. C.

**ROYAL
BAKING
POWDER**
Absolutely Pure

**Economizes Butter, Flour,
Eggs; makes the food more
appetizing and wholesome**

**The only Baking Powder made
from Royal Grape Cream of Tartar**

AMONG THE CHURCHES.**Henderson Letter.**

I have been tardy in reporting the summer's work from my field. The cause for this has been mentioned in The Sun. After two months away from my work I am able to fill my appointments.

Fuller's.—We began our protracted meeting here the second Sunday in August. Dr. Herndon, a former pastor, was with me and did the preaching. The visible results were not so great as some former meetings, but this, I think, was due to the fact that the community is principally church people. There were a number of reclamations, some half a dozen professions and one united with the church. It has been decided to begin, at no very distant date, the erection of a larger and more modern house of worship at this place.

Liberty, (Halifax County, Va.) We held our meeting from the fifth Sunday in July in a grove not far from where the new church is now being built. Dr. Herndon and myself did the preaching. There were large congregations from the first service. Nineteen made a public confession and fourteen united with the church. I have other names to join at my next appointment. This church has one of the most consecrated and sacrificing memberships I have ever known. Beginning with a membership of sixteen less than a year ago, they are building a thousand dollar house of worship and expect to hold services in same this month.

Virgilina.

Rev. L. E. Smith came to assist in a meeting here first week in August; but had all the ministerial work to do after Monday, on account of my sickness. The crowds were never larger and Bro. Smith, from reports must have been at his best. I have not heard the number of professions, but fifteen united with the church and two have been reinstated. Among the members received is some of the best strength added to the church during my seven years service as pastor.

Henderson.

The meetings at Henderson and Liberty have been postponed. The former till February, next, and the latter the third week in this month.

I am under special obligations to my churches for continuing my salary during the two months I was out of the work and the numerous other kindnesses shown me and my family. The four weeks I was sick at Virgilina, and in quarantine together, I was well cared for in the home of Deacon Alfred Hayes. The physician came to see me twenty-eight times and presented no bill. The Woodmen of the World furnished a nurse dur-

ing the most critical period of my illness. Friends of the town sent in a purse of something over twenty-six dollars. Had I been at home I could not have been cared for better. There are many names of those who were so very kind I would like to mention; but no one does my family feel under more obligations to than Miss Anna Apt, who, regardless of the risk of taking the dread disease, came daily to learn of my condition, and sent each day, both a telegram and letter to my home.

Liberty (Vance) has sent a purse of fifteen dollars, a nice pounding for the home, together with feed for my horse. In return for all these expressions of kindness it shall be my purpose to render more faithful and efficient service.

C. E. Newman.

Oct. 9, 1911.

MARRIED.**Stephens-Howell.**

Mr. Craton Stephens and Miss Beatrice Howell were married Sept. 16th, 1911, at the bride's home in Suffolk, Va. Only a few of the immediate family witnessed the ceremony. Miss Beatrice is the attractive and accomplished daughter of Mr. and Mrs. J. E. B. Howell. Mr. Stephens is a railroad conductor and a native of Suffolk. They left immediately for an extended bridal trip. The Lord bless them all the way.

J. M. Roberts.

Jones-Barker.

A pretty wedding was solemnized at Lebanon Christian Church, Semora, N. C., on Oct. 4th, when Lelia Barker, daughter of J. T. Barker, became the bride of Mr. Walter J. Jones. The church was tastefully decorated, the color scheme being green and white. The bridal party entered the church to the strains of Mendelssohn's Wedding March. "Melody of Love" was rendered softly during the ceremony, Mrs. C. H. Wells of Edgerton, Va., presiding at the organ.

The bride entered on the arm of her sister, Miss Hattie Barker, while the groom entered on the arm of his brother, Mr. Pell Jones.

The ceremony was conducted by Rev. Jas. L. Foster, pastor.

The attendants were Misses Lula Jones, Maggie Thomas, Essie Griffin, Pattie Bell Morton, Nan Elizabeth Lansdell. Messrs. Thomas Jones, Joe T. Thomas, Alex Barr, George Lansdell, Dodson Barker, and Walter L. Taylor. The happy couple left on a tour of the northern cities.

The groom is a successful farmer near Semora. Many kind wishes of their

friends follow them on life's journey. There was a large gathering of relatives and friends to witness the ceremony.

Jas. L. Foster.

Pollard-Kernodle.

Mr. H. C. Pollard and Miss Blondie Kernodle, both of Alamance County, were united in marriage in the parlors of the Guilford Hotel, Greensboro, N. C., at 6:30 A. M., of October 14. A hurried automobile ride, from the preacher's home at Elon College, in the early morning hours, the bride and the groom elect, the minister and his wife, with the chauffeur, as passengers, proved a delightful prelude to this romantic and happy marriage. There were no attendants. After a hurried breakfast at the Guilford, Mr. and Mrs. Pollard left for a stop at Clover, Va., the groom's parental home and thence for Washington and a northern trip. Mr. Pollard is the very successful and exceedingly popular manager of the Osipee Cotton Mills and Company Store, and is held in high esteem as a citizen and business man both by his employers and the public. Miss Blondie is the charming daughter of Mr. John T. Kernodle of Alamance, and is a woman of marked character and accomplishments.

The souvenir ring ceremony of the Christian Church was used by the writer in pronouncing the words that made the two hearts one.

J. O. Atkinson.

NOTICE!

Those who expect to attend the Eastern North Carolina Conference, which meets with Catawba Springs Church, November 4th, will be met at McCullers station on the Raleigh and Southport Ry., Saturday morning, November 4th, and taken to church. Southbound will be met at 8:35 A. M., Northbound will be met at 10:22 A. M. Those coming on the other dates and trains will please notify the undersigned.

T. M. Franks.

Apex, N. C., R. F. D., 2.

—Editor O. F. Crowson, of Burlington, N. C., than whom there is no more optimistic and popular quill-driver on the weekly press in this State, has sold The Burlington News, of which he has been editor for fifteen years, to Rev. R. M. Andrews, of Henderson, N. C., a very successful minister in the Methodist Protestant Church, the transfer to take place Dec. 1. Mr. Crowson will go into the real estate business. We regret exceedingly to see so useful a man leave the editorial desk and take leave of the Fourth Estate.

Special Fund. \$50,000, Elon College.

Charity begins at home, but it ceases
to be charity if it ends there.

The Lord loveth a cheerful giver. The
liberal soul shall grow fat.

Total pledged to date, \$32,100.00

Total reported Oct. 9, 1911, \$30,302.50

The light that shines farthest shines
brightest at home.

We can do it, if we will; we can do it,
and we will.

We are climbing. Will you help? All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our
Brotherhood.

Six years ago at the order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, liberal, generous people, and the money given to this end will do good for ages and ages to come.

Those contributing since Oct. 2, 1911, are as follows:

Those contributing since Oct. 9, 1911, at	
Wentworth Church:	
N. R. Stephenson	\$25.00
R. H. Utley	50.00
R. S. Brown	25.00
Mrs. Helen Winborne	100.00
Total	\$200.00
Plymouth Church:	
S. M. Rowland	25.00
L. J. Wood	25.00
Total	\$50.00

Wake Chapel Church:	
J. C. Rowland	25.00
E. B. Utley	50.00
Mrs. Irene Johnson Cook	25.00
J. D. Johnson	25.00
Mrs. J. M. Judd	25.00
W. J. and C. A. Ballentine	25.00
A. F. Smith	25.00
D. B. Cotten	25.00
Bennett Rowland	25.00
J. L. Brown	25.00

Dr. H. H. Utley	125.00
Total	\$400.00
Pleasant Union Church:	
A. F. Johnson	25.00
F. H. Taylor	25.00
Misses Mamie and Sudie Sexton ..	25.00
W. A. Green	25.00
Jos. Johnson	25.00
A. M. Johnson	25.00
W. M. Johnson	25.00
E. B. Taylor	25.00
A. M. Long	25.00
W. S. Long	25.00
T. E. Green	25.00
Total	\$275.00
Raleigh Christian Church:	
F. O. Moring	125.00
Roy M. Banks	25.00
B. W. Card	50.00
Jno. A. Mills	100.00
A. A. Rowland	25.00
J. T. Hobby	50.00
C. H. Stephenson	50.00
W. B. Mann	125.00
F. J. Pierce	25.00
J. T. Holt	25.00
Chas. J. Parker	50.00
J. H. Fleming, Esq.	50.00
Prof. L. L. Vaughn	50.00
Sam M. Burritt	25.00
Total	\$750.00
Nashville, N. C.:	
O. P. Winstead	50.00
Fayetteville, N. C.:	
Prof. G. C. Davidson	\$72.50
Gr. Tot Col. Since Oct. 9, ..	\$1,797.50



SPECIAL OFFER!

Let Us Send You a 36 Pound All
Feather Bed and Pair of
6 Pound Feather Pillows
Freight Prepaid for ... **\$10.00**

Send Express or P. O. Money Order.

TURNER & CORNWELL, Charlotte, N. C.

These beds and pillows are on sale at
Mr. E. A. Hensley's, 304 Tarbley Ave.,
Burlington, N. C.

YOUR FEVERISHNESS AND AGING.
Whether from Malarious conditions, Cold or
overheating, try HICKS' CAPSULES. It re-
duces the fever and relieves the aching. It's
Liquid—10, 25 and 50 cents at Drug Stores

When in Burlington, Call at

T. H. STROUD'S STORE

for

DRUGS, SOFT DRINKS,

And anything desired in Drugs and Toilet
Articles.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, *Elon College*.

Officers of the Orphanage.

Jas. L. Foster, Supt., *Elon College, N. C.*
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., *Elon College, N. C.*

Amount brought forward\$2278.31
Dues.

Mary Lee Foster 10
James L. Foster, Jr., 10
Albert Farmer05
Mary Annie Farmer10
Willie Smith1.00

Monthly S. S. Offering.

Suffolk, Va.\$17.02
Rockstand, Ala.,87
Bethlehem (W), N. C.50
Antioch, (W) N. C.60
Oak Grove, N. C.50
Berea, (Norfolk) Va. 2.65
Union Ridge, N. C.40
Antioch, Va., 1.70
Beulah, N. C. 1.00
Hines' Chapel, N. C. 1.66
Piney Plain, N. C. 1.80
"The Whatsoever Band"
Wakefield, Va. 1.00
Mt. Auburn, N. C. 4.43
Dendron, Va. 5.00
Shallow Ford, N. C.35

Special Offering.

D. J. Mood (on acct.) 10.00
Smithfield, Va.
Mrs. J. B. Elliott, 1.00
News Ferry, Va.
Mrs. Bettie Cates, 3.00
(On supp't of children.)
And Old Friend 5.00
(On well)
Mrs. W. W. Staley 5.00
Franklinton, N. C. (On well).
Amount 38th week\$64.43

Total \$2343.14

Special Donations on Deep Well.

Jos. Stout\$5.00
Sanford, N. C.
Mrs. T. A. Jones 5.00
Willoughby Beach, Va.
Mrs. Helen Winborn 5.00
Dr. J. E. Lincoln 5.00
Lacey Springs, Va.
Dr. J. Haizlip 5.00

Special Donations on Extension of

Sewerage.

F. N. Bridges 5.00
Wilson, N. C.
W. T. Young25.00
Youngsville, N. C.
Mrs. Nannie Clements Stevens 5.00
Severn, N. C.

W. J. Ballentine10.00
Fuquay Springs, N. C.

My Dear Children:

We are so thankful for more friends who send us \$5.00 for well. That hole is being filled, but hasn't reached the top yet. Mrs. Staley is a friend in need and one who signs himself "An Old Friend.. has certainly proved it in more ways than this.

Our silo has the top on and will soon be ready for the corn. We hope it will prove very successful.

33 of our children enjoyed the Greensboro Fair last week and in spite of the rain took in the day from 5 A. M. to 5 P. M. What a time! They will talk about it for a month. We are indebted to Mr. Garland Daniels, President, for free entrance to Fair grounds.

Very cordially,

Uncle Jim.

News Ferry, Va., July 28, 1911.

Dear Uncle Jim:

I will write again. I will be very glad when school starts again as I love to go somewhere every day; but it is fine to play dolls these hot days if I have some other little girl to play with me. Do the little girls of the Orphanage like to play with dolls?

I send 10 cents with much love,

Mary Annie Farmer.

You should see our little girls with their dollies, Annie. They love to sew for them and are anxious for every piece of cloth that falls from our scissors when we are cutting new goods.

News Ferry, Va., July 28, 1911.

Dear Uncle Jim:

I want to answer the baby's letter of the orphanage. I have been a baby a long time but I am not now. Our baby is one year old and his name is Sandy, but we call him Boss. I can hold him on Nancy (that's Uncle Albert's horse) and Mary sits behind me. We all want to ride every time she passes. That is fun to us. I am five years old and send five cents.

Love to all,

Albert Henry Farmer.

Now Albert, you must be sure to hold Baby "Boss" on tight, for if he should fall you'd never have any more baby at all.

Stanleyton, Va., October 3rd, 1911.

Here I come with my dime and 90 cents for back dues. I am busy harrowing for wheat.

I truly hope this will find you and the little cousins well. Will close with much love to one and all.

Your little friend,

Willie Smith

Have missed you, Willie, and truly glad you write again. Hope you are going to school soon. Hurry up the wheat.

Wakefield, Va. October 7th, 1911.

Dear Uncle Jim:

We are able to send but \$1.00 this time. Some of our Band are sick, and some are away from home, so all have not sent up their dues for October. Walter Wicker, Sanford, N. C., met with us Saturday and gave a nickle to the Band. Walter and his mother and baby brother are visiting our pastor's family, Rev. and Mrs. C. C. Jones. Mrs. Wicker and Mrs. Jones are sisters. The first Saturday in each month is our regular time for meeting. We started out Saturday afternoon, in care of Mrs. Lincoln, bent on a chin-quapin hunt and for the "saw dust pile" where we planned to have a big romp and tumble. We had not gone far until two things happened; first, we were met by an old negro woman who exclaimed: "Lor,' missus, is dem all you-se chillun!" Then a little farther one the rain began to fall and we had to retrace our steps. What a disappointed crowd! But we had fun, lots of it. Getting back, Mrs. Lincoln hoisted a tent in her yard, and we had reading and songs, and afterward a treat of candy and cakes. Twenty-three of us have agreed to stand by the Band for twelve months, if no longer. Next month we shall try to make up our shortage in dues for October. Some of us are making our own money.

Yours, for the Orphanage,

The Whatsoever Band.

A fine record, little Band. We could see the sun shining through many a cloud if we'd only look for it.

WOMAN'S MOST BEAUTIFUL GARMENT.

Honor, fame, public applause, may be sought by man; but, as for woman, let knowledge be her garment, virtue her girdle, and piety a crown about her head. This is to her appropriate panoply; and, thus equipped, she will claim no station above that which Heaven designed for her, nor will she hesitate to lend her hand, in cheerfulness, to the various household duties which are emphatically assigned to her. Graceful she may be, in the mazy dance; lovely, when her hand flings upon the air sweet notes of music; fair, when the bay entwines her brow; but lovelier, fairer, and more graceful, far, is she, when, with meek eye and cheerful heart, she plies the homely task, desiring no reward save an approving conscience,—no praise, save the smiles that beam from her own fireside. where praising thee as the world goes round, we pray, in whatever language,

whatever form,—that is nothing: they shall find, they who seek thee with all their hearts. Teach us to live by thy laws: thou art willing to repeat them every day and every hour, and show us how we can live by them. Teach this nation and all nations to live as Christ Jesus with thee, that we may all live with thee and thy kingdom come and thy will be done on earth as it is in heaven. Go with us every day and everywhere, that the sword may everywhere be sheathed and men need study war no more. May all rulers and priests know that they are thy servants, the servants of the living God, that each may help each other and by each other be helped, and may all be blessed. Amen.—Edward Everett Hale.

THE OLD SCOTCHMAN'S PRAYER.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago, was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill-clad, and partly deaf, but he trusted in the Lord, whom he served, and rejoiced in His kind providence. On the way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge and have a little prayer before they entered the meeting. They did so, and the old man, who had learned "in everything to let his requests be made known unto God," presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if you can let me have it, so that I can hear Thy Word. And ye see that my toes are sticking through my shoes and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "I'm weel acquainted with Him, and He's weel acquainted with me, and I take great liberties with Him."

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet of his hand to catch words, until someone near the pulpit noticed him, and, beckoning forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he arose, a lady, who had noticed his shoes, said to him:

"Are they the best you have?"

"Yes," said he, "but I expect my Father will give me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," she said, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that He had given him all the three things he had asked for. The younger brother's reverence for the Lord was right and proper, but there is a reverence which reaches higher than the forms and conventionalities.—Selected.

THE HAGUE PROHIBITION CONFERENCE.

A Brief Report of Its Proceedings.

Temperance workers and prohibitionists from nearly one-half the countries of the world assembled in response to the call that had been issued by the International Prohibition Confederation for its second world's conference. The Prohibition Conference coincided with the successful thirteenth International Congress against Alcoholism, meeting in the spacious and beautiful Kurhaus at Scheveningen, The Hague, Holland, on September 11-16, 1911, and Prohibition was given frequent and favorable mention in the various sessions of that Congress.

The two special Prohibition Conferences were held at the Kurhaus on the afternoon and evening of Wednesday, September 13th, and the prominent announcements which were made of these meetings attracted large attention.

The report of Mr. Edward Page Gaston, F. R. G. S., the honorary secretary, showed the wonderful growth which has been made by the Confederation through its officials in many climes since the organization of

this movement in London two years ago. In a sweeping review of the 39 countries in which the Confederation is actively represented by its vice-presidents, he briefly indicated many signs of progress and much reason for encouragement on the part of Prohibition workers everywhere. When the world as a whole is taken under survey it is simply wonderful when one realizes the advancement which is continually being made. One temperance and prohibition worker, who has traveled in various countries and has had a wide experience, remarked that it was the best report ever presented within the speaker's knowledge.

"We look forward to the day when the scheme of world-wide Prohibition will come to pass," said Mr. Gaston in closing his report. "We live for the time when in a great federation of peace and amity, all peoples will be agreed upon this as the fundamental basis and ultimate goal of every true temperance reform. This, as has been said, is the consummation most devoutly to be wished for. You who believe in it and long for it and work for it are not mere dreamers. You dream of that which is to come!"

The Roll Call of the Nations was responded to by the representatives from various countries, including Don Atfred Ecroyd (Spain), Fraulein Ottilie Hoffman (Germany), Dr. Legrain (France), Fraulein Grewingk (Russia), the Messrs. Frank J. Sibley (U. S. A.), Larsen-Ledet (Denmark), P. Van der Meulen (Holland), Leif Jones, M. P. and Ald. Joseph Malins (England), Tom Honeyman (Scotland), and Adolf Hansen (Denmark). Many brief speeches sketched in outline news from afar, with inspiring notes of progress in many latitudes.

Endorsement was given to the Memorial Resolution which had been passed at the afternoon Conference, to be addressed to all the Governments of the world. The preamble in five paragraphs directs attention to the wide-spread misery and loss in many directions occasioned by the traffic in intoxicants of all kinds, and it closes as follows:

Resolved, that this Conference most respectfully but urgently appeals to the properly constituted authorities in every nation to take prompt and effective measures for the suppression of the manufacture, importation, exportation and sale of all intoxicants within their respective jurisdictions, and that in addition to such national action the various Governments be requested to arrange for an International Convention for giving effect to this International Prohibitory Movement."

This resolution will be duly forwarded from the London offices to the rulers of every country of the world, and in some cases

to their principal legislative officials.

Taken as a whole, the cause of Prohibition is now considerably more advanced than ever before, and there is no doubt that the workers from many countries who gathered at The Hague have gained a wider knowledge and truer insight into the principles and practical operations of Prohibition by their visit. A fine example of what may be done in this direction was presented by the impressive two days' convention held by the National Dutch Prohibition Society during the same week. This is one of the oldest temperance organizations in Holland, with 14,000 members and 300 branches. Its official newspaper, *De Blauwe Vaan*, has a paid circulation of more than 21,000 copies weekly. A wisely aggressive campaign is steadily pursued by the industrial classes largely making up its membership, looking to the time when Holland will be added to the list of promiscuous nations. The Netherlands Prohibitionists officially decided to translate and distribute throughout the Dutch-speaking countries of the world the leaflets of the Confederation on the principles and practical workings of Prohibition.

Edward Page Gaston, Hon. Sec.

International Prohibition Confed.

133-4 Salisbury Square, London, E. C.

AMONG THE CHURCHES.

New Center.

It was my privilege to be with Rev. S. B. Klapp in a revival last week at New Center, Randolph Co. The services began on Saturday and continued through the Friday following. With the exception of one service the congregations were large and attentive. On Sunday the meeting house was filled and the aisle was crowded with chairs, and still half the people had to remain on the outside. Also on Thursday, the day of the baptizing, the congregation was again too large for the house. As a result of our labors God saw fit to save some 17 or more souls, all of whom seemed to be very happily and truly converted. Nineteen joined the church and were baptized by immersion.

I have been supplying for Bro. Klapp at New Center this year and I find the people to be good, kind and hospitable. May the Lord bless them abundantly both temporally and spiritually.

B. J. Earp.

Elon College, N. C.

Columbus, Ga., Letter.

For the past two weeks or more Bro. J. F. Hill, Jr., the efficient Secretary of the Ga. and Ala. Conference, has been a very sick man. While his condition is not thought to be serious, his relatives and friends feel anxious about him. Let many prayers be offered in his behalf that he may

be speedily restored. Than Bro. Hill there is no more thoroughly consecrated Christian or loyal worker among us. May the God of all comfort abundantly bless him and his family in this time of affliction while the shadows are about them.

Mrs. D. P. Elder went last week to Hepkin, Ala., to spend some time with relatives there. Her health hasn't been good for several months. It is hoped that this visit may greatly benefit her.

Rev. B. F. Young has been re-elected to the pastorate of North Highlands Church for another year. We learn that he has accepted.

Rev. J. H. Milam will continue as pastor at Girard. He is thinking of moving here. He was somewhat undecided the last time we saw him.

Next Sunday will mark the close of our labors as pastor of the Rose Hill Church and this is our last "Columbus, Ga., Letter." Immediately after the Alabama Conference, we enter upon the work at Wadley, Ala., the undersigner's future address, from which place we hope to continue to furnish an occasional letter to *The Sun*.

To our many friends in this city we now say good-bye. May the Father's blessing abide with you; may He "establish you in every good word and work."

G. O. Lankford.

Oct. 9, 1911.

Eure.

The week after the first Sunday in August we had our protracted meeting at Eure. Bro. R. H. Peel did the preaching and the Lord blessed his work. Bro. Peel was pastor of the church several years and all were glad to hear him again. The meeting resulted in many professions, with 15 additions. Eure has a large membership and the church has just closed, perhaps, the best year in its history. We have just repaired our church, and paid for it. During the year, however, we have lost several good members. Mrs. Silver Long died some time ago in the prime of young womanhood, leaving a devoted husband, mother, several brothers and sisters, and a host of admiring friends.

On October 5th, Mrs. Timothy Felton died at the home of her mother in Norfolk, and was buried at Eure's church on the 7th. She was about 18 years of age, and had been in declining health for one year. She is survived by her husband, mother, six brothers and five sisters. She was a good woman and has gone to her reward.

J. M. Roberts.

Oak Grove.

We protracted our meeting at Oak Grove the week after the 1st Sunday in

September, without ministerial help. We had a good meeting, which resulted in 9 additions. We have a small membership, but the church is in good working condition. We have this year enlarged the church, and now have a very nice little church, with a seating capacity of about 300.

On the 1st Sunday in Sept. we lost by death our organist, Mrs. T. R. Ellis. Mrs. Ellis was about 28 years of age. She is survived by her husband, Bro. T. R. Ellis, two sons, mother and father, one sister and brother.

She was one of the most faithful church workers I ever knew. She was always at her post of duty. In her death the family has lost a devoted wife and mother, the community a true friend, and the church a zealous worker. The Lord bless the family and friends. May her virtues be imitated by all who knew her.

J. M. Roberts.

Berkeley Letter.

The revival season is now about over in this Conference, and the results have been most encouraging. The churches have been revived spiritually, added to in number, and strengthened in general.

Since my last letter I have assisted in meetings at Mt. Carmel, Isle of Wight Court House, and Bellville school house. I was with Rev. H. H. Butler at Mt. Carmel where we had six additions and several reclamations. The people of this community go to church. The house was crowded at each service, and when asked to stand in evidence that they were members of some church, nearly every one arose. If I mistake not there are about three hundred members of this church alone. The people are happy with their new church and love their pastor who, by the way, was born and reared in that community.

Isle of Wight Court House is another church that is fortunate in having a good pastor, a fine choir, a large membership and a commodious house of worship. Here we had preaching twice a day and dinner on the ground. There were twenty or more conversions and six additions to membership others to join later.

I greatly enjoyed the hospitality of these good people. The week following the first Sunday in October I preached at Bellville School House in Surry County. Bro. J. W. Cotton, of Dendron, has been superintendent of a Sunday school there for about five years. Taking this school house as a center there is a radius of about five miles with no church in it. One could hardly believe that to be true in old Virginia. It is thought by some of our friends that a church should be built

in this section. Would it not be well for our people to look into this opportunity? Rev. C. C. Jones has preached there for some time and was with me part of the time in the meeting. There were several conversions, but because of no church home several placed their membership with other denominations, others requested to join Dendron Christian church. Some gave me to understand that should a Christian church be built there they would heartily support it.

My local work is moving along encouragingly, and in many respects this has been the most fruitful year since I have been pastor.

M. L. Bryant.

New Center.

Our revival began here the fourth Sunday in September and closed on Thursday P. M. This was said to be the best revival held here in years. The congregations were large all the time. We do not know the number of converts, but some 20 or more. There were 19 accessions to the church and 19 were baptized by immersion. There was a large number of penitents left at the altar. Revs. W. W. Lawrence and H. A. Albright were with us a part of the time and did good altar work. Rev. B. J. Earp was with us and did some of the preaching. His sermons were good. This is a good little church with many young people in its congregation to catch the good influence of the older members whose Christian life is noteworthy. I believe there is a bright future before this church. Christian Union is in about four miles of this church, where we had a good revival meeting August, and where the work becomes more hopeful than it has been in some years. These two churches have been co-operating and working together most harmoniously for several years. I preach at both the same day. This is the best plan where churches are not able to sustain a pastor and get his full time. May God bless the work.

S. B. Klapp, Pastor.

Greensboro, N. C.

Sun Readers—Ether Church.

Dear Readers of The Christian Sun:

I am coming to you again in the interest of Ether Church. This is one of our most worthy enterprises, being the youngest church in the Western N. C. Christian Conference. On August 4th, 1910, I organized this church with 18 charter members. We have now more than twice that number. We have a good house of worship nearing completion, yet we are in need of help at once to finish this house for the Annual Conference, as the next session of the Western N. C. Conference meets here in November. This is something very unusual, for a new church to entertain Conference the first year after its birth. This young church merits your attention in a substantial way. We need help here financially and we need it at once. A more worthy and consecrated people you rarely ever meet than the good people of Ether, who have sacrificed so nobly to build this house of worship. Come to Conference and see what they have done. Who will help them at once? Will you, dear reader, you, you? Have we not a hundred readers of The Sun who will send in from \$1 to \$5 each to help finish this house before Conference? Who will be first? You can send contributions to H. Freeman, Ether, N. C.

I wish to acknowledge \$1 from Pleasant Grove Ladies' Aid and Missionary Society, by Sister M. F. Cook.

S. B. Klapp.

Greensboro, N. C., Oct. 12th, 1911.

Christian Light.

I was at this church last Saturday and Sunday. The prospects here continue to brighten. The brethren and sister members. They will go to Conference with all apportionment paid in full. And I am praying that all the churches will do likewise. Let every one pray and work to this end. W. G. Clements.

DIED.

Bray.

Richard Pollard Bray, son of Richard and Tabbie Bray, was born June 15th, 1879, died at the Memorial Hospital, Rich-

mond, Va., June 18th, 1911, at the age of 32 years and three days. Nov. 14th, 1900 he married Miss Lelia Murray, who survives him. At the time of his death there were five children, two boys and three girls. The youngest boy, an infant of a few weeks, died fifteen days after his father. At the protracted meeting at Union, Virgilina, in 1910, he made a public profession and I received him into the church and baptized him. His remains were brought to Virgilina and buried in Union cemetery.

C. E. Newman.

Lynn.

Friends will be deeply grieved to learn of the death of Mrs. Willie M. Lynn, wife of County Commissioner I. H. Lynn, which occurred Tuesday afternoon as the result of heart-failure. The funeral was held at the old Lynn home in House Creek Township, conducted by Rev. W. G. Clements. She was a member of Six Forks Christian church.

Mrs. Lynn is survived by her husband and eight children, the oldest of whom is only 12 years of age. She was one of the best of good women and delighted in making those about her happy. When her death occurred, Mr. Lynn was in Raleigh attending a meeting of the County Commissioners. His wife had been sick with fever and last Sunday she spent the day at the home of her father, Mr. Isaiah Goodwin, the doctor having told her she could go. On the day she died she was up and later called to her son to bring her a quinine tablet. She took the tablet and put a fever thermometer in her mouth, to take her temperature. Her son waited a few minutes and then said: "Mother, what is your temperature?" He looked; the thermometer had fallen out of her mouth and his mother was dead. The thermometer registered 103.

Mr. Lynn heard of his wife's death as he was on his way home from Raleigh.

There is great sympathy felt for Mr. Lynn and the surviving children.

W. G. Clements.

Needham-Yow.

At the residence of the bride's father, W. H. Yow, Sept. 24th, I united in matrimony Robt. Needham and Miss Roella Yow. A number of friends and relatives were present at the ceremony. May the union of their lives be long and happy. T. E. White.

DR. J. H. BROOKS,

DENTIST,

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	2:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:06
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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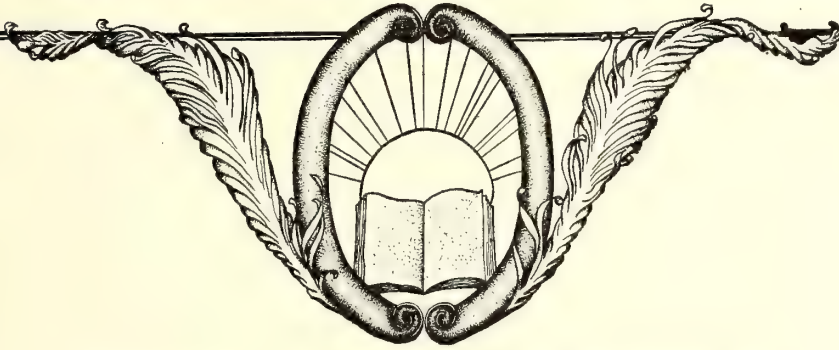
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FROM A VETERAN PASTOR'S PRAYERS.

Thou Lord of heaven and earth, our God and Father: We cry to thee. Our souls call out for thee. While our bodies are fastened here, set our immortal spirits free to rove with thee in holy fellowship. As thy children in Jesus Christ we dare to claim the freedom of thy universe as our heritage. We would move out into the wide distances—to come back, if thou so appoint, refreshed and strengthened, quickened in every fibre, for better living and more effective service. Show us the hidden things, so far as knowledge of these will fit our state. Unfold to our gaze the mysteries of life. We would know what word from thee the trees are speaking to us; what bird-song and sunshine mean; what message thou art sending us in the laughter of children, in the cry of want, in the voices of history—specially as these are condensed for us in Thy written Word, and in the faces of our fellows as the crowds flit by. Lord, cure our deafness. Thou Infinite One, in whom we live, set us free from the thick prison walls of self. Let us loose from this blackness of self-absorption, and grant us the wider view of generous sympathy and filial trust. Open our blind eyes to the poetry of the commonplace; to the tragedies of men and women who walk calmly by our side; to the transcendent glory wrapped up in the meanest human life. Cure us of our vicious habit of disparaging our fellows, of counting them dull and uninteresting, perhaps hateful, just because we do not understand. Lord, lead us out from our own narrowness, and make us thankful that the truth is wider than the measure of our mind, and thy love to all of us so wonderfully kind.—In S. S. Times.

EDITORIAL

"COUNT YOUR BLESSINGS."

(The Lord hath done great things for us; whereof we are glad. Psalms 123:3. Golden Text for Sunday, October 29).

The trouble with our busy time is that we do not stop to consider how great things God has done for us, and is doing. There are men, there may be readers of The Christian Sun, who are busy every day enjoying the blessings and benefits God has given them, and yet they do not stop a five minutes in a whole day to reckon these blessings, nor to thank God for them. Merchants will take time to make an inventory of their stock, see how many goods they have on hand, and count their sales of the month or year. Yet if asked to count the blessings that they had received from God they would say they hadn't time.

The Lord hath done great things for us indeed, hath given us health and strength and friends and loved ones and prospered us in our way. But little do we stop to see or consider the infinite abundance of these great things. Like the Israelites, it takes some captivity, some reverses, some hardship, maybe some severe affliction to bring us to our senses and to make our hearts glad and grateful.

I saw a man the other day who had been desperately ill, exceedingly nigh death's door. He was convalescent at last. "O, the Lord has been so good to me. He has raised me up, spared my life and I think I will soon be well," said the man emotionally and gratefully. Well, if that man was thankful that the Lord had spared him and had raised him up from a bed of long and sore affliction, how thankful indeed should I have been who had not even been afflicted, who during the time had enjoyed health and strength and happiness. Count your blessings, reader, for they are many and worth while.

These Israelites had suffered bonds and captivity many years. They had been in strange lands and subjected to many straits and trying ordeals. Now they are permitted by the goodness and mercy of God to return to their native land. True, they find that land only a mockery and a shadow of what it had been in the days of their prosperity there. Their beautiful temple is burned. The walls of their beloved city are torn down. Their houses are gone, their homes are desolate. Yet, this is home and here once again they may establish their altars and worship their God. How glad, how grateful, how

rejoiced indeed their hearts were. God has been merciful and true and faithful, even if they had been ungrateful and faithless, and they now recognize this. Their hearts are made glad, and their lips sing praises. "Mercy and truth are met together; righteousness and peace have kissed each other," they sing. Listen further at their glad refrain: "Truth springeth out of the earth; and righteousness hath looked down from heaven."

Some times a man, having recovered from a long illness or disappointment, finds his affairs all gone to pieces, his store or farm neglected, his business a mere shadow of its former self. Yet how glad he is that he may go about again, maybe at the house of worship once more, may meet and mingle with his neighbors again. His heart is made glad despite the neglected conditions about him. The heart rises above these and sings praises to God for His goodness. "Oh! that men everywhere would praise the Lord for His goodness and for His wonderful works to the children of men."

IN THE ALABAMA CONFERENCE. (Editorial Correspondence).

Roanoke, Ala., Oct. 20, 1911.

President Harper and the writer left Elon College at 5:45, Monday, A. M., Oct. 16. Breakfast in Greensboro, dinner (through) South Carolina (at 40 miles an hour.) supper at LaGrange, Ga. The distance from breakfast to supper was 449 miles. And judged by the way Pres. Harper ate supper it was even further than that. The difference between a fast train and a slow one is not rapidity, but a steady and continuous keeping at it. No. 37—the New York and New Orleans Limited—do not run faster between stations than do many of our local trains, but there are few station stops and "37" has made its fame as "fast-flyer" because it keeps running day and night, almost without stops, over the long trail of many hundred miles from New York via Atlanta to New Orleans. The men I know who have gone a long way in life and have a reputation of fast movers and great workers have made, and do maintain, their reputation not by rapidity with which they do things for an hour or a day, but by the quiet, steady, even continuous driving away at their tasks. Everything on No. 37 moves with tranquil quiet and rigid regularity. But the day counts and the continuous hours mark off the many, many miles.

There was a stop of five minutes at Greenville, S. C. I got a glass of buttermilk and President Harper got a hundred dollars for the College. Clyde Pritchette was the donor—I mean of the hundred

dollars, not of the buttermilk. He was at the station. Pres. Harper had wired him an hour previous; he seemed glad to make the donation. He is in business at Greenville, and is prospering.

In the early morning hour of Tuesday we met Revs. H. W. Elder and E. M. Carter on their way to Roanoke to attend the Alabama Conference. We were entertained at breakfast in Roanoke by Bro. and Sister W. J. Mann and given a most cordial welcome to their happy and hospitable home. They are faithful members of the Christian church and though away from their home church they are loyal and true. Roanoke should by all means have a Christian church. It will have, one day, we are persuaded, for we have several members living here and they want and should have a church home in which to rear their children. Those who have moved into the town as parents may remain true to their home church, but their children will not.

The Annual Conference was to convene at Mt. Zion church three miles from Roanoke, at 10 A. M., Tuesday, but a steady downpour of rain delayed the opening session till about 3 P. M.

We were glad indeed to meet and greet our brethren and sisters with whose names and labors we were familiar, but whose faces, for the most part we had never seen. Among the earliest at Conference was Rev. J. H. Hughes, vice-President, who in the absence of the President, Rev. G. D. Hunt, convened the body and presided through the opening services. Bro. Hughes is a busy man and full of fruitful labors. He organized a church, Dinger's, in April. It now has fifty-four members and expects to build a good house of worship at an early date. Prospects for a strong church are flattering. He has a desirable lot and a large subscription list. We predict success for Bro. Hughes in this good work. Rev. J. H. Milam is a busy man whose face we were glad to see. He has recently moved from Juniper, Ga., to Phoenix, Alabama, and is to build a good, substantial church at the latter place. He has sold the old, inadequate building, purchased a lot and will build an ample house. The Elders, Dollars, and Carters are familiar names in the ministry here, some of whom we had met, the others we met with gladness. "Uncle" Tom Elder, as he is lovingly called by all, has grown feeble with the passing years and is on the superannuated list, but his life is a benediction and he is as much loved in this Conference as "Uncle" Wellons is in the N. C. and Va. Conference. Our venerable Bro. Knight we were glad to meet and hoped to meet

Bro. T. J. Edmunson, who, however, was not present.

Rev. G. D. Hunt is President of the Conference and has been for a number of years; Rev. E. M. Carter is Secretary; Bro. Beaird, Asst. Secretary, and Dr. J. M. Welch is Treasurer.

The Alabama Conference is a business body. Business items receive first and foremost place. When the time is out for any topic President Hunt calls a halt forthwith, and the next item is gone into. We doubt if their annual sessions are long enough. There were really two days, and three could have been used to great advantage we think.

A conference is educational and deliberative, as well as executive, and it takes time for counsel and the maturing of wise, far-reaching plans. Bro. Hunt is a fine presiding officer, quick, deliberate, good humored, pungently witty. The business was dispatched in order and harmony, and we judge was well done. The churches of this Conference are building up in many directions. They are paying their pastors better than formerly, raising more for home and foreign missions, and doing more for education and all conference claims.

We shall write more of the Conference and its work later. This is a rather strenuous week with ye editor, meeting the brethren, making an untold number of new and good acquaintances and preaching two or three times every day. The brethren have received us cordially and speed us on the way in the work.

President Harper is of course meeting with success on every hand and the brethren are delighted with his brilliant and illuminating addresses. They are glad to have their College President amongst them and are surprising him with their liberal responses to the worthy cause he represents.

Of the many kindnesses we are receiving at the hands of our dear brethren, Rev. C. M. Dollar, and his son, Rev. J. D. Dollar, in whose hospitable and happy home we pen these lines, a further and future letter will tell. The Alabama Conference is building and adding new churches rapidly and the years will witness a strong and great body of Christian work here.

J. O. Atkinson.

REPORT OF TREASURER OF YOUNG PEOPLE'S CONVENTION.

Treasurer L. I. Cox reports the following amounts received for the work of the Young People's Convention:

W. L. Wells	\$2.25
Rev. L. E. Smith	5.00
T. W. Parks	1.00
Wake Chapel S. S.	5.00

Palm St. Baraca Class	2.50
St. John's S. S.	2.50
Suffolk C. E. Society	2.50
Damascus S. S.	5.00
H. F. Samuel	1.00

Total \$26.75

The Convention needs the support of our people now as never before. Whether it will go forward or backward depends upon individuals. We want you to give of two things—your money and your time. Will you do it?

SUFFOLK LETTER.

I am thinking of young people of school age. The question of education is paramount with many parents. They think of education as the solution of the future for their children. They deplore the lack of opportunity when they were young, and their highest ambition is to educate those they love better than their own lives. The life-savers are not more heroic in rescuing imperilled seamen from the wreck than these parents in heroic efforts to send their children to school. I knew a mother who almost wrecked her own health to keep her only daughter in college. Her machine was running day and night. Many sleepless nights, many secret prayers, and many countless stitches paid the price of a diploma which was reward enough for all her maternal sacrifice. It was the "red letter day" of that home and that mother's heart when her daughter brought the diploma home. The mother's desire was for that daughter to teach school.

But the daughter soon married one unworthy of her education and prospects and almost broke that mother's heart. She took me into her confidence and told me the story of her sacrifice, her bright hopes, the course of her child, her ingratitude, and the family disgrace. Tears found great furrows in that wrinkled face along which to flow. The lips trembled, the voice faltered, and the bosom heaved as she told the story of her disappointment and her grief.

Education has its perils as well as ignorance; much that we call education is worse than none at all; and the great problem is not solved by buildings and grades, and longer terms. True education is the learning of those things that make the young wiser, better, and more useful. School life throws the young out with the worst as well as the best and the school itself must safeguard character as parents safeguard character at home. The public school may be a blessing or a curse. If teachers are good in character as well as in scholarship, and if they make good manners and good character first,

then they may help the next generation. One thing long desired is now history; the school rooms and pupils have improved immeasurably in cleanliness and deportment under the care of female teachers. Miss Grace Strachan, of New York City, has at last secured for female teachers the same pay as men; and if this spreads over the states it will make her name as famous as Dorothy Dix, Susan B. Anthony, or Frances E. Willard. I can well remember when rich folks did not care to send their children to free schools. Those were days of Academies and Seminaries; private select schools in which students lived as families. The public High School and higher grades of work have changed those conditions, made the public school the pride of communities and destroyed the boys Academy and the female Seminary of the private type. All grades of society now attend the public school and thus our education is thoroughly American. But are they thoroughly Christian? In some states the Bible is not allowed in the schools, and in many schools frivolous dancing and card-playing girls are at the desk as teachers. This is a position of such moment that young women who occupy the teacher's desk ought to stand for the highest refinement, the purest morals, the most exemplary character, and then they ought to be paid as much as men; and male teachers ought to stand for the same high things.

But the peril comes, often, when the young go off to school. When they leave the roof-tree, the fireside, the family dining room, the care of parents, the home church, then they are out for a voyage on a wide sea. If they fall into wrong hands they may be ruined. A few bad boys can corrupt a school; a few bad girls can taint young lives for all time. Here is ground that needs teachers of big heart as well as big brain. The college that is manned by a corps of strong souls that love the young, that watch out for character, that create a home atmosphere so large and so sweet as to embrace the student body in home-care, is the mold of men and women who will reflect honor upon the institution and bless the world.

W. W. Staley.

—The worst piece of literary news that we have read in months is to the effect that the wonderfully brilliant, but the unpardonably erratic, Marie Corelli has afflicted a long-suffering public with another book, her latest agony coming under the name of "The Life Everlasting: A Reality of Romance." As Mark Twain said of a certain author's books, we regard any library as good and worth while provided it hasn't in it any of Corelli's works.

ELON COLLEGE LETTER. ..

There is no reason why this should be styled the Elon College Letter this week save that the writer happens to get his mail there more often than anywhere else, for he is now in the land of Alabama nearly five hundred miles from home.

I shall not write of the trip from Elon to this section, for the Sun's editor has done that in his masterly way, but simply of my impressions of our Alabama brethren. I confess I have been disappointed in them. I had expected to find them so far different from our Virginia and North Carolina people that I could spin out many pages of eloquent depictions of differences, which would make interesting reading, an unusual thing for an Elon Letter, I fear. In this I say I have been severely disappointed—for they are like our own people in all essential ways.

They have greeted us to their hearts and homes in lavish hospitality. They have the same ideals of life and the same methods of attaining them. They talk and sing and pray just like our own folks. They are bone of our bone and flesh of our flesh. This is literally true in a physical sense of many whose ancestors came from Virginia and North Carolina and true of all in the spiritual sense. But how could it be otherwise? They believe the same Bible, stand upon the same principles, read the same church paper, love the same College and Orphanage as we ourselves. Men who think alike must resemble each other—for as a man thinketh so is he. So my disappointment becomes joy and gratification—joy at meeting in the flesh those in other lands according with us in spiritual matters and gratification that they are really like our own people. I rejoice that like principles of the faith make people like each other and look forward to the time when all the earth shall stand on the same platform.

The Alabama Conference was a revelation to me. The ministerial brethren who are its members are men of ability, vision, and consecration. The laity are devout, consecrated, progressive, alert for opportunity to serve their Church. Two new churches were received into fellowship; the church letters showed good gains for the Kingdom along all lines of progressive church work; the various reports were marked by practicality, vision, grasp of the real issues at stake. The discussions were characterized by the anxious endeavor on the part of all the speakers to arrive at the truth. Rev. G. D. Hunt is a gem in the president's chair and dispatches business with a master's hand. I felt at home in the Conference and several times found myself voting as if I were in the N. C. and Va. Confer-

ence. The brethren in Alabama may be depended on to carry forward the cause here to still greater achievements.

Dr. Atkinson is doing great preaching in his itinerary of the churches and is receiving a most cordial response to his most modest appeals for the Sun. Another column shows their great interest in the College.

This visit, to continue till a few days after the close of the Georgia and Alabama Conference, has enlarged my vision and deepened my love for the brethren here. The longer I stay, the better I like it. If ever I leave Elon, I think I shall come down South to dwell among these fine hills and these still finer Christian brethren.

W. A. Harper.

AN AID TO FAMILY WORSHIP.

By Harold E. Wilson.

Perhaps you used to have family prayer in your home in years gone by. Or if not many years have gone by since you established that little home of yours, perhaps you started out bravely and conscientiously in those first blissful days to open each morning with some brief reading from the Word and a prayer for strength and guidance. You did not get out of the habit, if you are like some of the rest of us, because it was irksome or because you found no profit in it. It was a help. It did sweeten the morning hours, and—well, there is truth in the modern slogan: "Be sweet until 9 A. M. and the rest of the day will take care of itself."

Why, then, was the habit broken? Why do we hurry away in the morning to business with the Bible unopened and, if our conscience twinges, console ourselves by repeating:

Work shall be prayer, if all be wrought
As Thou wouldst have it done;

And prayer, by Thee inspired and taught,
Itself with work be one?

Let me see if I could tell you why it is. Perhaps you had difficulty in opening to appropriate readings. The chapters were long for your limited time, or they were not devotional in spirit. After you had read the Psalms through several times and most of the New Testament, it was hard to turn at random to just what you wanted. Possibly you followed for a time the daily readings suggested in the Sunday school lessons. But you found these often too brief to be of value, and frequently more historical than devotional. You skipped a morning when you had overslept, and another when a neighbor ran in just as you were through breakfast. Several lapses occurred, but each time you brought yourself conscientiously back to the family altar.

At last a wonderful thing happened. A

lady boy came into your home straight from the glory land. Your home was never the same again. No longer could you say what you would do at a certain hour in the morning—or any other hour in day or night, for that matter. Every habit you had ever formed and many resolutions you had made—all were now trespassed upon. And perhaps other children have come, and other duties arisen, until now it is to sleep as late as you dare in the morning, a hurried rising, a hotted breakfast, and away.

You see I am writing what has been rehearsed to me. "I would like to have morning devotions," said a friend to me the other day. "Is there no book of selected readings for each day of the year, with possibly a hymn and accompanying prayer?" He was a father of five lively children and I fancied what was in his mind. It is not easy to extemporize in prayer with patrollers at your knee who do not always appreciate the value of silence. I was obliged to confess that I had never happened upon such a book, but mentally resolved to look up the matter. The result is that I have before me, and am using each morning in my own home, "The Church at Home," by Bishop John H. Vincent. It is not a new book, but is admirably adapted to its purpose. Each page contains an appropriate Scripture reading, hymn and prayer. Five minutes would be sufficient time to allow for a dignified and reverent service. Surely none of us but can find a way to set apart five minutes of each day to a practice of such value to all the members of our home. As Bishop Vincent says in his "Introduction," "Family prayer is an institution of priceless value where it is kept up conscientiously, seriously, regularly, and where it is indorsed by domestic administration and personal example. Life is a part of a steady and genuine life, and not performed perfunctorily, it is full of power. The memory of it goes through life, hallowing every thought of home, reminding the wanderer of the days of innocence and devotion, and alluring him again to the Christ who was so long enshrined in the family circle."

Besides the contents of the book already mentioned, Bishop Vincent has included readings for nine special days and memory texts for every day in the year. The book is heartily recommended to those who have a desire to continue a custom sometimes beset with some difficulty, but which, if persistently pursued, brings manifold blessings.—N. Y. Advocate.

One of the great lessons of life is to learn not to do what one likes, but to like what one does.—Hugh Black.

THE CHRIST OF THE GOSPELS.

There is a fourfold picture, or a fourfold view, of Christ in the four Gospels, and each Gospel gives us a different aspect of the Great Manifestation. In Saint Matthew He is the Son of Abraham, He is Heir of the Kingdom, King of the Kingdom of Heaven. In this Gospel alone we read of One "born King of the Jews." "The Kingdom of Heaven" is preached, and the laws of the Kingdom are laid down in the Sermon on the Mount. This Gospel reveals to us the Kingdom, not as an earthly kingdom, nor as the Kingdom of God, but as the Kingdom of Heaven.

In Saint Mark He is the servant of God. He stands as the patient Servant and Sacrifice for others.

In Saint Luke He is the Son of Man. Here is man according to the mind of God—the pattern Man, perfect Manhood. As Man He is the Priest, "for every high priest is taken from among men." As Man He is Prophet, or Apostle, sent from God. As Prophet He is God's Messenger to Man, as High Priest He is man's Messenger to God.

In Saint John He is the Son of God. John omits all reference to the birth of Jesus as the Son of Man, and at once begins with these deep and strong words: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without him was not anything made that was made. In him was life, and the life was the light of men." Men beheld "His glory, the glory as of the only begotten of the Father, full of grace and truth."

Thus the four Gospels give us a fourfold view of Christ, and each emphasizes a different aspect of His life and of His work. In the Gospels we discover the claims of Jesus, His sinless life, His surprisingly simple sayings on profound subjects, His perfect system of moral ethics, His broad humanity, His vicarious death, and His resurrection and ascension. The death of Christ has a very special place assigned to it in the New Testament, and Professor James Denny asserts, and we fear with truth, that it has not the same place either in preaching or theology which it has in the New Testament, and yet the Cross is the supreme power over humanity.

But why the Christ of today? Is He not the unchangeable One? Is the Christ of today different from the Christ of yesterday? Yes and no. Things become greater to us as we know them better. Christ is the same, but knowledge has increased. He grows with the growth of our spiritual knowledge. We may have Christ and yet not know what we have in Him. The cry has been, "Back to

Christ," and there has been and there is a "new feeling for Christ." To quote Principal A. M. Fairbairn, "He is today more studied and better known as He was and as He lived than at any period between now and the first of the Church." God may have other words for other worlds,

But for this world the Word of God is Christ.

—The Rev. T. Moore-Smith, in the New York Observer.

THE GRACE OF CHURCH GOING.

Church attendance may well be called one of the Christian graces. It is a mark of respect to God and His cause such as is not usually rendered in this age and land by those who did not highly regard him. It is a means of grace to those who observe it, so that those who are found regularly in their places in the house of God are almost sure to be the recipients of special spiritual blessings. It will be with them as it was with Eliezer, Abraham's steward, who had it to say that "I, being in the way, the Lord led me."

Church attendance is not all there is of Christian life and duty. There is no such thing as discharging our whole round of Christian obligation by simply appearing at the church service on the Sabbath. It is not claimed by any properly informed person that this is so. No physical or external performance is sufficient in quantity or quality to comprehend all that is involved in the full-orbed round of doing God's will and in all we do, living to God's glory. But it is a fact that they who neglect attendance upon public worship neither look upon themselves, nor do others look upon them, as living exemplary Christian lives.

The church service affords the opportunity for public and united worship. Those who worship the most sincerely and regularly in private are those who most thoroughly appreciate public worship and most grieve over being deprived of it. Those who are not in the habit of regular private devotion are greatly in need of the guidance and stimulus that comes in the church service. The forms and words of prayer in which they are led are for their instruction and assistance, and, if there were nothing more than this one element, it would be for the enrichment of the spiritual life of all to come and appear before God and be led in prayer by one who knows the form and spirit and words and meaning and power of prayer.

The church service, moreover, affords the opportunity for the preaching of the gospel of Jesus Christ. That community is a poverty-stricken community in which

the word of God is not proclaimed. Coarse and rude and undisciplined and vicious it is sure to be or to become. Let men say what they will, gospel preaching is the supreme source of refinement and virtue to any people. The pulpit is the seat of power for the spreading abroad of the influences that bless and save a community. The preacher need wish no place of greater influence. If he preaches God's word, he is using the divine means for the saving of human souls. They who listen in reverence are sure to be enriched and transformed, if the preacher gives them the truth of God. They who attend church regularly are learning the best and highest things of earth and heaven. They who neglect wantonly are making themselves their own enemies and are standing in the way of the best things that can come to their families and to their fellowmen. Those who go to church regularly will prove to be in the long run, the leaders of their communities in all that means goodness of life.

Since habit is so large an element with us in the formation of character, we should be sure to form and maintain in ourselves and in our children the habit of steadfast, thoughtful and conscientious attendance upon the means of Grace as these are provided in the regular services of the church of Christ. Some worldly people say that they do not attend church because they were taken to church so regularly when they were young. This is probably as abject, mean and dishonest a thing as is ever said. It is not true. If they have broken away it is because they are worldly and sinful. Whoever is taken to church and started out right in life by Christian parents has much for which to thank God. If the habit is not formed early, it probably never will be, because the habit of neglecting God and his church has been formed. It is a terrible thing for parents to train their children in so deadly a habit as this. Let them rather say: "As for me and my house, we will serve the Lord."—Herald and Presbyterian.

Conundrums.

When is it easy to read in the woods?
When Dame Nature turns the leaves.

Which is the largest room in the world?
The room for improvement.

Why are the Western prairies flat?
Because the sun sets on them every evening.

Why are the laws like the ocean?
Because the most trouble is caused by the breakers.—Journal and Messenger.

—We have often wondered how many "greatest shows on earth" there really were in the world.

NOTES AND PERSONALS.

—Rev. H. E. Rountree writes that Mrs. Rountree is improving and will be able to come home shortly.

—How about your church, will it be on the banner list? If not, what excuse shall you have?

—Those sending subscriptions to The Sun last week were Revs. S. B. Klapp, D. A. Keys, J. S. Carden. Thank you, brethren.

—We are prepared to supply any kind of Bible you wish. Look up our ad. in another column or write for catalogue and prices.

—Thanksgiving one month from today. Would it not be a good idea for you to begin to think of the many things to give thanks for?

—Who can send us a copy of The Sun for February 1st, 1911? By some means we failed to file this number. Do not all send at once.

—The forty-third annual convention of the American Woman Suffrage Association was held in Louisville, Kentucky, last week.

—Rev. Neal Rowland is conducting a series of revival meetings for pastor Rev. W. C. Wicker, Lit. D., at Palm Street, Greensboro, this week.

—What can be done to get more of our young men to take an active part in the church? They are strong enough; they are intelligent enough. But how shall we save this strength, this intellect?

—Enthusiasm and the personnel of the Deep Waterways Convention held in Richmond, Va., last week indicates a speedy improvement of the shipping facilities along the Atlantic Coast.

—We are in receipt of a neatly prepared Program of the forty-fifth annual session of the Ohio State Christian Association which is to be held with the church at Piqua, Ohio, October 24 to 26.

—Rev. L. I. Cox had good services last Sunday at Apple's Chapel and Monticello in winding up the year's business. Both of these churches will make a good showing at Conference, as will the other churches of his charge.

—China is experiencing a revolution of such proportion as to attract the attention of nations throughout the world. The United States has several war vessels in Chinese waters at Hankow to protect American interests.

—The Sun's editor who is attending Georgia and Alabama Conferences is expected Monday, October 30th, but will just stop long enough to see the mistakes of the office boy, then will leave for the Eastern North Carolina Conference.

—Rev. J. W. Wellons aided Rev. C. E. Newman, of Henderson, N. C., in evangelistic meeting at Liberty, Vance Coun-

ty, last week. A good meeting with fourteen members added to the church, is the report.

—The news of the death of Rev. A. P. Barbee at his home, Garner, N. C., October 18, will sadden the hearts of hundreds who have been helped to a better life by his earnest preaching.

—The Walnut Hills Christian Church, Dayton, Ohio, is to be dedicated Sunday, November 5. The dedication of two churches within a month of each other in the city of Dayton so long without a single Christian church, speaks of activity worth while among the brethren there.

—Are you acquainted with the Principles and Government of the Christian Church? If not, why not send to The Christian Sun office and get a copy, read and learn of the church yourself. Cloth binding, 50 cents; limp cloth, 35 cents; paper, 25 cents, postpaid.

—Every penny asked of the churches is needed. Your church may be in good condition every way, but study the condition of your neighbor and ask yourself if you can not help a little in building a church, starting a mission point of aid in some way to send the blessed gospel to those who are in need of it.

—We beg to call attention to the "Story of the Bible" as advertised in this issue. This is a neat and attractive book giving a full story of the Bible from Genesis to Revelation. It is illustrated with pictures throughout, which is interesting to the young reader. Send us your order today. It's the thing for a birthday present.

—The end of the first week of the McNamara famous murder case in Los Angeles, California ended without a single juror being chosen. Justice has a tedious and perilous road in the courts. There appears to be so much feeling in this case between capital and labor that the simple case of "guilty or innocent of murder," is almost lost sight of.

—Nearly the entire senior class and some from other classes, forty or more students in all, of the Colored Agricultural and Mechanical College of North Carolina, at Greensboro, were summarily expelled last Saturday for choosing to do Saturday work for individuals in the city rather than labor on the college farm as directed to do by the faculty.

—The First Christian Church, Dayton, Ohio, was dedicated Sunday, October 15. The building cost \$18,000.00, more than \$10,000.00 of which was raised on the day of dedication. Dr. W. H. Denison was the special preacher of the day and accomplished the Herculean task of raising so large a sum, and went at it with such a skill and momentum as to go beyond the required amount more than \$300.00.

—The State Fair held at Raleigh last week was, perhaps, the greatest in ten years. The address of Governor Judson Harmon, of Ohio, the daily exhibits of aeronauts, the fine exhibits of machinery, especially agricultural, the great display of fine poultry, and the variety and excellence of exhibits of Floral Hall were among the best free attractions of the great fair.

—The death of Justice Harlan of the United States Supreme Court, October 14, removes an able, experienced, and conspicuous member from that exalted tribunal. Mr. Harlan had served on the Supreme Court bench for more than thirty years and was regarded generally as a judge of great wisdom and independence of opinion. There are many speculations as to who will be appointed by President Taft to fill the vacancy.

—We learn with deep regret of the death of Rev. A. P. Barbee, Garner, N. C., last Wednesday. We knew that Bro. Barbee had been in declining health for some time but there was hope of his recovery. Bro. Barbee was a useful and valiant servant of the Master and has left a record that speaks for good. We sympathize sincerely with his beloved wife. Our ranks will greatly miss the faithful labors of Bro. Barbee. More will be written later of the work he has done and the triumphant life he has lived.

—Rev. F. G. Coffin, D. D., who recently went from the pastorate of the First Christian Church, Dayton, Ohio, to the pastorate of the Christian Church, Albany, N. Y., had a rather serious misfortune recently by falling down stairs just as he was about to start from his home to attend a meeting of the Mission Board at Dayton, Ohio, and incidentally to attend the dedication of the church of his recent pastorate. He was so painfully hurt that it will be, perhaps, weeks before he is able to resume his pastoral duties.

—Rev. McD. Howsare, pastor Christian Memorial Temple, Norfolk, Va., has been notified, so we learn through the Norfolk Virginian-Pilot of October 20, by the Mission Board of the American Christian Convention, that there are not funds in hand, as they anticipated, to send him as a missionary to Porto Rico, upon which work he meant to enter early in November. The first Christian church, of Eaton, Ohio, extended Brother Howsare a call some weeks ago, which he declined on account of the appointment to the Porto Rican Mission field. The Eaton church renewed the call Tuesday of last week, but whether or not Brother Howsare would accept was not known by the Virginian-Pilot correspondent.

—It is with deepest regret that we are called upon to chronicle the death of Rev. A. P. Barbee, which occurred at his home in Garner, N. C., last Wednesday morning, October 18th. Bro. Barbee had been in declining health for some time. He was a loyal pastor, a forceful preacher, and a kind husband. He was a man of high ambition and brought things to pass wherever he labored. He will be greatly missed throughout the whole brotherhood. We extend our sympathy and love to the bereaved ones. We hope to have a more complete account next week.

—Dr. Atkinson and President Harper left on an early train Monday morning of last week for Roanoke, Alabama, to attend the Alabama Christian Conference. Dr. Atkinson goes as a result of repeated requests from the brethren in Georgia and Alabama to attend their conferences. President Harper goes in the interest of Christian education in general and in the interest of the \$50,000 special fund for Elon College. These two brethren will attend the Georgia and Alabama Conference this week and return in time to attend the four conferences in North Carolina and Virginia to be held during the month of November.

—Rev. Neal Rowland conducted a great revival at Berea, North Carolina and Virginia Conference, last week. There were forty or more professions. Seventeen had united with the church at the close of the services. This was one of Rev. A. P. Barbee's churches and Bro. Rowland was engaged to assist in the meeting. When the appointed time came Bro. Barbee was critically ill at his home at Garner, N. C., and died on Wednesday. Thus the death of the pastor in the midst of a revival at one of his churches caused peculiarly deep sorrow, and added opportunity for the work of the Spirit of conviction of sin.

—The following note is taken from the Herald of Gospel Liberty, Dayton, Ohio, for October 19:

"I read President Harper's address, the one delivered before the students at the opening of Elon College. It was surely most excellent. I scarcely took my eyes off the paper till I had finished it. If Elon really stands firm on the ground set forth by President Harper, the college is bound to be one of the greatest blessings to our Church, and I will ask nothing better than that our three girls and boy may some day graduate from Elon College.

—Mrs. —. We believe that is the way hundreds of our fathers and mothers feel. If they can be assured that the College stands by the sentiments presented in President Harper's address, to which reference is made they will ask nothing bet-

ter in the way of educational advantages than that they may have their children in Elon College. Let educators take the hint. Most parents desire to know not only that their children are being taught well in college branches, but they wish to know that the spiritual side of the life of their children is well cared for and well fed on true scriptural truth."

—Rev. H. E. Rountree, Waverly, Va., writing under date of October 13th, says, "Left the bedside of my sick wife yesterday. She is doing well and without any set-back she will be able to be brought home in two weeks."

NORFOLK LETTER.

Is that church letter of yours still in your pocket or is it in your trunk? It would be easy to tell of people who profess love for the church but who for one reason or another refuse to place their letter with the church which they attend. Perhaps you are one of those people. Several years ago you moved away from your church, but you still belong there as a member though you seldom, if ever, are able to attend. Now you enjoy the privileges of the church at your present home. How often have you considered that it is your duty to help promote the interests of the church where you are living now? You can help by placing your membership with it and so becoming an active member. Some pastors are partly to blame for the situation, though some of their members have moved so far away that they can no longer attend the "home church," yet too many ministers urge them, saying, "Please don't leave us. You were born and raised here, here you were married and here your membership is. Don't leave us yet. We need you. I want you to be a member here as long as I am pastor. You can attend the Christian church where you live now, but please keep your membership here." So they talk. A city pastor hears that nonsense till his heart is heavy. Do you know what the spirit of that sort of pleading is? In many cases it is pure selfishness. When members move from some other church home to your community, at once you desire them to join your church. Well, they ought to do it. They will be better off and be of more service to Jesus Christ if they do it, but the reasons are just as strong why members who move away from their "home church" to the city or elsewhere should affiliate with the church near which they live. It is a matter of grave concern to the cause of our Savior's kingdom when so many remain out of active membership when they might so easily help. Church-

es cannot prosper in the truest sense unless Christians who attend the services near their homes become active members. Where is your church letter? Some say to me, "O, I just hate to leave the old home church!" But you do not mean that as seriously as it sounds for you left the home church long ago. You live far from it. Seldom, because of distance, can you attend it. What then will you do with your church letter? It belongs in the Christian church which you are living near now. You can help the cause of our Savior by joining the Christian church near your present home. A Christian who fails to help when he can, injures the church and is responsible to Jesus Christ.

Rev. McD. Howsare, of the Memorial Christian Temple, exchanged pulpits with Rev. D. A. Keys, of the South Norfolk church last Sunday evening. Rev. H. H. Butler is assisting Bro. Keys in meetings. There were six conversions last week. Good attendance reported. Bro. Butler filled his own appointments Sunday, hence the exchange. Rev. M. L. Bryant reports the best audiences this fall thus far.

The Sunday school attendance at the Third Church reached high-water mark for a regular occasion, 118. The attendance at the special services conducted by Rev. W. P. Minton at The Third Church has been very good all week, but Sunday it was exceptionally large. In the evening some were turned away. There have been two conversions and five additions to the church. We were all glad to have Capt. C. M. Cruser present at the Sunday school session. He is much better.

A. M. Hanson.

Norfolk, Va., October 16.

SOME PORTO RICAN CHARACTERISTICS—PHYSICAL.

The people of Porto Rico are brown skinned with the exception of the pure whites and pure blacks. They are slender and of short stature, graceful in motion, and animated in conversation. The hair is black, and kinky where negro blood predominates. The natives have poor teeth. They possess little muscular strength which is due to lack of nourishing food.

In the country it is said that at least 95 per cent suffer with Uncinariasis. This weakens many of them incapacitating them for work. Physical debility arising from immorality are widespread.

Tobacco and rum are used extensively. Both boys and girls begin the use at an early age. The growth of boys is impeded by use of same. Sometimes it is said rum and tobacco are used to appease the pangs of hunger.

Howsare.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

THE SUNDAY SCHOOL TEACHER.

I am of the opinion that a magnetic personality and a specific preparation are the salient points of the Sunday-school teacher's equipment. In fact, personality is a momentous consideration in any business where two or more persons are concerned. To the merchant, proper personality is as essential as the capital invested. Many a merchant has failed simply because his personality did not suit his business. Doctors, lawyers, preachers and men in all of the professions have failed utterly. Why? The personality of the man did not meet the requirements of the job. All of you who read this have known the unsuccessful teacher: I like him, you like him, we say that he is a good man. We are forced by the moral law to love a saintly spirit wherever we meet it; but there is no law either moral or statutory that will keep one from getting bored during the hour of a monotonous service. A thousand churches, Sunday schools and Christian Endeavor Societies have dwindled away, from live useful factors in the world, to mere breathing air-duplicates, while in want of some inspiring personality. Then if personality makes or breaks business men, and leaders in church and Sabbath school, surely also it must have its influence upon the Sunday school teacher.

Basing our conclusions upon what we have just said, we are bound to conclude that, unless an individual is suited by temperament for the teacher's work, no amount of preparation will avail. This being the case it is useless to prepare for something which our personality would hinder and abuse. Every one would like to be a good Sunday school teacher who can appreciate that high office, but all of us can't, so we that have not the personality to teach, must not impose ourselves upon others.

What I shall say hereafter will be to the man that can.

E. T. H.

NOTES ON C. E. LESSON—NOV. 15.

Topic—Lessons From Great Lives, XI.

John 21:20-25.

Oct. 30. Sympathy with Jesus. Mark 5: 35-43.

Oct. 31. The mount of vision. Mat. 17: 1-9.

Nov. 1. Near the Master. John 13: 23-26.

Nov. 2. Pillar of the church. Gal. 2: 9, 10.

Nov. 3. The counsellor. 1 John 2: 1-7.

Nov. 4. The martyr. Rev. 1: 9.

Nov. 5. Topic.

Four Short Addresses.

1. At one time John wished Christ to call down fire from heaven to consume a Samaritan village that had rejected Him, but came to understand that such fire comes from the bottomless pit, instead of heaven. On another occasion he sought a place of honor next to Christ in His kingdom. This honor was refused to ambition, but accorded to love.

2. John sat next to Jesus at the last supper, his head resting against the Savior's bosom. This was suggestive of the nearness to Christ of the remainder of his life. John was one of the three whom Jesus honored by allowing them to be present when He raised Jairus' daughter, the transfiguration, and the struggle in Gethsemane. And we are told that during two of these scenes he was half the time asleep.

3. John ran away with all the other apostles when Jesus was arrested, man of love and loyalty that he was. Later this apostle followed Jesus to the high priest's office, and to the cross. He received Christ's forgiveness when Jesus placed His mother in John's care. "It is said that John lived to be a hundred years old, bishop of Ephesus, and an exile on Patmos for the faith. When he was too weak to preach, it is said he was borne to the church and uttered these favorite words, "Little children, love one another."

4. Our topic, "Life Lessons for Me from the Life of John," affords us a good opportunity to study a character that is almost ideal. When we consider the apostles of Jesus, we find some personal characteristics peculiar to each one. For instance, Simon Peter was impulsive—ready to say too much and always ready to ask forgiveness. John, the beloved disciple as he is called, was just the opposite. His disposition was more that of a woman than of a man. There never was anything harsh in the utterances that he dropped. It is said that in all his writings he never used the word "hell." He was the one who leaned upon the Lord. He outlived all the other apostles of the Lord. For years he was the leading light in the church at Ephesus. It is said that he was banished from the church at Ephesus to the Isle of Patmos.

In John's Life.

John was probably the youngest of the apostles, and he showed the impetuosity of youth as well as youth's fine enthusiasm.

An outdoor calling is no small aid to the inner life. John made the better fisher of men because he was a fisher of fish.

John was a follower of John the Baptist before he was a follower of Jesus. He took the light he had, and so was given more light.

James and John were called by Jesus "Boanerges," that is, "Sons of thunder." They were vigorous, headstrong, imperious characters. This quality in James may have led to his being the first martyr. In John it was afterwards tamed into the most loyal and lowly service of Christ.

Luke tells us that John rebuked one who was found casting out demon's in Christ's name, yet was not one of the disciples. John came to have a more catholic spirit, and to see that all who were not against Christ were for Him.

WITH THE VANGUARD.

Brother Waite Lambert writes us that a teacher's training class has been organized at Shiloh Church, near Moditt, N. C. We trust that this class will find pleasure and profit indeed in a thorough study of the work.

How about that organized class in your Sabbath school, and what is equally if not more important, how about the teacher training class? If your Sunday-school teachers do not study the two books of our church on teacher training they will be so much deficient in preparation for their work. Books, in any quantities, can be obtained from our publishing house. Address Dr. Atkinson, Elon College, N. C.

The Sunday school of the First Christian Church, Greensboro, has announced Bible day for the second Sunday in November. The school will work for 200 attendance at the school on that day and everybody that is on time will be presented with a copy of the Psalms or Gospels. Your Sunday school will be made a much more life-like institution if you will observe occasions of this kind and make special rally days for attendance.

NOTICE.

All members of the Christian Missionary Association of the Eastern N. C. Conference will please send that annual membership fee of \$5.00 to W. B. Mann, Treasurer, Raleigh, N. C., or to the Annual Conference at Catawba Springs; also all churches, S. Schools, Organized Classes, C. E. Societies are asked to take a membership through delegate to Conference.

D. I. Langston, Pres.

Henderson, N. C.

THE UNITED STATES OF AMERICA ARE LOOKING BACK MORE THAN FOUR CENTURIES.

By Edwin Whittier Caswell.

The first shall be last. Columbus, the first to lift the curtain hiding a hemisphere, is the last to be honored with a special day of commemoration and celebration. It is a healthful sign that Americans do not forget the noble men who were instrumental in making our nation a possibility and a power among the peoples of the earth. Monuments, memorial days and histories bring the present in touch with the past, uniting all men in one common brotherhood, adding to the wealth of the present and the accumulated learning, discoveries and attainments of all ages.

All men are inspired today by the influence of such pioneers in thought and invention as Homer and Shakespeare in poetry; Phidas and Raphael in art; Luther and Thomas and Kempis in morals; Newton and Kepler in science, and Columbus and Hudson in discovery. Like the pyramids, with their forty generations gazing down, inspiring Napoleon's army, the galleries of the past are filled with watchers, who are one with us in the great family of God, in our onward march through time to the goal of the eternities. Four hundred and nineteen years ago Columbus achieved a triumph that made him immortal among men. If he had realized that, instead of a few little islands, he had revealed to mankind a vast continent, ten thousand miles long and three thousand miles wide, which would become the home of the oppressed of all nations, the dwelling place of all races, the foundation of a mighty republic, which would inspire the creation of other republics among the nations of the earth, and become a mighty leader in missionary, educational and civilizing influences among all the peoples of the earth, such a prophetic, moving picture view of our centuries of progress would have ended Columbus' career on the spot, with the exclamation from his lips, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!"

As it was, Columbus was a God-guided man. The inward voice was ever speaking to him, whispering with an unquenchable impulse, "Westward, Asia—Asia, Westward." China and India had been reached by voyaging eastward, but, with Columbus, "Westward the star of empire and of the cross" led his ambitious soul.

Almighty God, who had held back for ages from discovery the greatest continent of earth, knew that the fullness of time had come for the unveiling of the new world. Printing had been invented,

making it possible for every man in the world to have a Bible. The new learning had arisen and permeated Europe. Luther and the Reformation was about to burst upon the world. The Huguenot, the Hollander, the Scot and the puritan, who had been in training among the purifying fires of persecution, were getting ready to become Pilgrims to a new country, where they could worship God in freedom and illuminate darkened lands with the true gospel light.

Who would doubt that God chose Columbus as surely as he did Moses and the prophets for great special work? Columbus had been trained on the seas as Moses was in the desert. He possessed, like Moses, an indomitable will, combined with the meekness of gentle patience, making him a divinely prepared man for his mission.

For eighteen weary years Columbus besieged the courts of Europe to aid him in his apparently wild enterprise. His great hope was in Ferdinand and Isabella of Spain. He appealed to them to aid him in his effort to recover the land where the Savior had lived and died, by promising the use of the vast riches which he hoped to acquire in his discovery. After a very long time, Queen Isabella provided the ships and the crew for the great voyage, so that she stands next to Columbus in the honor and the glory of the great discovery of America.

Columbus sailed on Friday, August 3, 1492, at 8 A. M., with one hundred and twenty under his command. He occupied three ships, the Santa Maria, the Pinta, and the Nina. Out into the Atlantic darkness he went, without maps or charts of any value, without a compass of an accuracy, in little, unseaworthy ships. What courage and heroism must have impelled him!

Those who still believed that the earth was flat, who knew nothing of the law of gravitation, prophesied that the vessels would soon fall over the edge, or the

jumping-off place, into space, and be lost. Facing the fears and doubts of prophets of evil, and the perils of the unknown deep, westward voyaged Columbus for three long months. At last, at 2 o'clock in the morning of October 12, 1492, a light was seen flashing in the darkness. "What is it?" all exclaimed. "It can not be a star, for it waves like a torch upon a shore." Hark, the guns from the Pinta sound forth! They too have seen the first light of the new world. A star led the wise men to Jesus; a light led these other wise men to the land where Christ was to win his mightiest victories. This was a supreme moment in the history of the world, as well as in the life of a Spanish discoverer. Their joy was unbounded, and the news of their triumph soon spread throughout Europe. Other navigators followed in the wake of Columbus. Amerigo Vespucci, 1497; the Huguenots came in 1556, and the Puritan Pilgrims in 1620.

How often, after a wonderful climax of victory, a reaction sets in, which tests the soul of the victor more than all his previous struggles. Columbus, standing on the pinnacle of earthly glory, soon began to descend into the valley of humiliation, where he found awaiting him dungeons and chains, sufferings and sorrows, poverty and misery. Such has been the common lot of the great geniuses who have bequeathed the most remarkable inventions and discoveries to their fellows. Columbus was not only disgraced and imprisoned, but his name was not even given to the new world—another stepped in and took the prize. Generations following are more just with their heroes than are the living present. Enemies are always plentiful until a man departs from the earthly scene of action. Flowers are more often used for burial scenes than to beautify and delight the presence of the living. How blessed to know that the All-Father estimates each life at its real value, giving the true hero the proper

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NO ALUM, NO LIME PHOSPHATE

niche in the great temple of the future.

In the Columbus celebration, the United States of America are looking back more than four centuries, contemplating the wonderful changes since the time of Columbus. If it were possible to enumerate all the advancements made in the progress of science, invention and discovery, all the developments in civic, national and political life, all the improvements in social, economic, moral and religious realms, then there would be no room for the spirit of pessimism on this continent, for all would see that today is grander than yesterday, and that tomorrow will realize the full victory for truth and righteousness in God's world. May we not all join in the noble sentiment expressed by the poet:

"Sail on, O ship of state!

Sail on, O Union, strong and great!

Humanity, with all its hopes and fears,

With all its hopes of future years,

Is hanging breathless on thy fate!

"We know what masters laid thy kneel,

What workmen wrought thy ribs of steel,

Who made each mast and sail and rope,

What anvils rang, what hammers beat,

In what a fog and what a heat

Were shaped the anchors of thy hope!

"In spite of rock and tempest roar,

In spite of false lights on the shore,

Sail on, nor fear to breast the sea!

Our hearts, our hopes, our prayers, our tears,

Our faith triumphant over fears,

Are all with thee—are all with thee!"

—New York Observer.

WOMAN'S MISSIONARY SOCIETIES.

In last week's Sun, our editor writes on a subject that I believe will find a responsive chord in the hearts of our women—that of the organizing of Woman's Missionary Societies in our Southern Convention. Too long has the matter been neglected and let us hope that the hour has come when practical, aggressive steps will be taken in the matter. When we look around us and see what is being accomplished through the organized efforts of women of other denominations and how they are helping His kingdom come, we feel ashamed that we are content to sit in idleness and pained that we are not doing our part in the work. I do not believe it is because our women are lacking in energy or in love to the cause, but am more inclined to believe it is because nothing has been done toward organizing and initiating them in the work. We cannot afford to lag behind longer. We need to study mission subjects and mission fields; we need to give systematically to the work; we need to train our children in the work. We are not much

interested in things that we do not put something into—whether it be money, time, or thought. Now why cannot that Board mentioned by our editor, make a report to our Conference—which soon begins and let our women get to work in earnest in this matter?

Mrs. C. H. Rowland.

Franklin, Va., Oct. 13, 1911.

NOTICE! NOTICE!

Delegates and visitors coming to the Western N. C. Conference will please notify the undersigned whether you will come by rail or private conveyance, so homes can be provided for. We are hoping to have a full delegation and a delightful session.

Hiram Freeman.

Ether, N. C., Oct. 20th, 1911.

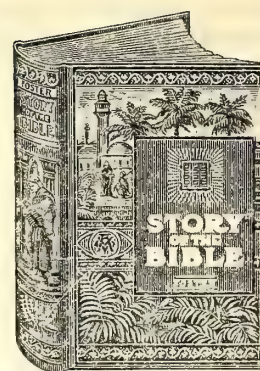
All persons expecting to attend the Western N. C. Conference, which meets with the church at Ether on Tuesday, November 14, 10:30. A. M., will please notify Bro. Hiram Freeman, Ether, N. C., when they expect to arrive, and whether they will go by rail or by private conveyance. The A. & A. train will arrive at Ether, coming from Aberdeen at 10:30 and coming from High Point the same train will arrive at Ether at 4:50. Please go on Monday if possible.

We are expecting a full delegation, and praying for a good session of Conference. Don't fail to go to Conference, friends. Our Ether folks are anxious to see you.

J. F. Morgan, Pastor.

THE UNNECESSARY OATH.

We think it is about time to say something in advice and warning against the growing use of profanity by ambitious writers of fiction. From editors and publishers everywhere we are hearing the same story. We like to think that in actual life the use of strong language is on the wane, that the man addicted to it is regarded not only as a violator of good taste, but as a bore. Yet in the vast amount of fiction that is proffered to magazines and publishing houses, he seems to be at his apogee. Apparently there a great many persons of literary aspirations who think that to write a Rex Beach style of story all that is necessary is to be sufficiently lavish with highly-colored oaths. Now, against this sort of thing we have every right to protest on the grounds of good manners and decency. We shall, however, confine ourselves to the purely literary aspect of the case. The profuse use of profanity is not merely inartistic; it stamps unmistakably the beginner and the ineffectual workman.—The Bookman.



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It is, of course, a truth admitted by most persons that of all the books in the world the one of first importance and greatest influence is the Bible, yet it is perhaps equally true that few read it through with the same ease and interest as other books. Undoubtedly, parts of the Bible are hard to understand; the order of events is sometimes confusing, and the versified form unfamiliar to the eye. Many persons, in fact, look upon the Bible as dry and hard to read; although its power, moving eloquence, and divine teaching are more inspiring than any records that have come down to us through the ages.

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Special Fund, \$50,000, Elon College

Charity begins at home, but it ceases
to be charity if it ends there.

The Lord loveth a cheerful giver. The
liberal soul shall grow fat.

Total pledged to date, \$32,275.00

Total reported Oct. 16, 1911, \$32,100.00

The light that shines farthest shines
brightest at home.

We can do it, if we will; we can do it,
and we will.

We are climbing. Will you help? All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our
Brotherhood.

Six years ago at the order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, liberal, generous people, and the money given to this end will do good for ages and ages to come.

Those contributing since Oct. 2, 1911, are as follows:

Those contributing since Oct. 16 are as follows:	\$25; H. O. Wallace, \$25; J. F. Baird, \$25;
Greensboro: Capt. C. W. Fowler, \$25.00.	J. O. Moon, \$25; Mack Hamlin, \$25; Mrs.
Graham: Sheriff Robt. N. Cook, \$125;	C. R. Moon, \$25; Joh Sn. Sledge, \$25; R. M.
Hon. Chas. D. Johnson, \$100; Hon. Jno. D.	C. R. Moon, \$25; John Sledge, \$25; Rev. J.
Kernodle, \$100; J. Adolph Long, Esq., \$50;	D. Dollar, \$25; Rev. J. W. Winningham,
Prof. J. B. Robertson, \$50; Hon. Albert J.	\$25; total, \$275.
Thompson, \$75. Total, \$500.00.	Chipley, Ga.: Rev. E. M. Carter, \$25.
Elon College: D. W. Watson, \$50.00.	Abanda, Ala.: Dr. J. T. Clack, \$25.
Greenville, S. C.: C. E. Pritchette, \$100.	Phoenix City, Ala., Rev. J. H. Milam,
Roanoke, Ala.: Miss Bettie Stephenson.	\$25.
	Munford, Ala.: W. H. Elder, \$25.

Buffalo, Ala.: R. L. Fetner, \$25; I. D. Harris, \$25. Total, \$50.

Malone, Ala.: Rev. C. M. Dollar, \$25.

Wadley, Ala.: M. W. Knight, \$25; J. C. Harris, \$25. Total, \$50.

* Grand total pledged since Oct. 16, \$1,175.

Sarah Alma Schoby died October 9th, 1911, aged 20 years, 10 months, 15 days. She was the daughter of K. B. Way, Sanford, N. C., and the wife of Arthur Schoby. She was married June 28th, 1908. Her only child, Carl Lynn, died August 5, 1911. When quite young sister Schoby gave her heart to God and united with the Christian church and lived as a true follower of her Lord until death. Her last illness continued for fifteen weeks. This she bore patiently, and with great calmness she passed sweetly and hopefully to her reward. Her parents, husband, and friends gave her the best attention possible, but nothing could stay the messenger of death. The funeral services were conducted by her pastor at her home in Sanford, N. C., and her body was placed in the cemetery of Buffalo Presbyterian church near Sanford.

W. S. Long.

DR. J. H. BROOKS,

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6 Pound Feather Pillows **\$10.00**
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Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$2343.14
 Monthly Dues.

Annie Pearl Way10
 Archie Newman20
 Wallace Newman20

Monthly S. S. Offerings.

Timber Ridge, Va.\$3.07
 Berea, Nansd., Va. 6.24
 Beulah, Ala. 3.95
 New Hope, Ala., 1.20
 Sand Hill, Texas 2.00
 Rosemont, Va. 1.37
 Auburn, N. C. 1.23
 Wentworth, N. C. 3.35
 Antioch (R), Va.86
 Franklin, Va. 5.26
 Big Oak, Phil. Class, N. C. .55
 Pleasant Hill, N. C.40
 (Baraca Class) 1.00
 Greensboro, N. C. 2.90
 Holland, Va., Jr. Class. .. 4.25
 Poplar Branch50
 Burlington, N. C.13.69

Special Offerings.

Mrs. Ernest Lamb 1.00
 Herbert Lamb10
 On Support of Rogers heirs,
 1911, by G. L. B. Penny,
 Guardian,150.00
 Mrs. W. B. Cattle, Me. 7.50
 Mrs. H. C. King, on well, .. 1.00
 Burlington, N. C.
 Adolphus Garrison 1.00
 Burlington, N. C.
 Amount 39th week, 1911\$212.92

Total\$2556.06

Special Donations on Deep Well.

Jos. Stout\$5.00
 Sanford, N. C.
 Mrs. T. A. Jones 5.00
 Willoughby Beach, Va.
 Mrs. Helen Winborn 5.00
 Elon College, N. C.
 Dr. J. E. Lincoln 5.00
 Lacey Springs, Va.
 Dr. J. Haizlip 5.00
 Nederland, Texas.
 R. J. McNally 5.00
 Elon College, N. C.
 An Old Friend 5.00
 Mrs. W. W. Staley 5.00
 Franklinton, N. C.
 Mrs. H. C. King, 1.00
 Burlington, N. C.

Special Donations on Extension of Sewerage.

F. N. Bridges 5.00
 Wilson, N. C.
 W. T. Young25.00
 Youngsville, N. C.
 W. J. Ballentine,10.00
 Fuquay Springs, N. C.
 Mrs. Nannie Clements Stevens 5.00
 Severn, N. C.

Elon College, N. C., October 18, 1911.
 My Dear Children and Friends:

We are grateful for so nice a report this week. Our Sunday Schools are helping greatly and many more should join in this splendid training in Church charity. The friends one by one open their hearts and purses and help us towards meeting the deep well and sewerage bills. Will you give us a prayer for our pure water and see if a \$5.00 gift will not come in a few days. We are filling the big silo—and here we will ask a question—why is a silo like a hungry boy?

Wake up, children, and give us your letters?

Let a large number of letter come in for next week.

Yours for service,

Uncle Jim.

Holland, Va., Oct. 16, 1911.

Dear Uncle Jim:

Enclosed find \$4.25 for the orphans, from our S. S. Class. We are a class of boys and girls from 10 to 14 years old, and Mrs. Nellie M. Langston is our teacher. Some of our class are orphans, but we have some one to care for us. With love and kind wishes for the dear orphans.

Junior S. S. Class of Hol-
 land Church.

Glad to get this nice letter from these girls and boys and trust other classes will follow suit and send us the help they can.

Henderson, N. C., Oct. 9, 1911.

Dear Uncle Jim:

School has opened, and we are busy trying to learn all our lessons well. I (Wallace) got on the honor roll the very first month.

We have been vaccinated. My (Archie's) arm was real sore, but Wallace has got to be vaccinated again as his did not take.

There are four cases of diphtheria next door to us. I hope we will not catch it. Mamma is going to put some asafetida around our necks.

The weather is getting cool now. I guess you will "get busy" buying clothes and shoes for your children.

Enclosed find 40 cents, our dues for Sept. and October.

We are, your loving nephews,
 Archie, and Wallace Newman.

Hope you will escape all the trouble, boys, and both of you lead the honor roll at school the second month.
 the others what these meetings are doing

Sanford, N. C., October 14, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for October.

Uncle Jim, I think my last three letters were so sad. You know I told you of little Carlynn's death in August, than in September I told you of sister's husband, now I have to tell you of sister Alma's death. Carlynn's mother has been sick since he died, and now she has gone to be with him in heaven. She was sick 87 days. She told us many times that she was going to die and go home. She said she saw Jesus with her crown ready for her and she was happy so many times on her death bed, and when she was dying she looked up and smiled so sweet. She sang "Jesus, Lover of My Soul," and "How Firm a Foundation." She was a true member to the Christian Church, and was always there when she could go. Dr. Long preached her funeral Sunday at our home. Lots of our neighbors and friends were here to pay the last tribute of respect to her. Uncle Jim, it was so sad to part with her, but we know she will never have to be sick anymore. She never groaned nor made complaint in all that long time. We know she is singing with the angels around the gate and we can say "Thy will be done" and know he never makes any mistake.

Remember us in your prayers.

Lovingly,

Annie Pearl Way.

You and your loved ones have our prayers, Annie, for in the past months you have been sorely bereaved. May God bless and help you all.

THE NATIONAL ANTI-SALOON LEAGUE CONFERENCE.

We are glad to announce to the prohibition workers throughout the state that the battle is now on for national legislation to stop the interstate liquor traffic. A call for a national conference to consider the growing evils of the interstate liquor traffic, signed by 188 men of prominence in church, state and commerce, is being sent broadcast over this nation. This conference is to held at Washington, D. C., December 12-13-14, and will be composed of governors, ex-governors, attorney generals, ex-attorney generals, members of congress and of the various legis-

latues, and other officials in national, state, and municipal governments, together with business men, citizens, pastors of churches and others.

You have already doubtless read in some of the church or state papers this "call" with the 188 names signed there-to. We note that the following North Carolinians are in the list: Hon. W. W. Kitchen, governor; Hon. W. C. Newland, lieutenant-governor; Hon. R. B. Glenn, former Governor; Judge Walter Clark, chief justice supreme court; Hon. T. W. Bickett, attorney general; Hon. J. Y. Joyner, superintendent of public instruction; Mr. C. C. Covington, wholesale merchant and prominent business man of Wilmington; Dr. W. P. Few, president of Trinity College; Dr. Francis P. Venable, president of the University of North Carolina; Dr. Henry Lewis Smith, president of Davidson College and Dr. L. L. Hobbs, president of Guilford College. An examination of these names will show you that men of like prominence of other states have also signed this "call."

We have no doubt that this conference at Washington will be one of the greatest temperance gatherings ever held in this nation, and surely the national legislators must sit up and take notice when bishops, governors, senators, congressmen, attorney generals, supreme court judges and prominent men of every stage and station shall raise their voices against the present unjust interstate liquor traffic. We must believe that some solution, which will do justice to the various commonwealths of this nation that are fighting the liquor traffic, will be found, and that some law will be enacted that will allow the various state governments to exercise their police powers on all liquor within the bounds of the state, whether brought here under interstate commerce laws or not.

Now, what is your part in bringing about this legislation. No doubt you want to do it, and therefore we suggest a few things that you can do: first, write to your congressman and senator or see them before they go to congress next winter and talk to them about this matter, asking them to get active for this legislation; second, talk to friends about this matter and ask them to write to their congressmen and senators; third, write something to some newspaper about the injustice of this law; fourth, if a pastor, preach along this line; if a layman, ask your pastor to preach about it; fifth, write to the North Carolina Anti-Saloon League, giving them your views on this matter and enclose a check to help them fight for this cause; sixth, make up your mind at once to attend this conference if possible at Washington, and also sug-

gest to your church that they pay the expense of a delegate there. Hundreds of pastors would like to go, who are not able to pay their way. What a fine Christmas present it would be for the church to present their pastors with a ticket to make this trip.

We cannot insist too strongly on a large delegation to this conference. If thousands will come together from the four corners of this nation in response to this call (and we believe they will) and generate such enthusiasm and convictions, as great gatherings always do, we believe congress will be inclined to give us the desired legislation. But if a hundred or two shall meet to discuss the matter, almost unobserved in our capitol city, the tendency will be to retard this legislation. Therefore, we beg you, at the point of sacrifice of time and money, to attend this gathering. You need not be sent as a delegate from any church or other organization, as the only credential you need is that you want to see this unjust interstate liquor traffic stopped. All the rights and privileges of this conference will be yours as a self-constituted delegate as much so as if you were a delegate appointed by the Executive Committee of the North Carolina Anti-Saloon League.

For further information concerning this national conference, write to the North Carolina Anti-Saloon League, Wilson, N. C.—R. L. Davis, Supt., N. C. Anti-Saloon League.

GOD'S IMPARTIAL LOVE.

There are some professing Christians who appear to think that God loves some Christians a great deal more than He does other Christians. If they themselves make an extreme profession of love for God, they imagine that He loves them much more than He does those who seem to have less love for Him. They deceive themselves. God has no special favorites. While it is true that He loves Christians with a pleasure which He does not have for unconverted ones, He is not partial in His love for Christians. But Satan tempts many a Christian to think that, in times of adversity, God does not love him so much as He does those who are mostly free from affliction and bereavement. The Christian, who has just lost a dear child by death, is tempted to believe that God does not love him or her much, else why did He allow the child to die? But such a temptation should not be entertained by any Christian, for it is an unjust accusation of God. He continues to love the believer, even in the greatest afflictions. His love for us is unchangeable. A leading preacher, in a sermon to his people, says: "We wonder why

our children die, and other children live—why other people prosper and we do not; and the jealousy of the human heart leads us to believe that God does not hear, does not see, does not love. We have it stated that God does not care for us, that He giveth not to one any more than to another. He treats every person equitably; gives to us that which is best for us, and His love is just as deep and large for every one of you obscure ones as though on this earth there were no other individual living." That preacher's text was the words of Christ to His disciples: "Even the very hairs of your head are numbered." Those words teach God's particular care for all of His children. They indicated His impartial love for every one who has put his heart in fellowship with Him. Do not imagine that God loves you any less because of your losses and sorrows; nay, He feels especially tender toward you while your own heart is made deeply tender by bereavement. Be reasonable! Consider the fact that all people must die some time—the young as well as the old. If you had no death in your family, you would not weep with others.

C. H. Wetherbe.

HIGH EXPERIENCES.

There are moments when the grace of God stirs sensibly in the human heart; when the soul seems to rise upon the eagle wings of hope and prayer into the heaven of heavens; when caught up, as it were, into God's very presence, * * * we seem to know Him and be known of Him; and if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings. * * * That such solitary musing—such penetrating, even in this life, "behind the veil," such sudden kindlings of celestial lightning which seem to have fused all that is basest and meanest within us in an instant and forever—that these supreme crises are among the recorded experiences of the Christian life, rests upon indisputable testimony of evidence and of fact.—Canon Farrar.

Every soul must be alone and ought to be. One only degrades his friendships when he measures them by the number of liberties he takes, the number of privacies he rides over roughshod. In all friendship, one is to ask, not demand; the door can be opened from within, it must not be forced from without. The secrets of friendship—like those of the Lord—are always with those who fear. Those reverent of personality shall alone see either God or the best in man.—Henry Churchill King.

AMONG THE CHURCHES.

Norfolk Letter.

The special services at the Third Christian Church came to an end Sunday evening. Truly there have been "showers of blessing." Five have been converted, and fifteen additions to the membership represent the outward results. Many hearts have been made happy, the church greatly blessed, and the work in Park Place has prospered. Rev. W. P. Minton, of Goshen, Ind., returned home this morning. He has proven himself an efficient leader in evangelistic work. He knows how to induce other people to sing with the whole heart. Many have expressed themselves as having been much benefited by his sermons. I speak for the whole congregation when I say that we were very fortunate in having Mro. Minton. He is a lovable, intelligent, and consecrated preacher. As the result at the Third Christian Church advances, my own feeling of responsibility increases. Never have I felt it as now. May the Lord help us to work wisely, and altogether to His glory.

The church began four years ago with a membership of seventy-five, it is now one hundred and six. Our great desire is that every member may grow in grace and personal power.

Because of a lack of sufficient funds, the Mission Board finds itself unable to send Rev. McD. Howsare to Porto Rico, as they had contemplated. Bro. Howsare will likely be recalled to the pastorate of the Memorial Christian Temple. He has received a telegram from the church at Eaton, Ohio, asking him to accept the pastorate there, beginning November 1. As yet he has made no decision.

A successful two week's revival meeting came to a close yesterday evening at the South Norfolk Christian Church. Rev. H. H. Butler assisted the pastor. His many friends were glad to have him with them. There were ten professions of faith and nine united with the church. The church has been blessed and quickened.

One member was received at the Memorial Christian Temple yesterday. All the pastors report growing congregations and increasing Sunday school attendance.

Many are looking forward to the coming Conference at Suffolk. Shall we not pray that it may be a most profitable gathering?

A. M. Hanson.

Norfolk, Va., Oct. 23, 1911.

Raleigh.

A few weeks ago my Raleigh congregation granted me and my family a leave of absence to visit New York City, Wash-

ington and Winchester, Va. We spent most a week in the big city seeing. I cannot describe the sights we saw. One has to go and see for himself. We thoroughly enjoyed every hour of the time and could have spent many more to our satisfaction and delight, but we had to hasten on to fill an engagement with Rev. W. T. Walters, of Winchester, Va. Our date with him was for a week's preaching at Timber Ridge, West Va. This is one of our century churches. It lies in the path of the White Pilgrim. Perhaps he had something to do with its organization. The church is well built with red brick. It has a lovely interior, splendid auditorium and gallery. The grounds are perfectly lovely, all enclosed by costly iron fence. Several hundred saints are buried in the cemetery; among them two Christian ministers, Rev. Christia Siam, and Rev. Simeon Ward. Many of our best ministers have preached or served as pastors of the Timber Ridge church. A few of those remembered by the congregation: B. A. Cooper, Ben Seiner, A. R. and W. C. Garlands, I. N. Walters, H. Y. Rush, Jno. H. Joseph and Dennis Barney, J. B. Roberson, Harmon Hiram, J. P. Barrett, Peter McCullough and others whose names I have forgotten as they were given me by Deacon Alfred Anderson in whose home I was entertained for a part of one day. Many of the above named ministers have been entertained in said home. It is on the Cocopan river right at the foot of the Cocopan mountain.

The pastor, Rev. W. T. Walters, had been preaching for one week previous to my arrival. I found it very easy to follow him as he had prepared the minds of the congregation for the Word. I preached to the good people as earnestly as I knew how for a week. My sermons were received with a marked degree of appreciation. The church was greatly revived. Many precious souls were saved and blessed. Five united with the church. The people were appreciative and gave us a goodly purse to help us on our way. Our home was with the congenial family of W. A. McCurdy, who gave us every attention possible.

Winchester Church.

On our trip it was our happy privilege to visit our new church in Winchester, Va. We were more than delighted to see the handsome new building and to realize at close range what has been accomplished there in so short a time. The lot is an elegant one 66 x 126 feet on one of the best corners in the town. It is very nearly in the center of population, only three blocks from the new post office, city library, and municipal building, just opposite the historical headquarters of Gen.

George Washington. Our church building is one of the best in the town. Dimensions, 64 x 76 feet. It has a Sunday school room 30 x 52 and a handsome gallery. All the rooms can be thrown into one auditorium, making room for several hundred. The church is furnished with lovely quartered oak pews, circular, on an elevated floor with other handsome furniture and fixtures to match. The cost to date is about \$12,000.00. It has the appearance of a \$20,000.00 building. It is a mission worth while and should receive the support of every loyal member of the Christian Church.

It was our good fortune to meet a few members of the congregation, a more lovely people we have not met anywhere. There are eighty-nine members in the Sunday school, eighteen in Ladies' Aid Society, twenty in the Young People's Society. They are all deeply interested in the church work and looking forward with much joy to the day of dedication. Let me emphasize that this is a worthy little band and that they need our prayers and help.

Only a few men have accomplished so much in so short time as our friend, W. T. Walters. Hard work and liberal personal sacrifice has brought much to pass in Winchester. The Conference, the Mission Boards, and individuals should not forget that the servant is worthy of his hire. Brother Walters needs, and should have, a larger salary. He and his good wife have wrought much for us in Winchester and other places and should be rewarded for their faithful services.

L. F. Johnson.

Raleigh, N. C.

Damascus.

I filled the appointment at this church last Saturday and Sunday for Bro. A. P. Barbee. He was too sick to be there. I baptized five for him Sunday morning. Of course the extreme illness of their pastor caused a gloom among the congregation. Otherwise, the services were pleasant. This is a working church and an excellent community.

Chapel Hill.

The building committee met at Bro. T. W. Stowds' Friday night, 13th, and went over the situation, which was quite encouraging. Arrangements were made to commence putting the sand on the lot in a few weeks. We met at Brown Shoals again on Sunday, 15th, at four, P. M. in a business meeting of the church. Delegates were appointed to Conference. A pastor called for another year, and two new members were received into the fellowship of the church. We think they will be valuable accessions.

Brethren and sisters, pray earnestly for the work at Chapel Hill.

W. G. Clements.

Randleman.

We began our revival with the church at Randleman on Saturday night before the second Sunday in October this being the second one for this church this year.

Previous to the meeting prayer service had been held in the homes and also at the church in behalf of the unsaved.

Indeed the meeting was a success in every respect. Congregations were large Lord continued to send men and women to the service who were anxious for their hungry souls to be fed.

The church was in working condition and did faithful work, both in the altar and in a personal way. And God well rewarded them for their labors.

Bro. Smith, of High Point, came down and spent a few days with us and did some faithful work in pulpit and altar, being at his best in his sermons.

This writer (their pastor) was compelled to leave on Monday to take up the work at Elon and left the service in progress.

When I left there had been thirty conversions and reconsecrations. A number of these were fathers and mothers whose silver locks say they have not long to labor in the service of God. A goodly number of these have given their names for membership into the church others will go to different churches of the town.

My next appointment finishes my year's work with these good people, but only to start on the new. The church having given me a unanimous call for next year.

The Lord has abundantly blessed our work here this year, having had fifty-five professions here during the year.

We are looking forward to a better year than has been this one. To God be all the honor and praise for the work done.

J. V. Knight.

Elon College, N. C., Oct. 17, 1911.

Bethel.

I began my special meeting at Bethel, Wake County, on the fifth Sunday in July, and closed on Thursday. The meeting resulted in one conversion and one addition to the church.

Christian Chapel.

My next meeting was held at Christian Chapel. The Lord gave us a good meeting. There were 20 or 25 conversions. Three joined the church. The church was greatly revived.

Pleasant Ridge.

We began our meeting at Pleasant Ridge on the third Sunday in August. Here we had a good meeting. Some 25 or 30 gave

their hearts to God. Three joined the church.

New Hill.

We began our meeting here on the 1st Sunday in September. The meeting resulted in one addition to the church.

Hank's Chapel.

We began our meeting on the fourth Sunday in September and closed on Thursday. It was a good meeting. There were about twenty-five conversions. Five joined the church with more to join at my next appointment.

To the Lord give we all the praise.

J. S. Carden.

—Did one man ever shoot another down in North Carolina except for self-defense? We have often wondered if the fellow who got killed would not also have claimed self-defense if perchance he had killed the other fellow, and had not been killed himself. Years ago antagonists had duels and confessed it. Now men have duels and the one who survives denies it.

Susan A. Stuart was born September 4, 1832, and died September 26, 1911. Age, 79 years, and 22 days.

She was married to Mrs. John Stuart, November 7, 1850, and was the mother of nine children, six of whom preceded her to the grave, leaving three to mourn their great loss. She joined the church when she was about twenty years old, and lived a consistent Christian until her death. She often said, in her last days, "I want to go home and be at rest." She was willing and waiting to be translated to her home above.

Funeral by Rev. J. W. Pinnix, at Sedge Garden.

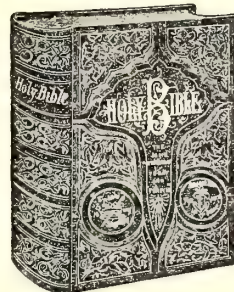
MARRIED.

Saunders-Payne.

Mr. William Knight Saunders, of Ashland, Virginia, and Miss Lillian May Payne, of Sussex County, Virginia, were married at Waverly, Va., October 4th, at three o'clock, P. M., Rev. W. T. Williams officiating.

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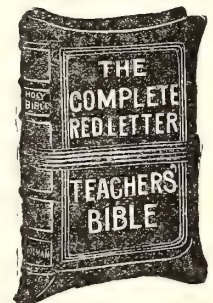
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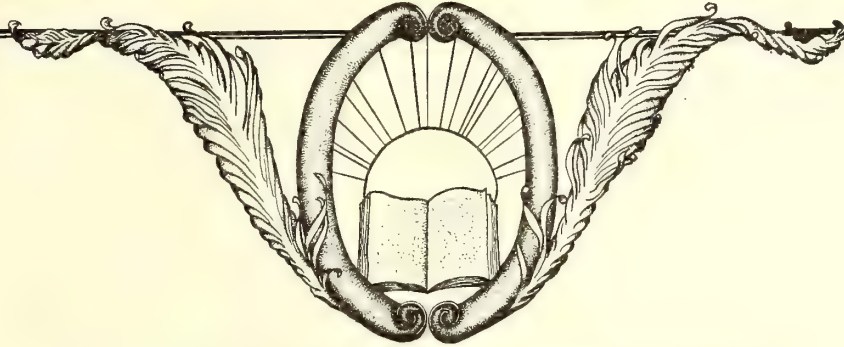
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INTO THE FOREVER.

What may we take unto the vast forever?
That marble door
Admits no fruit of all our long endeavor.
No fawn-wreathed crown we wore,
No garnered lore.
What can we bear beyond the unknown
portal?
No gold, no gains
Of all our toiling; in the life immortal
No hoarded wealth remains,
Nor guilt, nor stains.
Naked from out the far abyss behind us
We entered here;
No word came with our coming to remind
us
What wondrous world was near,
No hope, no fear.
Into the silent, starless night before us,
Naked we glide,
No hand has mapped the constellations
o'er us,
No comrade at our side,
No chart, no guide.
Yet fearless toward that midnight black
and hollow,
Our footsteps fare;
The beckoning of a Father's hand we fol-
low—
His love alone is there;
No curse, no care. —E. R. Sill.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE LORD CARES.

(The Lord preserveth all them that love him. Psalms 145:20. Golden text for Sunday, November 5.)

Sometimes even those who love and serve the Lord get so gloomy and despondent that they doubt if any one cares for them. The Lord cares. He always cares. He never forsakes His people, or really becomes indifferent to any one who loves and trusts Him.

Queen Esther was in a precarious position. She feared the king, and with cause. But she loved her God. Mordecai must needs spur her on to action, not because she must needs match her fear of a pagan king against her love and faith in God for a particular, and a very desperate end. Queen Esther knew very well she was taking her life into her own hands to go, unbidden into the king's presence. It was a desperate undertaking. Did her God want her to do this thing? Would her God take care of her in this particular instance? Was it God's will that she should take her life into her hands and risk all in one single issue?

There were questions that Queen Esther had to ponder, and having pondered them she acted accordingly.

Furthermore, Queen Esther, even after a season of prayer and fasting, did not act hastily and recklessly. She resorted to all the tact, skill and ability that her wits could devise. She combined wisdom with devotion. She united tact with thorough consecration. She trusted, but she left nothing undone on her own account. She asked God to help her, but she did all within her reach and range to help herself and the cause she had espoused.

I suggest to those who may chance to read these lines to get their Bibles now and read the whole book of Esther. It is more illuminating than logic, more thrilling than romance, more fascinating than fiction. It is one of the very smallest book of all the Old Testament. It points a great moral and lays bare the loving loyalty and sincere sympathy and devotion of a true and a good woman's heart. Esther was not only a queen in name and by title, but in truth and by character. In exalted position, she used her power not to crush, but to save and to lift up her people.

The Lord preserveth all them that love Him. This applies not only to queens, and the people of the long, long ago. It applies to all sorts and conditions of men

and women, even to as many as will love and trust Him today.

We may forsake God. We may withdraw from Him. We may wander far away. We may grow cold, indifferent, unconcerned about Him. But God does not withdraw from us. He is ever and always concerned in us. God cares. He wants us ever and always to share His benefits and enjoy His protection and His blessings. We may approach Him ever and always in prayer, and He will not turn a deaf ear to our plea. God still hears and answers prayer, and protects all who love and serve Him.

AMONG THE CANE, THE COTTON, AND THE CORN.

(Editorial Correspondence).

Cragford, Ala., Oct. 21.

I have not anywhere seen a land like this of north eastern Alabama. It is among the rolling, rugged, rough hills, such as you will find in the mountains of the Virginia Valley, or about Morganton and Hickory, not to say Asheville, North Carolina, and yet these peaks and slopes, and far-reaching hill sides with their intervening valleys are covered all up and down, top and bottom, with cotton. It is cotton, cotton, cotton everywhere. The people here have never planted quite so much and the yield was never quite so abundant. It certainly looks strange to see high hills and flat lowlands alike covered with cotton. Most mountain lands grow grain, fruit, grass, cattle. Not so here, unless the people prefer it. It is a light gray soil and though rocky, it is adapted to cotton. And the fields are white indeed. As the high hills loom up in the distance and slope away to low descents covered with the fleecy staple you feel that the climate is playing you a trick and that the land everywhere is covered with snow. It is a beautiful scene and one that I shall not forget, mountains and valleys, hillsides and ravines basking alike in a robe of spotless white in an atmosphere bracing and balmy, under an October sun that is mellow and rich and radiant.

And the ribbon cane grows here. I reckon that is the reason the people are so kind and cordial. They are kept sweet chewing this delicious stalk, and made healthful and happy by eating the wholesome syrup that is distilled from it. Our North Carolina cane and its syrup are not to be compared with this ribbon cane. It is not even of the same species, the former growing from and producing its own seed at the top, the latter growing from the joints of the stalk buried in the earth in early spring. And neither the size nor the syrup of the two are to be com-

pared. I believe an editor could keep sweet—the thing seems impossible—if he could eat continuously of this variety. The people are beginning now, at the first signs of frost to cut and cart away the cane and distill the juice for table use through winter. I have never eaten a liquid quite so delicious.

Corn grows here in great abundance, likewise, and this has been a great crop in all particulars here. The harvest is abundant and the people are happy, save for the fear that the price of cotton will go even lower than it is.

At Cragford I am in the hands of our good brother, W. D. Mitchell, who, with his four or five sons is building a town here. I have just been wondering how much possible sweetness Bro. Mitchell's more than eight thousand acres of land contain, if a half acre contains enough to make two barrels of ribbon cane syrup! To look at the land you would not think it sweet, and yet cane grows on it and extracts unspeakable sweetness. Things are not what they seem. The earth is much sweeter than we give it credit for being. But Bro. Mitchell's busy, consecrated and wholesome life is of more value to this community than all the cotton and corn and cane that grows on his broad acres. And the same is true of every faithful Christian man in all this land. The values of any and every community must be reckoned not by the crops produced, but the kind of character created and developed therein.

President Harper and I have enjoyed the past two days the fellowship and good company of Rev. C. M. Dollar and his busy, wide-awake son, Rev. J. D. Dollar. We went to their homes and were accompanied by them to several appointments. They gave us every care and comfort, and cheered our hearts with their ready wit and hopeful, happy counsel. But it is a vain task to try to tell of individual kindnesses and particular favors.

The brethren and sisters here are a cordial and hospitable people, and love their church with a love that is contagious and buoyant. The Christian Church is safe and has a future that cannot be told, as long as it has such loyal souls and faithful members as it has in these parts. And they love every enterprise of the church. Let this incident tell the whole story. Yesterday when Presd. Harper had made a brief talk about Elon College a good woman, a widow, came with \$5.00 in her hand and gave it for an institution she would never be able to patronize. Another dear, good soul handed him half dollar, though he had not solicited it, and it represented real love and genuine sac-

rifice to her. Presd. Harper is meeting with unparalleled success, for the people are responding in a most liberal and marvelous manner. He has already secured a thousand dollars in this one Conference and it will not surprise me if the brethren of this Conference swell the contribution to \$1200.00 by the time he leaves it for the Ga. and Ala. Conference Monday. Put it down that the Special Fund of \$50,000.00 for Elon College is going to be raised and that right early, if the other Conferences near by shall give with the love and liberality of this conference furthest away. It is praiseworthy and remarkable and beautiful indeed, is this spirit with which the people here are giving to the College. Such liberality and loving loyalty are bound to bear fruit and send a thrill of hope and inspiration throughout the bounds of our brotherhood. The brethren here have got a taste of what Elon College is doing in the life and labors of a few of their sons and daughters, three or four ministers in particular, and they want more, and are willing to do more.

The outlook in this Conference is certainly hopeful, and big in deed with promise for the future. They are waking up to their powers and possibilities. The missionary spirit deepens and broadens among them. New churches are constantly building and the work goes forward. I shall write much more yet of the work and its outlook here. J. O. A.

AT THE GEORGIA AND ALABAMA CONFERENCE, RIVERVIEW, ALA.

(Editorial Correspondence). Oct. 27, 1911.

I do not know which surprises me more here in Georgia, the cordiality of the people or the untold carloads of cotton they raise and manufacture. I had not seen any cotton, in comparison, till I came to the hills of Alabama and the far stretching fields of Georgia, and the factories dotted in city, village and hamlet everywhere. The one factory at LaNett, Ala., only a few miles away, uses from eighty to one hundred bales of cotton every work day of the week, and that company owns a whole string of factories along this Chattahoochee river. The Indians, named the river correctly, I presume, for their tongue and time, Chattahoochee, the river of death, but it is now a river of life to thousands, both of men and cattle. Its roaring, rushing, turbid waters are made to generate power beyond measure, which power, in the form of electricity, runs windmills, lights streets, pulls street cars, and serves many another useful task.

But I am more interested in the work of our brethren in the Conference here now than in cotton, cane, or corn.

Rev. L. E. Smith, who is here and happy, with his bride of a week smiles and keeps us all in good humor while he presides over the Conference and dispatches the business of the body. Bro. Smith went from this Conference to Elon College and thence as pastor to our Greensboro first church, but the people here love him still and hold on to him as if he were their very own, as he is, except in the locality of his work. He was happily married a week ago to Miss Ella Brunk, of South Boston, Virginia, and congratulations and big dinings in his honor are abundant. Appropriately so, for Miss Brunk was a most excellent woman and was exceedingly popular at Elon College, from which she graduated in 1907. They will go to housekeeping in Greensboro, N. C. on their return there next week.

I regret to find Brother J. F. Hill, Jr., for some years the faithful and efficient Secretary of this Conference, in poor health. He was at his post of duty and assisted in the work by his son, E. E., kept the records and was ready with the work, but he is not a well man and his friends are solicitous about his health. This Georgia cane keeps him sweet, but he needs a rest and the bracing air of the hills to make him strong. Bro. J. H. Floyd, the treasurer, could not attend Conference, but Henry was there to collect the funds and write receipts, in his father's stead. The fathers here have a way, and to me a most commendable one, of training their children to be their successors in the church, and church work.

The dynamo of this Conference is Rev. H. W. Elder. He could take half a dozen brethren, on a summer day, under a big oak tree, and have a conference whose history wouldn't perish in a hundred years. Bro. Elder is a whirlwind, with wisdom and a soul in it. His power is invincible, his enthusiasm is contagious, and his energy is without limitations. It is a poor year indeed with him in which he does not organize, build and dedicate one, two, or three churches. About fifty or a hundred years from now the people of Georgia and Alabama will begin to realize what a truly great man is H. W. Elder. Bro. Elder goes and does things while the rest of us are talking about whether it is worth while to do things. For instance he is right now building a church a way out yonder at Kite, Ga. There is just one member of the Christian Church in that town, and Bro. Elder or any other brother would have plead in vain for a five years to get a conference home mission committee appropriate funds there; but the church is going up and within another six weeks the house

is expected to be ready to worship in. Some time ago Bro. Elder took \$200.00, went into Enigma, Ga., and built there a house worth \$1,500.00 and was in the church worshipping, with a good membership and a good congregation in less than six months. He has recently organized a church at Manchester, Ga., and expects to build there at no distant date. How is it done? Well, there is no telling what God can and will do with a life, of zeal and energy, thoroughly consecrated to his service.

I was glad indeed to meet Rev. B. F. Young and Rev. G. M. Holder, of whom I had often heard, but whose faces I had not seen. These are loyal workers and consecrated brethren who are doing much for the spread of the gospel in these parts.

My stay here is made glad and exceedingly comfortable in the home of a generous-hearted and consecrated layman, Dr. W. T. Hodges. He and his amiable wife enjoy the company of preachers, and judged from the number of preachers entertained by them, the preachers are fond of them and their hospitable home. The genial Doctor had provided I know not how many fat, fine, o'possums and potatoes to match, and how President Harper matched them was a caution. I helped him, and the other ministers did, but preachers can't keep up with college presidents in great undertakings.

There is a great work in the Conference to do, and these brethren are doing it with a ready and willing hand. The ministers are consecrated and the work prospers.

There is yet work ahead and several days in these pleasant places before facing home and duties there.

President Harper is working wonders in behalf of the Special Fund, and the people are responding with a liberality and large heartedness that are a revelation to all of us.

More anon.

J. O. A.

ANNOUNCEMENT.

The District Meeting of District No. 3 of the Alabama Conference will be held at New Harmony Christian Church, Randolph County, Ala., beginning Saturday, November 4, at 9 A. M. A good program has been prepared, running two days.

—The program of the Western North Carolina Conference which convenes at Ether November 14th has been issued and shows that the program committee has labored to make the forthcoming session a success. A copy of the program has been mailed to every speaker and to all members of the various conference committees, we are informed.

A PRAYER.

Speak to me, Lord, in the calm and early morning,
As, fresh from my slumbers, Thy presence I seek.

Teach me to walk 'mid life's cares and temptations,
And pure and unspotted my spirit to keep.

Speak to me, Lord, in the glare of the noonday,
When, weary and fainting, I stumble and fall.

Oh, speak to me then, lest in stress of temptation

The world and its baubles my soul shall enthrall.

Speak to me, Lord, in the hush of the evening,

When the hills echo back the sweet Angelus chime;
And up from the vale in the paths homeward wending

The sheep and the shepherd in quietness climb.

Speak to me, Lord, when the night shades have fallen,

And far overhead the stars twinkle and shine.

Speak "Pardon" and "Peace" ere I sink into slumber,

And light up my couch with Thy radiance divine.

Gertrude M. Watson.

THE SECURITY OF CHRISTIANITY.

The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of its own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to human hearts, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to every house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or strength, that it is part and parcel of the common law. It is now for the first time to rely on the force of its own beauty. Its sublime theology confounded the great Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Caesars found their arms and their policy unavailing, when opposed to the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in

this age directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust sovereignty upon her, treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry, "Hail!" and smite her on the cheek; they put a sceptre in her hand, and it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her and inscribe magnificent titles over the Cross on which they have fixed her to perish in ignominy and pain. —Lord Macaulay.

OCCUPATION IN HEAVEN.

N. Summerbell said something like the following:

In heaven there will be no idlers. In Rev. 22:3, we read that his "servants shall serve him." And who would not be a servant of God in that good world?

Newton will find ten thousand times ten thousand worlds to visit and investigate. Rollin will find more reliable ancient history. Plutarch will find more eminent lives than Greece ever knew. The geologist will find God's footprints in deeper rocks than the old sandstone. Many worlds will give ample room for all to exercise their faculties, and to grow eternally. Some will be kings to govern new empires; some, priests to educate a new creation; some, singers to praise Him who sits on the throne and to adore the Lamb.

Some would perhaps at first desire years to gaze on God and Christ, being moved by intense gratitude for blessings received. For we believe heaven is the place of supreme good, and also of unbroken happiness; where the happiness is not limited by the need of self-denial, where no sin mars. There the body is revived to immortal life, and the soul enjoys the favor of God. The understanding is enlightened, and all faculties enlarged to receive the new treasures of knowledge.

What feelings one must have on entering heaven! One would look first for Jesus and his Father. Then would soon realize his freedom from all anxiety; no fear of pain; no thought of poverty; the cripple healed, with no thought of the pity felt for him that he must often have imagined on earth, or which was a part of his capital; the beggar made rich; the aged made young, the sickly well, the dead immortal. What a change! The last trouble over.

What wonderful opportunities then for carrying out plans that earthly conditions forbade, or death suspended!

Are you going to that place? Are you serving God here? If not, are you not a hypocrite to suppose you will enjoy heaven, or be God's servant there? Do you want Jesus to confess you? If so, have you confessed him? Should there not be some reciprocity? If you want to be in heavenly society, enter it now; get your name on the Lamb's book of life. While you are on earth get used to doing heavenly business.

J. J. Summerbell.

Dayton, Ohio.

GOD MEANS US TO BE HAPPY.

God means us to be happy;

He fills the short-lived years

With loving, tender mercies—

With smiles as well as tears.

Flowers blossom by the pathway,

Or, withering, they shed

Their sweetest fragrance over

The bosoms of our dead.

God filled the earth with beauty,

He touched the hills with light;

He crowned the waving forest

With living verdure bright:

He taught the bird its carol,

He gave the wind its voice,

And to the smallest insect

Its moment to rejoice.

What life hath not its blessing?

Who hath not songs to sing,

Or grateful words to utter

Or wealth of love to bring?

Tried in affliction's furnace

The gold becomes more pure—

So strong doth sorrow make us,

So patient to endure.

No way is dark and dreary

If God be with us there;

No danger can befall us

When sheltered by His care.

Why should our eyes be blinded

To all earth's glorious bloom?

Why sit we in the shadow

That falls upon the tomb?

Look up and catch the sunbeams!

See how the day doth dawn!

Gather the scented roses

That grow beside the thorn!

God's pitying doth seek us;

He leads us to His rest;

And from a thousands pathways

He chooses what is best.

—Exchange.

"The man who is satisfied with himself has got to be satisfied with mighty little."

LABOR UNIONS APPROVE RED CROSS SEAL.

Workingmen in Fight Against Tuberculosis, Endorse Sale of Holiday Stickers.

Direct approval of the campaign for the sale of Red Cross Seals has been given by the American Federation of Labor, according to an announcement made today by the National Association for the Study and Prevention of Tuberculosis.

At the last annual convention of the American Federation of Labor, a resolution was adopted calling on all the members of the Federation to further the sale as much as possible. The resolution reads as follows:

"Whereas, The American Federation of Labor has in every possible way aided the movement for the study and prevention of tuberculosis throughout the United States and Canada, and

"Whereas, The American National Red Cross has been in the past and is now making an especial effort, through the sale of Red Cross Christmas Seals, to secure funds to carry on the war against tuberculosis, and by means of the funds raised in this manner has been able to do much effective work in this direction, therefore, be it

"Resolved, that the American Federation of labor give its endorsement to the movement of the American National Red Cross, and encourage its members to further in every reasonable way the sale of these seals in their respective communities."

There are now four special methods by which consumptive workingmen in the United States are being cared for. In such cities as Albany, Elmira and Binghamton, N. Y., the unions support a separate pavilion or hospital. In cities like Hartford, New Britain and South Manchester, Conn., the workmen contribute towards the maintenance of a fund for the care of consumptives. The employees also contribute to these funds. There are also two national sanatoria for the treatment of tuberculosis owned and operated by labor unions; one by the International Typographical Union, and the other by the Printing Pressmen and Assistants' Union. In Massachusetts, Illinois, and elsewhere, large corporations and manufacturers have agreed voluntarily to care for all their consumptive employees for a limited length of time.

"But as long as consumption kills one in every three workingmen between the ages of fifteen and forty-five," says The National Association for the Study and Prevention of Tuberculosis, "more education, better shop and home conditions, and more hospitals needed. Red Cross Seals provide these things."

PLAGUE AT HOME AND ABROAD.

In the last fifteen years India has lost 7,500,000 lives from plague. The most afflicted province lost 1 per cent. of its total population in the last ten years. This disease is preventable and never occurs in a population under European supervision, such as the army and jails population of India. The malady depends for existence and propagation upon the infection of rats, from which it is conveyed by fleas to human beings. The eradication of either rats or fleas always puts an end to the plague. The preventability of plague is further demonstrated by the fact that the two outbreaks of the disease in San Francisco in 1900 and 1907, respectively, affected only 293 people, of whom only 85 died. In India, on account of the ignorance, prejudice, habit, and apathy of the natives, it is impossible to save them from this preventable disease that carries them away by the hundreds of thousands.

The Manchurian outbreak of plague last year is still fresh in our minds. We recall with a shudder of horror the loss of fifty thousand lives in that epidemic.

Now, is it not a strange freak of human nature that makes us stand aghast at the plague of Manchuria and India, and permits us to regard as something perfectly natural and as something for which we are in no way responsible the twofold greater loss of our own country from the white plague, consumption, which is as preventable as the black plague? The poor benighted Hindoo loses in the most afflicted part of his country 1 per cent. of the total population from black plague, and the civilized American loses over 2 per cent. of his total population from white plague.

Solomon said something about the eyes of a fool being in the ends of the earth and wisdom being immediately before him that had understanding. Is it not the part of visionary people to be more impressed with something farthest remote from their sphere of responsibility and activity than to find a far greater claim upon their citizenship at their very door? India and Manchuria may need help to eradicate their plague, but your country's need, your State's need, your country's need, is twofold that of India's. Is it not time for him who appreciates the responsibility of citizenship to ask himself in all seriousness, What is my duty to public health, to that broader patriotism that directs itself against the greatest foe of humanity, tuberculosis?

HEALTHGRAMS.

Dirty air is death.
Good air means good work.

Too much fresh air is just enough.
Fresh air is the best life insurance agency.

To prevent a cold, liberate the foul air in your room.

Taking in fresh air is better than putting on fresh airs.

Good ventilation is the first essential to the purity of the home.

Pure air makes pure blood, and pure blood makes you disease resisting.

There are thousands of cases of air starvation to every case of food starvation.

Bad air and a high temperature in the schoolroom are certain to produce a low grade of scholarship in the pupils.

Plenty of good fresh air will make the fires of life and health burn brightly; therefore, don't hibernate; ventilate!

NOTICE.

All persons expecting to attend the approaching session of the N. C. and Va. Christian Conference at Bethlehem church on November 21st, 1911, coming by railroad and wishing to be met by conveyance, should reach Elon College, N. C., November 21st, from the East at 6 o'clock A. M., or 11 o'clock, A. M.; from the West at 8 A. M. and should write L. D. Rippey, Altamahaw, N. C. From Elon College, N. C., they will be conveyed to church five miles to Altamahaw, N. C., the location of church. Altamahaw, N. C., is the place to which all mail intended for the Conference should be directed.

Clyde Iseley, Sec.

WAITING.

Teach me to wait, O Father,
When the days are dark and long,
When the hands that would work must be idle

And the plans that I make go wrong.
Teach me to wait and have courage,
Teach me to wait and be strong.

Teach me to wait, O Father,
When my hope seems all in vain,
When my hands with work grow weary,
And life is full of pain.
Teach me to wait with endurance,
To wait and not complain.

Teach me to wait, O Father.
For the joys that slip away
From the hands stretched out to grasp them,

Entreating them to stay.
Teach me to wait and have patience
To wait and hope each day.

—Caroline H. Burgess, in Christian Register.

DIED.**Barbee.**

Rev. A. P. Barbee, a former pastor of the Christian church of this place, died at his home in Garner, Wake County, N. C., Wednesday, October the 18th, in the 54th year of his age. His remains were brought to Durham for burial on the following Friday. A committee of Odd Fellows and Masons together with a number of other friends of the deceased, met the body at the station and it was borne to the Christian church where it lay in state from 11 A. M. until the funeral at 2:30 in the afternoon. During this time many came to view the form of their departed among the number were often found the widow with her orphan children who came with sad, yet grateful, hearts to look on the face of him who had sympathized with her in the trying experiences of life and had comforted her in sorrow's darkest hours. As they gathered about the casket the unbidden tear freely flowed, and in muffled tones were heard the words: "He was a friend to me."

By the appointed hour near five hundred sympathizing friends had gathered. Appropriate music was well rendered by the church choir which added interest to the services. Rev. E. R. Leyburn, pastor of the 1st Presbyterian church, offered the prayer, and Rev. Mr. Cunstable of the Methodist church, read the Scripture Lesson which was followed by a short address by the writer, after which Rev. W. G. Clements, of Morrisville, who had known the deceased since childhood, spoke of his life and its contribution to the church. Then the body was borne to Maplewood cemetery and laid to rest beside his former wife, who had preceded him to the spirit land a little more than two years.

He is survived by a widow, and one sister, Mrs. Sallie Herndon; to these we extend a pastor's sympathy and pray that the consoling grace of God may comfort their hearts.

J. O. Cox.

Durham, N. C., October 27, 1911.

Shaefer.

Brother John T. Shaefer was born March 14th, 1828, and died October 17, 1911, age, 83 years, 7 months, and 3 days.

He was the son of Henry and Elizabeth Shaefer. The family moved to this country from Nausau, Germany, in 1856 and settled at the present Shaefer home where they have resided since that time except during the period of the Civil War at which time they lived in Richmond. Elizabeth, his mother, died in '64, during the war, and her body was interred at the cemetery there. Henry Shaefer, his father, died in '71, and was buried in the

family cemetery on the farm where he had returned after the war was over. During the war John was the bugler of his company and answered every roll call. At the death of his father he came into the possession of the plantation and spent the remainder of his life there.

In the year 1872, in February, he married Miss Evelyn Francis Harris, sister to the late John T. Harris. To their union were born William H., of Wilmington, N. C., Hattie, now Mrs. Klepper, of Baltimore, John Wesley, of Washington, and Mamie, now Mrs. E. M. Harris, of Waverly. Katharine, his sister married a Mr. Miller, of Sussex. All these survive him.

He was very pious all his life and intensely so during his last years. He endeavored to train his children to the same way of living, and was not without success, for a good and noble set now live to reflect credit and honor to his name.

In early life he became a member of the German Lutheran Church in Germany. When once settled here he united with the Methodist church at Coman's Well, near Sussex.

Although very feeble for several years, his death was sudden. Just a few minutes before he expired he was in the yard with the wheel-barrow to roll some dirt, but finding that the work had been done, he went into the house and sat down on the couch. Immediately he began to gasp and in a few minutes he was dead.

A good man has gone and left behind him an example of Christian piety which all may well emulate. He was a friend to his community, to churches, and not only his pastor but others; he was a friend to Jesus Christ.

God bless the bereaved ones and especially the widow in her old age that her last days may be her best and happiest ones.

H. E. Rountree.

Oct. 27, 1911.

McInturff.

Julia Ann McInturff was born August 2, 1839. On Oct. 2, 1911, at the age of 72 years, and 2 months, she departed this life, leaving in sadness her faithful husband, Bro. Levi McInturff, and four children, Mrs. Susan Nicholson, Mrs. Maggie Rush, Frank, and Mrs. Malinda Bowman. She also leaves one brother and two sisters. For nearly 40 years prior to her death she was a faithful member of Joppa Christian church, having been received into the church there by Rev. W. A. Dofflemyre. Her remains were laid to rest in the McInturff graveyard in Powell's Fort, and the funeral services conducted at Joppa. Truly a good woman from us has gone.

A. W. Andes.

Powell.

On August 22, 1911, in the home of her daughter, Mrs. N. I. Powell, at Auburn, N. C., as the evening shadows gathered, the hands of Mrs. Morjana Flowers were forever folded from the tasks of life's little day, and the tired servant of God fell on sleep. Mrs. Flowers was born Sept. 1, 1837, and was nearing the seventy-fourth milestone in the journey of life. She was the relict of the late Joel J. Flowers, of Auburn, and is survived by the following children: Mr. P. T. Flowers, Mrs. C. H. Johnston, Mrs. N. I. Powell, Mrs. A. G. Powell, and Mrs. D. R. Johnston.

If the history of Mt. Hermon church were written the story of her life would be largely told. In that church centered her love and labors. She was one of its charter members. Its services were her greatest joys. At one time she did not miss a Saturday meeting for four years. And it is a comfort to her loved ones that this pleasure was not denied her long by infirmities of age, her strength being sufficient in the last days. From the church her life radiated throughout the community. She led her husband to Christ. Like Hannah of old she brought her children to the Lord. She counseled her friends and neighbors' children in the ways of Him she served. Her home was never quite so radiant as when the pastor was its guest. And how dear to her gentle heart were the comforts of the pastor and the privilege of ministering to him as he rested there! But now, that home is closed. Its keeper has moved to a mansion in the skies. The old church will miss its faithful worshipper. But to the grave hard by in the little church yard many a grateful heart will go to revive old memories and bless God for the touch of a vanished hand on the head of a country child in the days long past and gone.

"Grace is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her own works praise her in the gates."

W. F. Powell.

Roanoke, Va.

Clements.

In North Wilkesboro, Wilkesboro, N. C., on the 2nd of October, 1911, little Nellie Blair Clements, aged about 8 months.

She is the daughter of J. L. Clements, Southern Ry. Agent at North Wilkesboro. She is now with her mother and brother in the spirit land. May God bless the father and sister who survive her.

W. G. Clements.

SUFFOLK LETTER.

I once met on a Seaboard train an accomplished woman from Wilmington, N. C. She was returning from the Pan-American Exposition held at Buffalo, New York. She was a music teacher in her home city and passionately fond of music. She had heard the great bands and some of the world's best singers as well as great choral music at the Exposition. She had had the trip of her life and was full of what she had seen and enjoyed. But she let fall one word that left a deep impression on my mind. She said she heard so much good music that she would never enjoy music in her home city again. Church choirs would be so tame and concerts would be worse.

I said to her: "You touch the chord of much unhappiness in the world and much uselessness among men. By your own confession you have lost the sense of appreciation which contains the elements of usefulness as a happiness." And I say now that the "sense of appreciation" is one of the most valuable assets in our possession. This woman should have carried from that trip to her home new inspiration for her work and a keener appreciation for home talent and home effort. No one community can furnish the world's best; but each community can furnish its own best; and the true sense of appreciation is appreciation of the best anywhere and in any degree. To enjoy the world's best in Buffalo, and then return to Wilmington to be critic and unhappy the remainder of her life was to make that brief trip a curse and not a blessing. But she is not alone in the world; many go from home, enjoy the best the ages have produced for a few days and then return home dissatisfied with home and home-life. It would be sad for a man to go to a great hotel and then sit down at his own table and complain. There is a big outer world

where the largest things are exhibited and there is an inner world where life determines its own value, its own happiness, and usefulness. It is a pity when a woman tires of home and wants to live in society, and when Christians want to be full in the great congregation and starve at home for want of spiritual zeal. I want to see the largest, the greatest, and the best things in the world, and then I want to appreciate the smallest, the most commonplace, and the everyday things of the world. I want no big dinner to spoil my regular meals, no great house to take the place of my own little dwelling, and no great meeting to make my every day religion seem tame. Moses was as great in a tent as he was in Pharaoh's palace; and the greatest character in history "had not where to lay his head."

This letter is written for the satisfied and dissatisfied; for the satisfied that you may be thankful that you can be satisfied with your lot, and for the dissatisfied that you may cultivate the "sense of appreciation," for there is enough of good in every home, in every church, and in every life to furnish food for thought, support for the soul, and work for your talents and your strength. Seeking "a larger field" usually expresses a selfish heart. The best farmers of the world cultivate the fewest acres and the best workmen work on the smallest scale. Great results come from the co-operation of many workers doing one small thing well. This was the very reason why the disciples could not understand when Jesus washed their feet. They could understand when He calmed the sea, or healed the sick, or raised the dead; but they could not understand when he did the menial service of washing their feet; but He said, "Thou shalt know hereafter." It may require eternity to give full meaning to the things we fail to appreciate here; but it will be worth a lifetime of service and waiting to know the meaning and the value of little things here.

W. W. Staley.

ELON COLLEGE LETTER.

The second week in the far South has been largely spent with the thirteenth annual session of the Georgia and Alabama Conferences. This body also has been a revelation to me. Here also I found myself voting on measures that touched our general interests as a people. The up-to-date-ness, the progressiveness, the hopefulness of the situation here are inspiring. The Conference is weak in numbers, but mighty in spirit, and the spirit is what counts in the final record of achievement, be it of a man or of an organization. I predict that the next generation will see two of the strongest Conferences in our brotherhood in the states of Georgia and Alabama. The future here is big with possibility.

It is sometimes charged that our brethren of the Christian faith and order are provincial, localized. This certainly is not true of these Conferences. They are some four or five hundred miles from Elon College, and have for that reason felt only partially the thrill and enthusiasm generated by the College in their work here, either among the ministry or the laity. And yet I have never heard stronger pleas made for Elon than those made by the Educational Committees and the leading ministers and laymen of the conferences. They have both made the Elon Fund a regular apportionment on the churches for the future, levying the full amount

asked of them for that purpose by the Southern Christian Convention. Not only so, but in spite of low cotton, these brethren have responded to the Special Fund with such open-hearted, open-pursued liberality as to challenge the Conferences in Virginia and in North Carolina to do the heroic thing equaling them. The people of the Alabama Conference gave to this fund \$1250; those of the Georgia and Alabama at this writing have given \$975, with yet more to follow. And the brethren here wear a pleasing smile as a consequence of their liberality. Friends, there is no doubt after this display of loyalty and support on the part of these Christian brethren that the Special Fund will be raised. I have always felt that this fund would be forthcoming, but now my hope is renewed and my faith confirmed. It has been a sacrifice for many of these brethren to help in this cause, but it has been a willing sacrifice, the kind that always yields blessing. With the encouragement given the fund by these liberal, loyal, devoted friends, I return to the other Conferences sure that they will do their part manfully, cheerfully, liberally to accede to the Convention's call to free the College from debt and place it on its feet and usher in for it a larger prospect and an expanding sphere of usefulness.

Gracious hospitality, generous welcome, liberal response to pleas for the College, the Sun, the Orphanage, and the other enterprises of the Church, unbounded Christian fellowship—these Christian goods abounding on every hand have made the two weeks spent in Georgia and Alabama an oasis along life's highway. With pleasant memories and glad in the satisfaction of numerous new-formed friendships, we return to our tasks with lighter hearts and stouter hands. It will always be pleasant to remember this initial visit and to treasure its sweet (not altogether of the sugar cane sort) associations deep in the sacred recesses of the heart. I am happy to have met our Georgia and Alabama brethren in Annual Conference, in the various churches and in their Christian homes, where hospitality, liberality and the other Christian graces abound.

W. A. Harper.

IMPORTANT NOTICE.

The educational committee of the Eastern N. C. Conference will meet during the session of Conference, at night, Nov. 4th. All persons having business with said committee will please present same in person or writing.

C. E. Newman, Chairman.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

FOR BETTER TEACHERS.

Perhaps the greatest single need of the entire church is more teachers and better equipped teachers in the Sunday school.

This need will not be supplied in a day or in a year, but it may be done within a few years. The solution of the problem in each Sunday school must be by that particular Sunday school. The leaders in Sunday school work have done all that they can do. They have provided literature and outlined courses of study that will make of a person of ordinary intelligence a reasonably well prepared Sunday school teacher. To use the expression of youth, "It is simply up to you," superintendents, teachers, and members of Sunday schools.

Our denomination has issued two books that are designed to give a two-years' course for teachers. The books are ready and waiting for your order. You can get the first book, or any number of them, by communicating with The Christian Sun, Elon College, N. C.

Will you organize a class and have the members take this course, or will you continue in the old way? The course is designed to give the student a comprehensive understanding of the Bible, a history of Christianity, a history of our church, and acquaint him with the principles of our denomination, and the organization and government of our church; the history of the Sunday school, the institutional Sunday school, with the latest improvement in plans and methods of organization; something of the art of teaching and attracting attention of pupils of all ages. These and many more things are treated. No one can take the course without being a better teacher, a better informed man and one of wider information.

We look forward to the time when every Sunday school in the Christian convention will have a class. Once the class is begun, it should be continued. As soon as one class graduates, start another. There is no reason why every adult in the Sunday school should not eventually take the course, even though he never attempts to teach. The information and knowledge that the two years' study will bring to the student will make him better qualified to be a member of the Sunday school.

Somebody in the Sunday school must

undertake this work. Modesty is keeping everyone from making the attempt. Here is an opportunity for service. If the superintendent will not make the initiative, will you not go to him and ask for the privilege of organizing the class yourself?

One of the aims of the Young People's Convention is, "A teacher training class in every Sunday school."

Don't Interrupt Normal Class.

The Teacher Training class in the Sunday-school should not be used, under any circumstances, as a substitute class for supplying the places of absent teachers. Nor should it be used as a source of supply for the filling of vacancies when teachers give up their classes or when new classes are formed. The members of the class are receiving a regular course of instruction to prepare them for teaching in the future. For the superintendent to turn to the Normal class every time that a teacher is absent or a new class is organized is as poor economy as for a farmer to draw upon his barrel of seed wheat or seed potatoes whenever he needs a meal—when ready to plant for his new crop he will have nothing. For a student in the middle of his course to take a class for a Sunday is as absurd as it would be for a student in college to stay at home when he is needed to supply a vacancy in the public school. The student who does this mortgages his future for the sake of one day. Let the class complete its work of preparation, and then the school will have a corps of equipped teachers.—S. S. Journal.

A Working Class.

The following is from the Greensboro correspondence of the Charlotte Observer:

"The Baraca class of the First Christian church of Greensboro is one that does things. A few nights ago a business meeting of the class was held and it was decided to undertake the work of putting a new cement floor in the basement of the church. Nearly \$200 was pledged by the class for this purpose, and when the floor is put in the class will cut off a part of the basement and fit up a nice classroom. Last night the members of the class went to the church and themselves tore up and removed the old floor in the basement. There were about twenty young men at work in the place and it

took them only about two hours to do work that would have cost several dollars to have had done."

This is an illustration of what men can do when they are organized for service. Think of the many things men could do working together. The country churches could have Baraca classes that would make themselves responsible for keeping the church grounds in good order.

NOTES ON C. E. TOPIC, NOV. 12.

Subject—The War Against the Saloon.

Isa. 5: 11-25. (Temperance Meeting).

Daily Readings.

- M. Waste of food, Isa. 55:2.
- T. Waste of money, Luke 15:13.
- W. Waste of life, Dan. 5: 22-30.
- T. Waste of nations, Isa. 28:1-13.
- F. Waste of families, Hab. 2:15.
- S. Waste of spiritual power, Prov. 31:4-5.
- S. The topic.

Suggestions for the Leader.

This meeting should be conducted by the temperance or good citizenship committee. Sing temperance songs, have temperance recitations, pray fervent prayers. Arrange a strong program. Advertise the meeting. The following and kindred topics may be assigned in advance to members.

1. Does prohibition decrease crime?
2. Does prohibition decrease drunkenness?
3. Why is moderate drinking unsafe?
4. Does the Bible justify moderate drinking?
5. Are officers as vigilant in enforcing the laws in prohibition territory as they should be?

Have some member give the history of temperance legislation in the state, county, or city in which you live. Have another contrast conditions under saloons give statistics as to amount of money spent for whiskey, and compare with that spent for education and articles of necessity in the home.

News From the Battle Line.

The saloon must go! There is no question about this fact; the only element of uncertainty is as to when it will go. It will be accomplished whenever public sentiment against the saloon is stronger than sentiment in favor of it. Each year sees the territory in which whiskey is legally sold lessen. The progress is by stages—first, local option, until most of the state is dry; then state-wide prohibition. Until two years ago there was only one state that had a constitutional provision against the sale of whiskey in the state; now there are several. Others have prohibition by legislative enactment.

About one fourth of the states of the union are wholly dry. In another half

whiskey is sold in only a few counties and cities. In the remaining one-fourth of the states strong drink is sold in a considerable part of the state. About 75 per cent. of the territory of the United States is "dry" territory. More than 60 per cent. of the people of the United States live in districts or cities in which whiskey is not sold. One may travel for days and days in the south without being in a single city where there is an open saloon.

Figures show that prohibition brings a decrease of 50 per cent. in crime. Property values increase rapidly in prohibition territory. People are more industrious; they save more money and work more regularly.

Statistics show that crimes caused by whiskey cost the governments of nation, state and city more than the several governments derive in revenue from excises and taxes on strong drink. The whiskey sellers are bold enough to make the statement that they pay one-third of the nation's tax and but for them the government would be bankrupt. Such a statement is known by them to be false, for if it were not for their business the expenses of the government would be reduced more than a third. Answering such argument as is made by the saloon men, the Philadelphia North American recently said:

"This statement is at once an insolence and an insult. The sanctuaries of the nation are not built upon pillars made of kegs and barrels. Something besides the bottle stands between America and bankruptcy."

Temperance Facts.

The total consumption of liquors in the United States in 1909 amounted to 21.86 gallons for each man, woman and child, costing the unimaginable sum of \$2,106,476,850. That is \$23.92 for each person, or \$110.03 for each family in the country. Think how much good might be done with the money that is now far worse than wasted!

Governor Hoch of Kansas, reviewing the immense advantage of prohibition to his state, points to \$100 per capita in the banks, one-third of the counties with no prisoners in the jails and no paupers in the poor houses, and one-half of the prisoners that have not lived in Kansas long enough to gain a residence.

Prohibition prohibits in Maine. In Boston there are 426 arrests for each 10,000 population; in Portland, Me., there are 84. Maine has more school teachers and newspapers in proportion to population than any other state. While Maine has 120 prisoners for drunkenness, Massachusetts

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had 2,010, or four times as many, in proportion to population.

A Recitation.

Let the following lines from Whittier's poem, "The Moral Warfare," be committed to memory and recited in the meeting:
Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.
So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given.
The Light, and Truth, and Love of Heaven.

MAN FOR MAN.

This is God's plan for carrying on His work. So far as we can see, it is God's plan to convert the world through man's effort for men. He said: "As the Father has sent me, even so I send you."

There once was a man who came to Christ possessed of an unclean spirit. Christ cast out the evil spirit and restored him to his right mind. Then, in his gratitude, the man prayed that he might go with Christ. The wish seemed natural and right, but Christ said, "I have blessed thee, now be thou a blessing—go home to thy friends and tell them

how great thing the Lord has done for thee." Two of John's disciples were pointed to Christ. They asked Him, "Master, where dwellest thou?" And He said, "Come and see." They spent the day with Him. But the blessing they received had all the force of a command: "Now, John, I have blest thee; be thou a blessing. Go find your brother and bring him to me." Or turning to Andrew, "Andrew, you have been with me today; now that I have blessed thee, be thou a blessing to thy brother Simon."—Ex.

Every life is a garden of flowers or weeds or mostly stones. Cultivate it. Cultivate love, truth, and all the virtues if you wish to be beautiful.

RELIGION IN THE FAMILY.

Begin, my friends, with your children. Speak cheerfully, but reverently, and solemnly, to them of the righteousness of God. Tell them that He is their Father, and tell them He is their Judge. Show them His face of compassion; show them His throne of tribulation. Teach them that He loves the good; teach them that He hates the lying, and lust, and iniquity. Take care, yourselves, to touch not the unclean thing, that your counsel to your sons and daughters be not a mockery. Shake off the first dishonest penny from your fingers, as the apostle shook of the venomous viper into the fire.

Stand in awe of your conscience; stand in awe of the King of kings. Expect and

welcome from the ministry of Christ searching messages. Pray for prophets, who will rebuke you, as their ancient predecessors did Israel, for robbing man by any fraud, for robbing God by keeping back the offerings at His altar which He requireth at your hands.—Exchange.

A HARVARD LETTER.

Two hundred and seventy-six years ago, which subtracted from 1911 gives 1635. Harvard began its career as an institution. How long it lived in the mind of John Harvard before this date cannot be reckoned; for often in childhood are the beginnings of great institutions and lives. Of course Harvard has grown: its founder would hardly know it today; yet there is still here the democratic atmosphere and the cultured life in which it began its career and with which it was endowed. It is truly Harvard, truly American, and there is none other like unto it in the world.

Though many buildings are modern there are a few dating from other centuries, whose ivy-covered walls bespeak for them respect for age and history. Boston is known as a historic city, a city of culture, and perhaps to Harvard is she indebted for much of both these.

In sight of the College Square, which is not a square, but like many things misnamed, under a large elm, of which every school boy knows, George Washington took charge of the army and the fate of our country. The parks have monuments here and there marking spots of historical soil, which indeed makes us tread differently than when in newer climes.

Within ten minutes walk of the University, on the banks of the Charles' River, one comes to a little inclosed lot in which there is a stone bearing an inscription like this: "In the year 1000 A. D. the first settlement in America was made near this spot." Now it may be a fact that someone drifted to this part of America about this time, but we can't help from looking upon the monument with a doubt like Mark Twain had when he was traveling abroad and came across a slab marking the grave of Adam. One of Harvard's teachers of History spent his life in trying to find out where this tenth century settlement was made, and he got it near his University.

Out from here a little way we may ride by car to Lexington and Arlington Heights, to Bunker Hill; and when we are inclined to delightful exercise we may walk to the quieter scenes of Mount Auburn where lie our beloved Longfellow and Lowell. Many things, even past mentioning, much less describing, in one letter, are seen here—and all these conduce

to make Boston historic and Harvard unique.

There are 4114 students enrolled for this term. They are a sum total of every class, creed, and almost every race. To write a "Who's Who at Harvard" would show that the man coming with all the honors of his college is but a little white pea among a bushel of others; and there is no doubt but that it reduces the personal esteem of many who wear scholarship and orators' medals.

Among the officers, of course, the first curiosity is to see the President. I had that pleasure within a few days of my arrival. I found that A. Lawrence Lowell was quite human; and so approachable. And I wish to say here that the biggest men of Harvard are approachable—are men of pleasant face and kindly feeling. It isn't a sign of greatness any more, if indeed it has ever been, for a man to lean back and look at you as cold and fixed as a marble statue; kindness and business go hand in hand, or should, and likewise pleasantness and scholarship. President Lowell, Doctor of Laws and master of the art of handling men, scholar and American gentleman, was born in Boston fifty-eight years ago. He graduated from American gentleman, was born in Boston and was teacher of Economics in Harvard when he succeeded President Eliot. He is an author of several books, and a student of government.

In my work in English I come into personal contact with many of Harvard's leading instructors. Among the most widely known are: Professors Wendell, Robinson, Bliss Perry, Kittridge, Neilson, Baker, Webster, Greenough, and Cope-land.

Prof. Wendell has taught in Harvard 31 years. He knows English Composition. He guides several courses in the English department. His name is familiar wherever scholarship is found in literary circles the world over. He uses his cane with English dignity; smokes cigarettes with epicurean delight; and dresses as if he were newly in love. While lecturing he dangles his monocle from left to right with an ease and grace perfected by many years of practice: but mind you, for all this, there is no yawning in his company.

Next in order I would introduce one of the greatest interpreters of Shakespeare, Professor Kittridge. An author himself, he is remembered in the prefaces of many books, and is an authority in Middle English. His head is white, and, like many of the professors here, he wears a full beard, which also is white. He walks to and fro on his little rostrum, at times with cane in hand, and tells you

what you have been blind to in reading our greatest poet. He takes a play word by word, and often parts syllable by syllable. He doesn't need notes or a book. There are about 150 in the class; but no one in the rear dares to stretch—especially since one gaped the other day and immediately received a pedagogic grind up. Professor Kittridge, like Barrett Wendell, is unique.

Alonzo C. Hall.

Cambridge, Mass.

MARRIED.

At the home of J. C. Stout, near Ramseur, N. C., on October the 5th, 1911, at very pretty home wedding when Miss Fannie P. Stout became the bride of Mr. J. C. Carmac. The ceremony was performed by this writer, in the presence of a number of invited relatives and friends. May the blessings of God attend them through life.

L. I. Cox.

Capper-Johnson.

A pretty but quiet wedding was solemnized at the home of the bride, High View, W. Va., at noon on October the 5th when Mr. J. W. Capper led to the marriage altar Miss Nettie Lee Johnson.

The ceremony which was performed by the writer, was witnessed by relatives of the bride and groom and a few intimate friends.

Immediately after the words were spoken which made them man and wife, the bridal couple and the guests were ushered into the dining room where a sumptuous dinner was served. After which Mr. and Mrs. Capper were driven to Winchester where they took the train for Jacksonville, Florida, at which place they will make their home.

The groom is a former resident of Hampshire County, W. Va., but spent the last few years in Jacksonville where he is tiler of the Masonic lodges of the State.

The bride is a daughter of Mrs. R. M. Johnson of High View, Hampshire County, W. Va., and was one of the most zealous workers in Timber Ridge Christian Church, Sunday school and Christian Endeavor, in all of which she will be greatly missed.

We join with their many friends in wishing them long life, prosperity, and happiness.

W. T. Walters.

Farlow-Huffines.

A quiet and pretty home wedding was witnessed by some friends and relatives, on October 11th, at 8 o'clock, A. M., when Miss Nellie Huffines became the bride of Mr. E. G. Farlow, of Wallace, N. C. The marriage took place at the home of Mr.

and Mrs. L. C. Huffines, of Guilford College. The interior of the home was tastefully decorated with beautiful flowers. The parlor, where the ceremony was performed, was nicely decorated with ferns and white roses. The wedding ceremony was performed by Rev. J. W. Pinnix, of Kernersville. The wedding march was played by Miss Mattie Doughton, then the couple preceded by Miss Mabel Huffines, sister of the bride, and Mr. L. B. Farlow, brother of the groom in front of the preacher. The bride wore a beautiful navy blue traveling suit with accessories to match, and carried a bouquet of white roses. The bride and groom stood on a rug made by the bride's great grandmother, which was made in England while she was in school a hundred years ago. Mr. and Mrs. Farlow received many handsome presents. The bride and groom then left for the groom's beautiful home in Duplin County, N. C.

A Beautiful Home Wedding.

On Wednesday, October 4th, 1911, at the home of the bride's father, Mr. John M. Ballard, near Darden, Isle of Wight Co., Va., at 7:30 o'clock, A. M., was solemnized the marriage of his beautiful and accomplished daughter, Miss Daisy F. Ballard, to Mr. William H. Jones, of Franklin, Va. The parlor was beautifully decorated with potted plants, evergreens, etc. The color scheme being green and white and it was indeed lovely. At the appointed hour, Mrs. Dr. T. B. Bradshaw, dressed in blue messaline with pearl trimmings, as matron of honor, entered the parlor closely followed by the bride, dressed in a travelling suit of blue cloth, and were met at the altar by the groom, attended by his best man, A. W. Ballard, brother of the bride, where the officiating minister, pastor of the bride, pronounced the ceremony in a most beautiful and impressive manner. Miss Elizabeth Ballard, sister of the bride, played the wedding march. After the marriage congratulations followed and sincere wishes for the happiness and prosperity of the newly married couple were given and they left for Franklin, Va., where they took the train on the Southern R. R. for a tour of the principal cities and places of interest in the South. They will return to Franklin about the 30th, where they will make their home. H. H. B.

Birdsong-Brickhouse.

The marriage of Miss Mary Lou Brickhouse and Mr. George Frank Birdsong took place Wednesday afternoon, October 25, at five o'clock at the home of the bride's parents, Mr. and Mrs. Edward J. Brickhouse. The lower floor was beauti-

fully decorated with palms, ferns, and other growing plants, the stairway being entwined with smilax. An improvised altar was arranged near the conservatory, and over this an arch of smilax was erected. The ceremony was performed by Rev. McD. Howsare. The wedding music was rendered by Miss Rena Moses, and the bridal party entered the parlors to the strains of Lohengrin's wedding march. The bride entered with her father, by whom she was given in marriage. She was attired in a tailored suit of navy blue broadcloth with hat to match, and carried a shower bouquet of bride roses and lilies of the valley. Her attendants were Mrs. Ashby C. Miley and Miss Fanny Brickhouse. Their gowns were of canary colored messaline veiled in marquisette, with trimmings of fringe, embroidery, and gold lace. They wore black picture hats, and carried arm bouquets of pearl roses. The groom was attended by his brother, Mr. Silas A. Birdsong, of New York, as best man, and the ushers were Mr. J. Lucian Stubbs and Mr. Arthur D. Etheredge. Shortly after the marriage, Mr. and Mrs. Birdsong left for a tour through Florida.

The out of town guests were Dr. and Mrs. William I. Robey, of Washington, D. C., Mr. and Mrs. George Reus, of Baltimore, Mr. and Mrs. Silas A. Birdsong, of New York, Mr. and Mrs. Rosser P. Birdsong, of Philadelphia, Mr. and Mrs. Thomas H. Birdsong, of Suffolk, Miss Nannie Birdsong and Mr. A. S. Birdsong, of Suffolk, Mrs. Robert P. Rawls, of Suffolk, and Misses Margaret and Alice Wilson, of Cape Charles. H.

NOTES AND PERSONALS

We are glad to learn that Mrs. H. E. Rountree is able to be at home again.

—Rev. W. L. Wells assisted Rev. C. C. Peel in a meeting at Belew's Creek last week. This church called Brother Peel to serve for the ensuing year.

—Rev. J. W. Wellons is attending the conferences this year, as before, and takes a deep interest in all the work. His health is good considering his age.

—Rev. J. W. Holt, of Burlington, who has been confined to his room, was able to fill his appointment at Union Church Sunday, October 22nd.

—A new supply of Christian Hymnaries has just been unpacked in The Sun office. Price, 50 cents the copy in quantities, plus the freight or express, 75 cents the single copy by mail.

—We are in receipt of an invitation to the marriage of Miss Margaret Poe to Mr. George Chamness Davidson, Fayetteville, N. C., November 8th. Also to the marriage of Miss Alexis Smith Ball to

Mr. Richard Andrew Jones, Portsmouth, Va., on the same date.

—Rev. McD. Howsare has accepted a call to The First Christian Church, Eaton, Ohio. We are sorry that Bro. Howsare decided to leave us, as he is a strong preacher and an influential pastor. Our best wishes and kindest regards go with him to his new field of labor.



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Dues.

Holt Gerringer10
Gilbert Gerringer10
Wm. Staley Cheatham10
Florence H. Cheatham10
Harvey L. Vincent10
Elizabeth Vincent10
Carlton Wampler05
Elua Wampler05
Jennings Wampler05

Monthly S. S. Offering.

Henderson, N. C. 3.00
Apple's Chapel, N. C.60
Oak Level, N. C. 1.03
Wake Chapel, N. C. 4.86
Dendron, Va. 5.00
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Special Offering.

T. J. Fraley 10.00
Ala. Christian Conf. 16.35
C. D. West 5.00
From Farm 1.00
Mrs. W. Z. Atkinson, well, 5.00
Dr. L. A. Walker 1.50
Estate, Miss Kath. Holmes 191.00
Amount 40th week\$247.93
Total\$2803.99

Special Donations on Deep Well.

Jos. Stout\$5.00
Sanford, N. C.
Mrs. T. A. Jones 5.00
Willoughby Beach, Va.
Mrs. Helen Winborn 5.00
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Mrs. W. W. Staley 5.00
Franklin, Va.
Mrs. H. C. King, 1.00
Burlington, N. C.
Mrs. W. Z. Atkinson, 5.00
Cardenas, N. C.

Elon College, N. C.

Oct. 25, 1911.

My Dear Children and Friends:

Again we are favored with a good report. If we can keep this up for a few weeks longer it will enable us to pay up our running expense account, which has been running short. We are glad that

the Sunday schools that help us are so liberal; if those schools that are doing nothing for the support of the Orphanage would join in with a liberal help it would make our living easy and prevent the hard experience which comes to us at times. We are grateful for any amount from any source.

We would be so glad if the friends would help us on the deep well and sewage debts. Sister Atkinson is the only one this week to give \$5.00 on well.

Sister Katherine Holmes, of Pleasant Hill Christian Church, Alamance County, N. C., by her will gives the entire savings of her life to the Orphanage. This gift is of more than ordinary interest. It represents the gradual accumulation of her pains-taking savings for more than 24 years as house keeper in the home of Dr. D. H. Albright, and amounts to over \$600.00 in cash, and notes, besides the household and kitchen furniture of her mother's home, part of which will be sold and other parts will be brought to the Orphanage and used (one item is 28 quilts). From this fund will be paid her burial expenses and a tombstone to mark the grave of one who hath wrought so faithfully. She named in her will your Supt. as Executor to her will. Dr. Albright says of her, "She was industrious and saving in all her work; faithful to every duty assigned to her; and loyal to her church and devout in her life. She was a good woman."

During many years she cared for her aged mother from her earnings.

We are compelled to contrast Sister Holmes' life and her limited earnings and her loyal liberality with that of men and women who make thousands of dollars and gives pennies and dimes to the orphans; and yet in all these years she made not a thousand dollars and yet she has given over six hundred. Friends, think on this life and its results.

She was buried at Pleasant Hill, the services being conducted by the pastor, Rev. L. I. Cox, who will report the same.

We have been delayed two weeks in getting our Thanksgiving Envelopes. From now on they will be delivered at the Conferences to delegates. The Valley Va., and Ala. Conferences will be sent to Secretaries as reported in 1911 Annual. We do hope that each church will seek, in this expression of their gratitude to God for His blessings upon them in 1911, to make the largest offerings they have ever made. It will not hurt any one to give liberally to feed and clothe an orphan child.

Cousins, we ask you to wake up and send us many nice letters!

Yours fondly.

Uncle Jim.

Donations.

J. F. Bowles, Statesville, N. C., \$1.00 in stockings.

Mrs. Elizabeth Gibson, Berkley, Va., R. F. D. \$1.50, and Mrs. J. B. Barrett, Dayton, Ohio, \$1.00 for children.

Mrs. Geo. W. Kernodle, Washington, D. C., 1 over coat, 1 girl's coat.

Mrs. W. H. Turrentine, Burlington, N. C., 1 coat, 3 dresses.

Mrs. Dora Pearce, Semora, N. C., 2 hats, shirtwaists, gimps and dresses for little girls.

Holland, Va., Oct. 20, 1911.

Dear Uncle Jim:

I was sick this morning and did not get to go to school, so now I will write to you. I love to go to school but it is a long way for a little boy of seven years old to walk from here to Holland. We ride sometimes but when the weather is good we can walk all right. I send 20 cents. Ten is for little sister, and ten cents is for me.

Harvey Leonard Vincent.

Wonder if little Harvey wrote this letter himself. If you did, it is fine for a 7 year old boy. Let us know.

Mt. Clinton, Va., Oct. 22, 1911.

Dear Uncle Jim:

I have been quite ill since I wrote you last. Had congestion of the kidneys, but I am much better now. I went to school last week. I hope the cousins will stir up and write more letters than were in the last few papers.

Enclosed please find five cents.

Love to all.

Carlton Wampler.

That is right, Carlton. Our cousins need a "stirring up" sometimes and I hope your letters will remind them.

Mt. Clinton, Va., Oct. 22, 1911.

Dear Uncle Jim:

This has been a rainy day and we did not get to go to Sunday school, so we are going to write to you and the cousins. I am going to send a new name. Jennings, my little brother, says he wants to join the band, too.

Please find enclosed our dime with much love to you and the cousins.

Eula and Jennings Wampler.

Glad to welcome little Jennings, Eula, and we want to hear more often from our W. Virginia cousins.

The following letter written by one of our girls to her grandmother will tell how she enjoyed the Greensboro Fair.

Elon College, Oct. 17th, 1911.

Dear Grandmother:

I will write you a few lines to let you hear from me. I am not well. I have

got a bad cold and have got the headache. I did not go to school today. Hope this will find you well.

Mr. Foster took thirty-four of us children to the Greensboro Fair. I did not know that I was going till Tuesday night before we went Wednesday. I would have written and told you. We went on the five o'clock train that morning. It was raining right hard, but we did not get much wet. It soon cleared off. When we got to Greensboro we stayed in the depot till half past eight, then we went to the fair ground on the street car. When we got to the fair ground we did not try to stay together. Some of us little girls stayed together the most of the time. We saw the monkeys. Two were in a cage together; they had a swing in the cage. One would swing nearly all of the time. A man came with a looking glass and let them see themselves. It looked like it made them mad. Some of the little girls rode on the hobby horses. I did not ride on them. I saw some boys acting on a platform. They would put three tables on top of each other, then turn off of them. Then a boy lay on his back and held up his feet with a drum on them. He would turn it around with one foot and a boy got in the drum and then got on top of the drum and stood on his head. He would walk in the drum as he turned it. I saw the air ship go up. I did not walk much that evening because my toe hurt me. We had to go back to the depot about half past four. We same part of the way on the street car. Four of the boys did not come on to the depot as we did. Mr. Foster stayed at the depot and they came back on the 2 o'clock train that night. The boys were Willie Knott, Herbert Womack, Andrew Curling, and Thomas Andrews.

I will close for this time, hoping to hear from you soon.

From your little grand-daughter,

Mary Lou Mitchell.

Franklinton, N. C., Oct. 16, 1911.

Dear Uncle Jim:

Being William Staley's little sister makes me a person of some prominence here, though I am only of secondary importance. It is rather embarrassing for a stranger to go to a strange place where every one else is well acquainted. They inspect you closely and make so many remarks about you. They seemed to forget that I had ears because I could not speak their language. They gave me a hearty welcome and mother rejoiced over my being a girl. Brother made me glad by saying, "Yittle sister pretty." But every one else except Willie said I was not as pretty as William Staley, and you know

little girls ought to be prettier than boys. Grandma said, "Another girl added to the string of girls." So brother and I can't decide whether I am "E pluribus unum," or whether he is, as he is one boy among many girls. Grandma said she loved me if I did look like my mother and wasn't so good looking as William Staley. Then I was sick a few days and cried and wanted to sit up and be rocked and sung to from 10 until 1 at night and grandma said I was a bad baby and she couldn't love me as much as she did William Staley.

Miss Florence Harvey, whose name I bear, sent me a lovely gold necklace and heart with F. H. C. on one side and 1911 on the other. That and a little medicine worked like a charm and then Grandma paid me the greatest compliment I've had by saying I was as good as William Staley; for they all adore him and say he is the best baby they ever saw. I weigh 10 lbs., and am 22 inches tall. Here is my dime with love.

Florence Harvey Cheatham.

Well, little lady, you will win the day after a while. Be patient. You must remember there were "more girls than boys."

Franklinton, N. C., Sept. 20, 1911.

Dear Uncle Jim:

I am so proud of my "yittle siter." I have been praying for one almost every night. Mother has always been so thankful I was a boy baby and now she seems just as proud of little sister's being a girl. She has blue eyes and light hair and is a sweet baby. I am still mother's angel baby, and little sister is "tiny baby." I am glad mother likes girl babies, too; for she used to think a boy baby was about the only kind. I wish my cousins Melissa and William Cook could see little sister Florence; for they always thought I was such a sweet baby. When she is larger, I'll take her to see them. I try to keep quiet when she is asleep to keep from waking her.

I say I am going to be a "peacher" when I am a big man, so I hope she will learn some "things to thing."

Miss Dregges, from Durham, is little sister's nurse, and I love her, too. When she goes out of my sight, I say "Mi Dregges, come back, have theat."

You ought to hear me say "preserves" to make grandma laugh and "back berries" to make Willie laugh. I call plum jam "pum dam." When they ask me who eats water melons, I say "gown folks."

I can sit at the table and eat nicely with the pretty "poon" Pon sent me. As soon as anything is on my mouth or

fingers, I say "coth," (napkin) "wipe off." At the table I ask the folks to have biscuit, butter, thuger, etc.

You should have attended some of my and Boppa's concerts. Boppa would get on the floor and play with me. I made little "mu'sie on Annie's toy piano, and Boppa introduced me in such complimentary speeches about being a little master musician. Then he would give me a penny and tell the unseen audience how the money poured in unasked.

You should have seen me last month when I dressed up in a little skirt Willie used to wear, a darned bobinet dress mother wore and mother's little blue sash, and amethyst necklace, my 2 rings and the diamond pin my feetheart gave me. I looked like a pretty little girl as I held Annie's tiny red parasol, sat in Mama's little rocking chair and had my picture taken.

Mother used to tell me she hoped I'd be as good as Boppa and he said I was as good then as he was. If I can only keep it up till I am a man. Mother prays that manhood's days may be as sweet and blest. I can walk all about by myself now and have a good time playing in the yard. I gained two pounds in the last month. Here is my dime for September.

Fondly,

William Staley Cheatham.

Hope you will be a preacher some day, William Staley, and "siter" can sing for you. Would not that be fine?

A Good Recommendation.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "Sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

What ever the present moment may bring, your knowledge that it is His will, and that your future heavenly life will be influenced by it, will make all not only tolerable, but welcome to you, while no vicissitudes can affect you greatly, knowing that He who holds you in His powerful hand cannot change, but abideth forever.—Nicholas Grou.

When we are faithfully and earnestly trying to do our best with life, keeping heart amid discouragements, looking ever for the bright sky behind the cloud, we are making souls fit for advancement in the Father's realm of service.—George A. Thayer.

AMONG THE CHURCHES.

Liberty, (Vance).

Our meeting was protracted from the third Sunday in October. The attendance was smaller than usual on account of the farmers being busy sowing crops and some other causes. Uncle Wellons assisted me and did efficient work. There were ten professions, a number of reclamations, and fourteen united with the church, making nineteen received during the year.

C. E. Newman.

New Hope.

Last Saturday and Sunday were the final business meeting and communion of the church for this Conference year. It was a pleasant occasion. The church goes to Conference with every blank in the letter filled in full. It has been a pleasant year. There has not been a discord during the year. The pastor was unanimously called back for another year. May God bless the people at New Hope.

I am praying that the Conference at Catawba Springs may be the best one we have ever had.

Oak Level.

We expect to hold the last quarterly meeting and communion at this church next Saturday and Sunday, and I expect Oak Level, like the other churches of my charge, to send up a clean sheet to Conference. We have had a year of love and fellowship. May God bless this church. It is a good neighborhood.

W. G. Clements.

Auburn and Six Forks.

Dear Readers: It has been my happy privilege to preach at these two small churches in the afternoons of the second and fourth Sundays in connection with my Raleigh work. We have held two meetings at Auburn and one at six forks with good results. Seven persons were received by experience at Auburn and five at Six Forks. The churches have met all their obligations in full; both will be on banner list at Conference; both have raised the full amount for Convention Missions. I have never served a more loyal people than the people of the above named churches. They are deserving and should have a pastor. I can not do for them what needs to be done. We need a strong preacher for country churches in this section. If any minister is interested in locating near Raleigh and would be willing to take a good country field and work it up, please write to me or my churches. The outlook for the Christian church is hopeful in this section.

L. F. Johnson.

Winchester Letter.

Our revival services at Timber Ridge were held from September 26th to October the 8th. Rev. L. F. Johnson of Raleigh, N. C., was with me for one week and did all the preaching. His sermons were strong and impressive. He and his good wife won a warm place in the hearts of the people. The church was strengthened and six accepted Christ as their Savior. Five joined the church. We hope to have Brother and Sister Johnson with us again.

At last our hopes have been realized and our prayers answered. We held our first service in our new church Sunday, using the Sunday school room. We had a very good congregation at the morning service at which time we formally received the charter members. We have seventeen on the roll with more to join later. Several new members were added to our Sunday school. At the evening service all available space was taken and many were turned away for want of room.

We shall dedicate November the 5th.

We have a property worth \$12,000.00. It is one of the prettiest churches in the city with a seating capacity of 600.

We have raised over \$4,000 and have provided for a part of the other. We need \$5,000 on or before the day of dedication. We make this final appeal for a contribution to this good cause. A small donation from every one of our friends would mean much to us now.

The following amounts have been received:

Previously reported	\$4,184.78
T. M. Barr	5.00
Davis Johnson	10.00
W. T. Hottel	2.00
Sale of surplus material	34.38
D. L. Larriek	1.00
Mrs. H. P. Hook	5.00
George W. Sine	1.00
C. F. Dunlap	5.00
Cash collection	5.95
Miss Katherine Glass	5.00
T. L. Deaves	3.33
Mrs. Mary Moreland	5.00
Rev. Edward French	5.00
Ever Ready Society	.50
Ladies' Aid Society	18.15
Total	\$4,301.09

We are thankful for all these contributions.

W. T. Walters.

Winchester, Va., Oct. 19, 1911.

Winsdor Letter.

The third Sunday in September we began our annual protracted meeting at Isle of Wight Court House. Large congregations attended the services throughout the week.

Rev. M. L. Bryant did the preaching and his work was attended with spiritual power. The services were enjoyed by all who heard them. There were several professions and renewals and seven united with the church—six at the close of the meeting and one since.

This church is in good condition. The Sunday school is doing good work under the leadership of Bro. L. H. Whitely as superintendent.

The meeting at Barretts began the 4th Sunday in September. Here we had a good and interesting meeting. Rev. I. W. Johnson aided in the meeting. His plain, practical, gospel sermons were very much enjoyed.

There were several professions and renewals and four united with the church. The Sunday school is doing well under leadership of Bro. J. L. Hancock as superintendent.

The members have recently held a vocal class which has improved the singing very much.

On the fourth of October, at Ivor, Va., I united in marriage Mr. James Henry Skiles and Miss Elsie May Laine. After the ceremony they took the N. and W. train to Norfolk on their way to visit the groom's parents in N. C. They will return and make their home in Ivor.

R. H. Peel.

Franklin Notes.

It has often occurred to me that it is more difficult for me to write than my brethren. I want to write to The Sun, and see many things in my field that ought to be mentioned, but my pen will not go, and my typewriter cannot spell. It is a good thing to have people to serve that do not expect to be complimented. I know that mine are worthy of anything good, and no doubt would like to have a pastor enough account to say something.

We are just about ready for Conference at both of my churches, and will be ready before next Tuesday when the Conference meets with the church at Suffolk. This is finishing of my eleventh year at this place, and it is easier now to serve this people than when we began. Time passes very rapidly, and we feel that very little is accomplished in a year, but when we have done our best we feel sure that good results will follow.

We had meetings at both of our churches during the year. At Bethany we had Rev. Neil Rowland of Fort Worth, Texas, cousin of ours, to assist in the meeting. The congregations were large, and the preaching was strong and forceful. There were very few present who were not members of the Church, and there were no professions, but we believe a great work

was done in the Church. The Church needs a revival, each year, and when the Church is revived a great work is done, whether there are any professions or not. Bro. Rowland lives close to the Lord, and the Lord has greatly used him in reaching many souls and bringing them to Christ.

The meeting at Franklin was to have been conducted by Rev. A. M. Hanson, Norfolk, Va., but he was sick, and Rev. N. G. Newman, Holland, Va., came to our help. Bro. Newman was at his best, and preached with great power. The congregations were good and much interest was manifested in the work. There were eleven professions and seven united with the Church. Bro. Newman is one of our best preachers, and is much loved by the brotherhood.

We were made sad when we read the death of Rev. A. P. Barbee. We have known him for many years, and have loved him. We bowed together at the altar and received the imposition of hands, and were ordained to the office of Elders in the Church at Mt. Auburn, N. C. He was a useful man, and was faithful until the end. May the Lord bless his companion, and loved ones.

C. H. Rowland.

Wadley Letter.

Since our Conference has passed and we are settled down to work again, I desire to give expression to a few thoughts, since coming into such close touch with our Editor and the President of our College. We feel that we have received a great inspiration from them. I feel that I can more fully appreciate the efforts they are putting forth to build up our beloved Zion. I pray God's richest blessings upon them and their work. Brethren, please come again.

Our Conference was a success in every way. It was a joy to our hearts, after a hard year of toil and labor in our Master's work to come together, and report the results. Let us rejoice that our names are written in the Lamb's Book of Life, and let us undertake greater things in his name and for His sake. The new Conference year is upon us, and before us lie its possibilities, and responsibilities. In order to meet these we will need the Divine Guidance of the Holy Hand. Let us not fail to seek His presence in all our work and success will crown every effort, and the Lord will receive the glory and honor.

Our work is very well provided for, for next year, and we hope to develop a stronger leadership among our people and do more for the Lord next year than we have done in the past. Our watchword is, "Onward, Forward, and Upward."

G. D. Hunt.

Newport News Letter.

By invitation of the Gulf Mills Christian church, Conshohocken, Pa., I spent last 4th Sunday with them, preaching for them twice and meeting their Sunday school, and Christian Endeavor Society. That privilege and pleasure were made possible through the kindness of the church here in consenting for me to take the trip. Prof. S. M. Smith, of the Naval Y. M. C. A., Norfolk, came over and preached for my congregation here at the evening hour. I am told that he preached well. I move that we give him a license. The Gulf Mills Church is located in a beautiful country, similar to the country about Charlottesville, Va. They have a nice church building of gray granite stone, with a Sunday school and class rooms connected with the auditorium by means of rolling partitions. The entire building is heated by a furnace and registers. The parsonage is just directly across the street, or road, and is built of stone and contains nine rooms. It is also heated by a furnace. I met an intelligent and good looking congregation. During my stay I was kindly cared for in the hospitable homes of Brothers Geo. Nagle and Jones W. Pope, the latter returning with me as far as Phil. The former pastor, Rev. S. L. Baugher, has strong friends in the church and community, and left the work in very good condition, without debt, as we understand, and bills all paid. That speaks well for the retiring pastor and also well for the church membership, for quite often much is charged to the credit, or discount, of a pastor that justly belongs to the membership. Much depends on the kind of material we have to use as pastors. You can't make good brick of mud that contains more sand than clay, even if there should be a little clay in

it. You can't build a strong structure of worthless timbers, even if there should happen to be a few good sound pieces in the lot. The same applies to churches and people. The moral is clear. Brother Baugher thinks he had good material to work, and the same thought impressed me, without any discredit to Bro. Baugher, for he deserves much credit.

One or two ignorant and evil-minded gossipers, ambitious for leadership, and envious of others may defeat the efforts of almost any pastor. Some land will produce more corn than other land; some pastures will feed more sheep and feed them better than others; some forests will furnish the lumberman more trees, and better trees, than other forests. Do you see the moral? Then look again.

We have recently had our Sunday school Rally Day here with the East End Church, and also our Mission Day. We think now that our finance will come up in full at Conference. Prayer meetings are well attended for a small church; of course not as well as they should be, but as well or better than the average church the size of ours. My work here with the East End church will close December 1st, as previously stated, when Rev. W. D. Harward will succeed me. I am trusting that a new pastor here will bring some new life and inspiration to the work. Next Sunday we will make a special effort for a better circulation of The Sun in this field, and we hope to at least emphasize and impress the subject—do some practical advertising for it. Pastors all over the field of our church are busy now getting together Conference funds, closing up the year's work, or closing up the work of the field for a new one.

Murdock W. Butler.

Newport News, Va., Oct. 13th, 1911.

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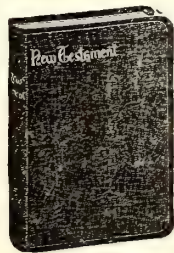
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Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	2:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
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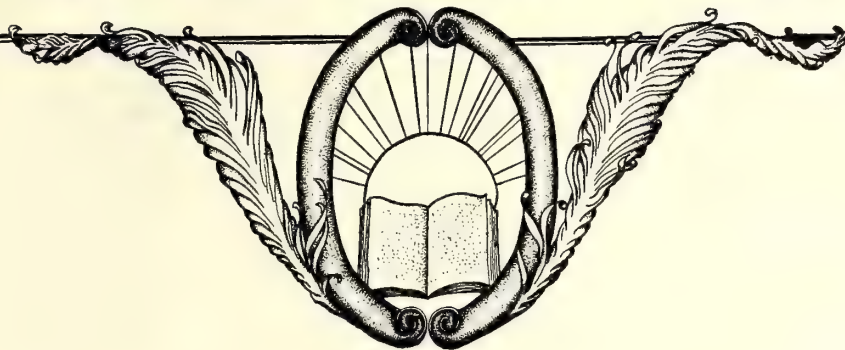
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TO A MAPLE LEAF IN AUTUMN.

("We all do fade as a leaf.")

How like to Man art thou!
Canst thou thy change foresee—
What leaf upon the bough,
What bough upon the tree?

It was but yestere'en
Thou wert a loyal part
Of Summer's solid green
That stirred the grateful heart.

But Night upon thee blew
With pale and frosty breath,
And left thy natural hue
Aflame in glorious death.

Or was there from thy birth
An ichor in thy blood,
Transmuting the dull earth
To Autumn's golden flood?

Thy going is not grief:
Thy splendor shall but make
Soil for another leaf
That follows in thy wake.

I in my Autumn hour
Do envy thee in thine:
Thy joy-diffusing power,
The year's consummate wine.

The light of yonder tree
My keenest hurt doth salve;
Better the gold we see
Than all the gold we have.

When my green strength be stayed,
And frost shall summon me,
If like a leaf I fade,
O let me fade like thee!
—R. U. Johnson, in the Outlook.

EDITORIAL.

EVERY SECRET THING.

(God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:14. Golden Text for Sunday, November 12).

Belshazzar went too far. His indulgence swept him out beyond his depths. He became as a ship without a rudder, on a tempestuous sea. He was a mighty king and so could, without impunity, bid defiance to his fellowman. But he went beyond this. He bade defiance to Almighty God. And no man can do that with impunity. Now this is the sin and the curse of indulgence, of excess, of intemperance. It sweeps a man out beyond his moorings. It gets him beyond his depths. It takes away his anchorage and, ere he is aware, removes from him all safety and security.

No man expects to come to excess and indulgence. Every man who sins expects to be and remain, and in his own judgment, is moderate. But there is another judgment than his own in the matter, and he has not reckoned with that judgment. Invariably the man who sins thinks he sins some secretly, and that these secret sins are covered and will not count. But they do count. Every sin counts against a man, whether the sin be open or secret.

The great Jefferson in his representation of Rip Vanwinkle, frequently "swore off" from drinking. In a few days "a friend" would come along and offer Rip a drink. "I have sworn off," would be the invariable reply, "but I will drink with you and not let it count." Rip may not have counted it, but it counted all the same against Rip, and always to his undoing. The sin we don't count is the one that works our ruin. The indulgence we cover up is the one that ultimately uncovers us. We may think to conceal our sins, but our sins don't conceal us; they fling us into the open and flaunt us there.

Neither the monarch upon his throne, nor the peasant in his cottage can sin and secretly conceal his sin. The eye of God never sleeps, the mind of God never slumbers. God will bring every secret thing into judgment. God has spoken it, and it will be so to the end.

IN AGREEABLE PLACES. (Editorial Correspondence).

Columbus, Ga., Oct. 30.

First of all, I am surprised at the breadth and beauty of this city of Columbus. I haven't seen anywhere a prettier town than this outside of Washington,

D. C. And I am told that the same engineer that laid off and planned the streets and the parks and public places of Washington, laid off Columbus also. Whether true or not one can easily believe it for here the streets are wide, straight, long, skirted with spacious lawns and studded with stretches of beautiful shade trees. I am told that it costs the city \$25,000 a year to keep its public lawns and grass plots mown.

We have two Christian churches in this city: North Highlands and Rose Hill, named from the localities in which they are situated. Both are brick, substantial, commodious and ample. The latter is the more costly and has a larger seating capacity. Rev. B. F. Young is pastor at North Highlands, and Rose Hill is seeking to secure the services of Rev. W. L. Wells, who graduated from Elon College last June. There is great opportunity here for growth and development and one should ask no easier task than to undertake the development of the work.

We were with Rev. H. W. Elder at his Richland, Ga., church and home. Bro. Elder has a live church and a happy home, and you can easily see that the whole town admires and esteems the man for the faithful service he has rendered here. He has the absolute confidence and respect of all, and is to Richland what Dr. W. W. Staley is to Suffolk, that is to say, a fact and a factor of the social, moral and religious life of the town. Bro. Elder has a family of intelligent and interesting children and a wife who is generous, gracious and hospitable.

The town of Richland was greatly stirred and agitated yesterday. At the hour when the people for the most part were at church two brothers, whose father was off at his farms on the Sabbath, fell into a quarrel and the younger had shot the older to death in their store on Main street, and the murderer had fled and in the afternoon was captured nearby and lodged in jail to await trial for his life. There was excitement, and deep regret on every side. The father's heart, when he heard the sad news and was brought to the scene of slaughter and death, was broken and bleeding; and there was sympathy every where exposed, but always with the assertion, "If these all had been in their places at church this awful tragedy had not occurred." The only place of safety and security for fathers and children in this nervous, reckless, restless age is the church, the house and the service of Almighty God. That family treads on dangerous grounds indeed that neglects and scorns the house of God and the place and hour of prayer.

Now that our work is finished, in a personal way for this trip at least, and our faces are turned homeward, I can say with all zeal and candor that the task here has been delightful and the burdens of the journey have been sweet. In the Alabama Conference and in this Ga. and Ala. Conference alike the work is hopeful and the field for service is simply unlimited in opportunity. I do not believe there is a finer field in all our land for home missionary effort, for the building and maintaining of Christian churches than in and contiguous to these two Conferences. I wish with all my heart that the Home Mission Boards of the two Conferences had a hundred thousand dollars and ten preachers each at their disposal for home missionary services only. All could be used to acceptance and great advantage. There are fields without number wanting churches and ready to welcome and to help.

In this connection it is worth while to note that both conferences are waking up as to their needs and opportunities in the matter of missions, and both have active, energetic, liberal missionary associations. Bro. C. W. Carter is president of the Association of the Alabama Conference, and Bro. H. W. Elder is president of the one in the Georgia and Alabama Conference. Both men with their assistants in office are doing what they can to cultivate the missionary spirit and awaken deeper interest in our mission needs and opportunities.

I hope to be allowed next spring to attend the Missionary Rally in each of these Conferences for I am told that in the Alabama Conference in particular this is one of the very best meetings of all the year.

President Harper has had most gratifying and unexpected success in securing money and pledges for the Elon College Special Fund, and those who subscribe for The Sun have met us with liberality and their number has been considerably increased during this very strenuous, but exceedingly pleasant sojourn of their grateful editor.

J. O. A.

WHERE CONTRIBUTIONS ARE GENEROUS.

(Editorial Correspondence).

Suffolk, Va., November 3, 1911.

A swing of about 550 miles brought President Harper and this scribe from Richland, Ga., via Columbus and Atlanta, to Elon College just in time to catch the next train out for another night's ride of over 200 miles to Suffolk. Here the Eastern Va. Conference had been in session a day when we arrived. A large delegation was present and the work of the Conference progressed with the stroke of

the clock. Rev. N. G. Newman is president and he work with the steadiness and precision of the hour, and his Conference moves and does its delightful, but voluminous work accordingly. I have only a brief moment at my disposal now and can only write of totals, tendencies and results. This is one of our largest Conferences both in numbers and in contributions. I do not recall the figures of previous years, but as the collectors read their report, I noted these items sent up by the churches to this Conference:

For Home Missions	\$901.71
Foreign Missions	\$641.00
Education	\$143.00
Superannuated Fund	79.00
Conference Fund	\$121.35
Convention Fund	\$185.00
Elon College Fund	\$786.35
Convention Missions	\$822.00
Total	\$3,679.41

There are other and quite large contributions by the churches of this conference and this total would be greatly enlarged if these were added; but those amounts were collected at Conference this year. We do not know whether this is larger or smaller than usual, but would take it to be something of an increase, as the churches of this Conference are busy and are growing in number and in liberality.

The points that the Conference is now interested in particularly in the way of help are Portsmouth, South Norfolk, Park Place, Norfolk, and Lambert's Point, all worthy, promising, growing rapidly. Col. J. E. West is the Chairman of Home Missions and he has the work in hand and his heart in the work. He is working wonders with his discreet handling of the home mission funds and the work prospers. Col. West's discussion of his report and the work done was illuminating, practical, pointed, and defined clearly what the Conference was doing and what it needed to do.

The Foreign Mission report was interesting and evoked good talk. Dr. J. P. Barrett was the speaker and his remarks were exceedingly timely and very illuminating. This Conference created a Woman's Mission Board and a work is to begin amongst the good women of the Conference that will tell in the future.

A feature of the Conference was a collection amounting to some \$90.00 or more for a student from South America now preparing in one of our schools for the university. As soon as prepared he will return as a missionary to Brazil, his native country.

The great, climacteric event of the session was the magnificent service on Thursday night and the wonderfully brilliant

and powerful sermon by Rev. A. W. Lightbourne, of Dover, Del. The singing by the Suffolk Church double choirs was inspiring beyond measure, the audience was large and attentive, and the preacher seemed filled with the message that he delivered and thrilled with the power about which he talked and preached and prayed. No ordinary man is Dr. Lightbourne. He goes to the depths of things and the vigor of his mind and the power of his preaching sweep all before them I do not recall when my soul has been more edified by a service of any kind.

Dr. Staley's was the great and good mind that planned the service and made it possible. He was the host of the Conference and though the busiest man of all did everything with precision, accuracy, and with wonderful results. I sometimes sit and wonder how in the world this man Staley thinks of so many sound ways of doing great things and then does them all so accurately and so well. He actually thinks, lives and plans about five years ahead of the rest of us.

The Suffolk people are the soul of gracious and generous hospitality. Living, cordiality, home making, these are fine arts with this people and one gets not only something good to eat in their homes, but that which is far better, enjoys good talk and sees happy home life at its best. More of the Conference anon.

J. O. A.

ELON COLLEGE LETTER.

Apology is due the earnest friends of the Special Fund for no account of it in last week's Sun. The editor was not to blame, neither was this scribe. It was omitted by accident when the form was made up, and accidents are prone to happen, and especially in a printing office. We hope to avoid its repetition in the future.

It gives me great pleasure to give the final subscription of our two noble Conferences in the far South as follows: Alabama Conference, \$1250.; Georgia and Alabama Conference, \$1425.; a total from the two bodies of \$2675, a "magnificent, majestic" sum, and thoroughly appreciated, but not more so than the gracious, lovable spirit in which each subscription was given. Thank you, Christian friends, thank you.

Our work finished in the Georgia and Alabama Conference, we took our farewell of that prince of church builders, Rev. H. W. Elder, our last sojourning place being his happy home, and boarded the train for Elon College, arriving there at 10:12 a. m., Tuesday. At 9:07 P. M. of the same day we were on the way to

the 91st Annual session of the Eastern Virginia Conference, in Suffolk, Virginia. This gave three days with that most efficient of our Conferences. A finer body of men and women engaged in the Lord's work I have never seen, and thorough devotion to that work is the most nearly adequate expression known to men for the manner and spirit in which they despatch the Master's work. Of course, Rev. N. G. Newman was presiding, a perfect Hestor in the Art, and Dr. Staley was both gracious host and profound contributor to the Conference. Where everything was excellent, it is impossible to point out individual merit—every participant in the Conference, whether minister or layman, deserves special mention, but the poverty of my pen precludes adequate individual characterization of what my ears were privileged to hear and my heart to feel—and so we pass them all over in silent commendation, which in this case is the most eloquent encomium we can pay them.

The Eastern Virginia Conference has ever stood flat-footed, four-square by the College and though liberal friends in its bounds had previously pledged many thousands to the Special Fund, yet so liberally did they respond to the plain statement of the College's needs that in three days these big-hearted brethren contributed \$1150 additional and gave assurance that more yet should be forth-coming. Thank you, liberal brethren and friends. The Special Fund will be raised. The brethren are anxious to contribute and we have not the heart to deny them that most enjoyable privilege as well as inalienable right and Christian duty.

During the Eastern Virginia Conference my home was with Mr. W. H. Jones, Jr., cashier of the Farmer's Bank, as royal entertainer and boon companion, profound observer of men and events, devout trustee of the College, thoroughly interested in every forward movement of his Church, in all which matters his gracious wife is a sympathizer and helpmeet.

At this writing the Eastern North Carolina Conference is in session and caring for the work of the Master's vineyard with devotion, consecration, and success. Of course, the brethren thereof are responding to the Special Fund, but more of that and of the Conference later. My home is with Brother Jesse Franks, who welcomed the Conference in with choice language and gracious manner, and whose noble companion is now helping him to prove to me and the other fortunates domiciled here with me, the sincerity of his public greeting, a thing which needed no proof to those who have had the pleasure of being in the Catawba Springs community before. W. A. Harper.

THE ATTRACTION OF THE CROSS.

By Rev. B. S. Crosby.

Text: John 12:32.

There can be no uplift to moral beings but by attraction. A child may be taught to obey by constraint, but you cannot trust him. It is a happy day for the parents when obedience flows from a consenting will. Then, and not till then, can you risk him away from parental authority. And this spring of action must be found in human minds, or the atonement is unavailing and Christ hath died in vain. And there can be no elevation for moral being whom Jesus died to draw but by the power of attraction.

Jesus ate with, and dressed like the peasantry of Judea and Galilee, and the common people heard Him gladly.

But in the work of attracting unto himself the world, it was necessary to find one common ground of sympathy, possessed by all everywhere for all time. Jesus struck that one only universal and responsive note when he said, "And I, if I be lifted up from the earth, will draw all men unto me." The reason why everyone is not awakened and inspired toward conversion, is because we fail to present Jesus in this altogether lovely character. No nation with a literature has been found whose hearers do not possess, in some degree, this characteristic of self-abnegation. While the world lives, its poets will not cease to sing into sympathetic ears the story of "Leonidas," and his three hundred at the pass of Thermopylae and Horatius at the bridge.

The permanency of attraction depends upon the extensiveness of the plan, and worthiness of the aim. I mean that it must be comprehensive, including all the instinctive conditions to be universal and perpetual in its effect. There is not attraction in failure. There must be absolute courage. But many a forgotten hero has possessed and displayed this alone. It must have the marks of absolute self-abnegation, of a purpose as comprehensive as the woes of the race, the success of which admits of a demonstration. And there are in every human soul, mortices which can only be fitted with these tenons, a hunger which this supply can alone satisfy.

Many events excite a passing interest, interest which soon ceases to effect us. A remarkable touch-down in foot ball, that brings victory to a team by the suffering of a player, excites applause and deepens temporarily the respect felt for the victim who sacrificed himself for his team. But the effect wears away from the mind as the days go by. The plan was not large enough, the benefit was not great enough and comprehensive to be universal and eternal in its influence.

Jesus furnishes the highest attraction in the universe because of the noble purpose and the complete success, and the perfection of his self-abnegation. There was nothing in it for him, "God commendeth His love toward us, in that, while we were yet sinners Christ died for us. He draws all men to Him by His "Attracting Power," because it appeals to a common and noble instinct in humanity, and because of the adequacy of the purpose for which he was lifted, because of the practicability of salvation. Little by little, yet more and more, as they comprehended Him in His sacrifice, do the nations become assimilated unto Him. Think of "Pasteur" running his virus of hydrophobia through the blood of four hundred rabbits until the disease, attenuated, ceases to be poison, and becomes an antidote for the very disease itself.

Think of every generation attracted by "His" sacrifice to become assimilated to the same spirit, and attracted as He attracted upon the basis of this common ground. Think of Dr. Livingston staying in the midst of Africa and its dark awful life, killing no one, hurting no one, helping every one, sacrificing for every one, until the wild tribes of the dark continent, and the still more brutal Mohammedans came to know the self-abnegation of the man. And converts will be easier made to Christianity for the next thousand years because of the life of Livingston lived out among them. We lift when we are uplifted. We draw when drawn to the example of Christ.

The bar of steel has no drawing toward the poles, and no affinity for other products of iron ore. But take a modern mallet and pound on the end of the bar, and lo, it is transformed into a magnet forever seeking to fly to the poles and to draw unto itself every particle of iron in the universe. The blows of the Cross upon the body of Jesus have put every mind in the universe that understands him, en rapport with him. Every mind that by knowledge comes within His magnetic influence is drawn toward Him.

I want to feel the drawing of Jesus until perfectly assimilated to His Holy character. I remember, when a boy, rubbing the blade of my unmagnetized knife upon a bit of magnetic iron. And then I could go around and lift nails, and particles of iron, by the magnetism of my own blade. Let us so touch Jesus that something of his own drawing power shall be communicated unto us, until others shall be lifted through the imparted Christly power we possess.

CHRISTIANITY.

Christianity is an every-day religion.

This fact should be ever present in the Christian's mind, and distinctly illustrated in his life. If it takes a thorough grip on his soul, it will be his every-day concern to have it sway his every thought and word and deed. These sentences from the Christian Guardian are well put and to the point: "Religion is for every day. Its blessings and benefits, its comforts and consolations, its guidance and its inspiration are for the commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has every day religion in good, wholesome quantity can easily afford to be without a good many other things."—Christian Intelligencer.

A CRISIS IN A LIFE.

I shall never drink again; but one night in a New England train, and very ill, I met a stranger who pitied me, and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two—but alcohol was licking up my very blood with tongues of flame!

I should have got drunk that night, if I could.

I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody; of the bright little home in New York; of Mary and the boys; I tried to pray, and my lips flamed oaths.

I reached up for God, and he was gone; and the fiercest fiend of hell had me by the throat and shouted, "Drink, drink, drink!"

I said, "But Mary—but the boys." It said: "To — with Mary! Come on to the saloon!"

It was not yet daylight Sunday morning when I stood on the platform at Pawtucket, Rhode Island, alone.

I flew from saloon to saloon; they were shut up; so were the drug stores; and all that day, locked in my room at the hotel, I fought my fight, and won it in the evening by the grace of God; but the people of Pawtucket never knew that the man who spoke to them that night had been in hell all day.

What would you take in cash to have that put into your life?

That is to be my portion until my dying day; but if merciful, patient time shall cauterize and heal the old dishonorable wounds, and cover them with repulsive but impervious cicatrices, yet because I had those wounds I am to be through my whole life considered a moral

cliff-dweller, a creature of precipices where one false step ends all, and so denied full confidence of my fellow men—the highest grace of life to strive for, in this world; and I am told I have a Christian enemy or two who wait on tiptoe of expectancy and cheerful prophecy the sure, near coming of my final plunge back into the Dead Sea of drink.

Several years ago, at another time, after a long lecture tour in the west, I telegraphed my wife in Boston, "I will arrive home tonight at eleven."

The train was late, and long after midnight I came under her window.

The light was burning and I knew she was waiting for me.

I let myself in; there were two flights of stairs, but twenty would have been nothing to me; my heart was hauling away like a great balloon.

She stood in the middle of our room as pale and motionless as a woman of snow, and I knew at a glance that the sweet, brave life was in torture.

"What is it?" I cried; "what is the matter?"

And in my arms she sobbed out the everlasting tragedy of her wedded life: "Nothing—at any rate, nothing ought to be the matter. I do believe in you: I knew you would come home; but I have listened for you so many years that I seem to be just one great ear when you are away beyond your time; I seemed to have lost all sense but that of hearing when you are absent unexplained; and every sound on the street startles me, and every step on the stairs is a threat and a pain, and the stillness chokes me, and the darkness smothers me. And all the old unhappy homecomings troop through my mind, without quitting one detail, and tonight I heard the children sighing in their sleep, and I thought I should die when I thought of you having to walk in your weariness and in this midnight through Kneeland Street alone."

She thinks that I will never fall, and would deny today that she knows any fear; but yet until the undertaker screws her sweet face out of my sight forever, that ghastly, unformed, nameless thing will walk the chambers of her heart whenever I am unaccounted for.

By the mercy of God, which has given to you the unshaken and unshakable confidence of her you love, I beseech you to make a fight for the women who wait tonight until the saloon spews out their husbands and their sons, and sends them maudlin, brutish, devilish, vomiting, stinking, to their arms.

And you, happy wives, whose hearts have never wavered, nor had occasion to waver, and who, when your husbands fail to come on time can go to bed without a

fear, and go to sleep with smiles on your lips, and sleep the long night through too peacefully even to dream, by the mercy of God, which gives you that, I beseech you, band yourselves to help, at least to cheer, the wives who, their whole lives through, must walk the rotten lava crust of burnt-out confidence—their very love a terror and a pain.

And you, good, calm, untempted men who never fell, who never tasted death for any man, and never mean to. I beseech you, cast a vote the next time for the sake of the drunkard, and try to make the stations on life's highway safe for storm-tossed men to stop at any day or night.—John G. Woolley.

THE CHRISTIAN MERCHANT.

Many people sneer at the idea that a man can be a Christian and at the same time be a thoroughly successful merchant. It is assumed that religion and business do not work well together. Never was there a greater fallacy. The truth is, the man who is a genuine Christian, and therefore is honest and thoroughly truthful, will have God with him in his business, and this means the best kind of prosperity. A Christian merchant may not succeed in becoming rich in money, but he does grow rich in the highest esteem of all who have dealings with him, and is wealthy in a reputation which extends far beyond his patronizing territory. He is rich in character and this is the best kind of riches. The man who supposes that he can be dishonest in business, and at the same time have the confidence and good regard of those who really know him, is a fool. What he gains by dishonesty will never remain a permanent possession. Such a man, when he meets any serious loss, has no sympathizers, even among other dishonest people. They feel that he is merely reaping what he deserves.

The brilliant editor of a religious paper says: "The earnest and faithful Christian merchant would no more think of permitting deception in regard to the goods sent out from his store or warehouse than he would think of betraying the Master he professes to serve. The Golden Rule would be the guiding principle in all his business conduct. He would himself suffer loss rather than that a customer should, in any respect, be defrauded in a purchase to the value of a single penny."

That is a true description of a true Christian merchant. Even unscrupulous people rather deal with such a man than to trade with a trickster. One of the most contemptible things that one can be guilty of is professing to be a Chris-

tian, and then in his business cheat his customers. Such ones should never be patronized. C. H. Wetherbe.

NORFOLK LETTER.

It is with sadness that the writer reports Rev. McD. Howsare's leaving today for his new field of service at Eaton, Ohio. There is always a sadness when friends part, but though we regret his leaving the pastorate of the Memorial Christian Temple, his many friends in the South pray that abundant success may be his at Eaton. Brother and sister Howsare have done an efficient work at Memorial Temple. They have labored faithfully and successfully. Sister Howsare will be much missed in the special events of the church where her faithful aid counted much. Brother Howsare has been an ever ready yoke-fellow wherever his services have been required in the Master's vineyard. There were large audiences at both services yesterday. Bro. Howsare preached two able sermons. The "farewell sermon" was preached in the evening.

Brother Harward who has been pastor of the Christian church in Madrid, Iowa, for the past two years, returned this week. He begins the pastorate of the Christian church at Newport News about December 1. Bro. Harward and family are now visiting at Park Place, Norfolk. Their friends were glad to have them present at the services yesterday at the Third Christian Church. "Uncle" Wellons of Elon College was also a welcome visitor at the morning service. He spoke some very appreciative words for Elon College. Come again. We are always glad to see you all.

Rev. D. A. Keys of the South Norfolk church, who has been supplying on Sunday afternoons at Lambert's Point, closed his work there yesterday. He will have charge of the Rosemont Church in connection with the South Norfolk work, beginning November 1. Rev. I. W. Johnson was a visitor at the Lambert's Point services. Bro. Johnson yesterday supplied for Rev. M. L. Bryant who was not well.

All the brethren report good attendance at yesterday's services. The audiences at the Third church were very good. The special services which closed last week are entitled to some of the credit. By the way, somebody made a mistake in last week's "Norfolk Letter" by saying that the Third Christian Church was organized four years ago "with 75 members and now has 106." It was organized with only 25 members and has now 106. The balance of our lot debt, \$2,000, will be due the first of next May. We are at work getting ready to meet it. A. M. Hanson.

NOTES AND PERSONALS

—Rev. J. F. Morgan preached the annual sermon of The Singer's Convention of Guilford, Alamance and Randolph Counties at Pleasant Garden last Sunday.

—We are in receipt of an invitation to the marriage of Miss Willie Staley, the accomplished daughter of Dr. and Mrs. W. W. Staley, to Mr. Benjamin T. Holden, November 15th, Oak Level Christian church, Franklinton, N. C.

—The Sun office has a waste basket large enough to hold all communications sent without any name, and the fate of such articles is to occupy this basket until the following morning when they will enter into flames made for the business. Sign your name to what you write, though it sparkle with gems and diamonds of thought, and be arranged to please the eye of the typesetter and contain the best news in your community.

—Now we are counting what we have done during the year, looking back over the past and reviewing our year's work. How about the figures? Are they greater or smaller? If your church has made progress during the year, it should be encouraging for you to set your sails for larger ports than ever before. If your church has failed to reach last year's figures, your ambition should be to make up this deficiency and broaden out into fields of service and prosperity for His kingdom. What is the object of your church for the coming year?

—That is a wise provision whereby all our church are called upon to contribute a Thanksgiving offering to the Orphanage. The convention arranged that every Christian church in the South should take at its first service nearest Thanksgiving Day, and to send that offering to the support of the Orphanage. This is the only time throughout the whole year that the church is called upon to help the Orphanage. While it is some time before Thanksgiving, but these lines are written that you may begin to think about what you can do for this cause. How many will save only one penny a day from now until Thanksgiving for the Orphanage? Try this plan, my brother, and see how many others will join you.

SUFFOLK LETTER.

The ninety-first annual session of the Eastern Virginia Christian Conference is now history. It took a whole year to prepare the material and four days to record what had been done. The Conference is the harvest of the church year. It takes more ink every year to write what this Conference does.

The attendance was large after the first day and many remained until the close. The personell of the Conference was the best I have ever seen. The spirit of the Conference was deeply reverent and devotional all the way through. Suffolk church it a privilege to entertain the delegates and visitors and if any were neglected it was an oversight and a regret. C. A. Shoop, B. D. Crocker, and W. H. Jones, Jr., the hospitality committee, endeavored to provide for all our guests and sought to make their stay pleasant in our homes. The good house-wives had set their houses in order and the welcome was wholehearted and sweet.

Rev. J. O. Atkinson, D. D., editor of the Christian Sun; Prof. W. A. Harper, President of Elon College; Rev. J. L. Foster, Supt., of Christian Orphanage, "Uncle" Wellons, and Rev. W. L. Wells, of Elon College; and Rev. A. W. Lightbourne, D. D., of Dover, Delaware, honored us by their presence and help. President Harper delivered a fine address on education; Dr. Atkinson preached a great sermon on Wednesday night; Dr. Lightbourne brought a powerful message on Thursday night, and "Uncle Jim" told us of the Orphanage and left nearly seven thousand envelopes for taking the "Thanksgiving Offering." In the name of the Conference, I want to thank these good men for coming and helping to make this meeting rich in thought, aspiration, and purpose.

President Newman's address Friday night and his three Bible studies in Galatians on the other three days, were thoroughly prepared and earnestly delivered.

Outside of routine work, Wednesday and Thursday nights might be considered high water marks in the Conference. Dr. Atkinson preached the hour full of thought, heart, and inspiration, a soul-moving discourse between a fine chorus and a male quartette on Wednesday night and the congregation was large and appreciative.

On Thursday night a great congregation greeted Dr. Lightbourne. The senior and junior choirs combined rendered a great anthem and the preacher delivered a powerful sermon. His portrayal of the multiplication, development, and diffusion of the Gospel, and his climax describing its power, with outbursts of oratory ranging from zephyrs to storms, and from down to a world flooded with light, prepared the touching throng for a touching duet. This hour crowned the session with spiritual emotion and every preacher said in his heart, "I will preach better the coming year." We appreciate very much the visit of this peerless preacher and the

help which his utterances gave to all.

Rev. J. P. Barrett, D. D., editor of the Herald of Gospel Liberty, Dayton, Ohio, was also with us and still holds his membership in this Conference. It is an honor for this Conference to have one of its members the editor of the "oldest religious paper in the world." This was made possible by his editorial experience with the Christian Sun. No wonder the "Herald" and the "Sun" are so friendly, since Dr. Barrett has been the editor of both. They are not rivals; they are co-workers; and their editors are brotherly in the religious sense.

Well, the Conference is over and we will try to do our work for another year. I felt during Conference as if I would keep sweet and enthusiastic and spiritual and energetic for the whole year; but when I get back on a rainy Sunday, a small Sunday school with absent teachers, and a small congregation with sleepy auditors, I feel all the energy oozing out of me. And now, coming back to routine work is the test after all. All of those good reports have to be made up by the patient efforts of faith and persistent preaching of truth through winter and summer time. The glow of the good Conference begins to fade as the warmhearted men and women leave the church. What wonders could be wrought if our congregations had the zeal, the anxiety, the intense interest, the high ambition, and the hopeful spirit of leaders and preachers in the Conference room!

W. W. Staley.

NORFOLK LETTER.

There was an impressive service yesterday morning at the Portsmouth Christian Church when J. C. Ellis and S. P. Gordon were ordained deacons. May the Lord bless these brethren that they may fill their office well. The pastor, Bro. Harrell, reports good congregations for the day.

Rev. M. L. Bryant conducted his services yesterday again, but is not fully recovered from his recent sick spell. At Lambert's Point Rev. M. P. Porter is reported as supplying until a settled pastor can be secured.

A prayer service was conducted at the Memorial Christian Temple Sunday morning. Delegates to the recent Conference at Suffolk gave their reports at the same hour. The Sunday school is reported as very good. In the evening, Rev. W. G. Smith and wife, returned missionaries to China, conducted the services giving interesting and helpful accounts of their work. Dr. Dennison being unable to accept the call to the pastorate of the Me-

morial Temple, the matter of pastor will be taken up in a meeting tonight. Rev. W. D. Harward will supply for them during November.

The Third Christian Church enjoyed a fine day. Four members were received by letter, and just before the communion service one person was baptized by sprinkling. This was especially impressive as it was the first service of its kind held in the church. Both the evening services, Christian Endeavor and preaching, were well attended.

Now, if the editor will permit, I wish to say an extra word. We have now lived in the South seventeen months. It has been sufficiently long to convince me that you all have many things to be proud of. Here in the Eastern Virginia Christian Conference (which is the only Conference I have become acquainted with as yet) you certainly have reason to be grateful for the spirit, intelligence, and loyalty of the men and women. As for the ministers, the fact that the majority of them are Elon College men, speaks well for the college. Yesterday I told my congregation they had every reason to be proud of Elon. As I learn more of the professors there, they show up as able, loyal, and cultured men. If scholarship is to be any consideration, Elon College has scholarship; and if ability, loyalty, and Christian character are of any consequence, they have that. You can make no mistake in attending Elon.

A. M. Hanson.

Monday, November 6, 1911.

THE BEAUTY OF CHARACTER.

Spiritual beauty comes from the heart. A character may be strong, and even noble and grand, when its chief element is duty, the loyalty of the will to conscience, but in order that we may be beautiful, it must have both freedom and feeling; it must have sympathy and spontaneousness. The virtue of Jesus was always beautiful. It was not hard for Him to be good, and His goodness was never hard. His truth, His purity, His fortitude, His justice, were all filled with love. His royalty was humility. His moral strength was also human tenderness. He did not crush the bruised reed. His supreme goodness was ideal loveliness.

To be clothed upon with His beauty is greatly to be desired. Christians should not be content to be unlovely. No pruning away of infirmities can make us spiritually beautiful. No moral gymnastics can make our goodness graceful. The essential thing is that the loveliness of Christ be created within us by His Spirit; then something of His beauty will appear in our lives. The raiment of holiness is

like that of flowers. In order to it being put on, it must be within. Then it develops into manifestation. Sanctimoniousness is a very crude counterfeit of spiritual beauty. No formal obedience can copy its grace. No moral cosmetics can confer its charm. It is the manifestation of abundant spiritual health. It is the fruit of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is the result of being "rooted and grounded in love," of being "filled with all the fullness of God."—Northwestern Christian Advocate

DEATH IS LIFE.

Familiarize your mind with the inevitable event of death. Think of it as life! Gloomy though the portal seems, death is the gate of life to a good and pious man. Think of it, therefore, not as death, but as glory—going to heaven and to your Father. Regard it in the same light as the good man who said, when I expressed my sorrow to see him sinking into the grave, "I am going home." If you think of it as death, then let it be the death of sin, the death of pain, the death of fear, the death of care, the death of Death. Regard its pangs and struggles as the battle that goes before victory; its troubles as the swell of the sea on heaven's happy shore; and yon gloomy passage as the cypress shaded avenue that shall conduct your steps to heaven. It is life through Christ and life in Christ; life most blissful, and life evermore.

How much happier and holier we should be if we could look on death in that light. I have heard people say that we should think each morning that we may be dead before night, and each night that we may be dead before morning. True; yet how much better to think every morning, I may be in the heavenly city before night; and every single night that the head is laid on the pillow, and the eyes are closed for sleep, to think, next time I open them it may be to look on Jesus, and the land where there is no night, nor morning; nor sunset, nor cloud; nor grave, nor grief; nor sin; nor death, nor sorrow; nor toil, nor trouble; where "they rest from their labors, and their works do follow them."—Dr. Guthrie.

There is no sort of wrong deed of which a man can bear the punishment alone. You cannot isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe. Evil spreads as necessarily as disease.—George Eliot.

Radiant Christians.

Some faces are like the midnight. Clouds of scorn, hate and despair overhang them. They are darkened by an evil heart. Other faces are radiant with peace, joy and hope. The Bible speaks of the light of God's countenance. The same light is seen also in the countenance of His people. A pure heart makes a shining face, a cheerful voice, and a radiant life. Such people are welcome in the church, in the home and in every place. They bring comfort, encouragement and good cheer. They scatter sunshine everywhere. "Let your face be like the morning."—Ex.

It is a fashion of these days to live in a hurry. So many things claim a share of our time. But there are a few things which hurry should not overlook—politeness, kindness, mercy, accuracy, reverence. Without these hurry may travel far and fast, yet gain no worthy goal.—Selected.

The strongest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the hammer. Even so, the most vigorous and healthy piety is ever active in a busy world, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things for God and man, promptly dismisses temptation with Nehemiah's answer: "I have a great work to do, therefore, I cannot come down."—Bishop McIlvain.

Gifts.

Give! Though thy gifts be small,
Still be a giver;
Out of the little fountains
Proceeds the river;
Out of the river's gifts
Gulfs soon will be
Pouring their waters out,
Making a sea.

Out of the sea again,
Heaven draws its showers,
And to the fount imparts
All its new powers.
Thus in a cycle borne
Gifts roll around.
And in the blessing given
Blessing is found.

—Selected.

"I sent my soul through the invisible,
Some problems of future life to spell,
And by and by my soul returned to me,
And answered, I myself am heaven and hell."

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

NOTES ON C. E. TOPIC. NOV. 19.

Subject—Missions in South America.

Acts 10: 13-30.

Daily Readings.

- M. Ceremonial religion Matt. 6: 1-5
T. The true priest Mal. 2: 5-9
W. Gospel freedom Gal. 5: 1-6
Th. Personal religion I John 1: 7-10; 2: 1,2
F. A world in darkness I Jno. 5: 19-21
S. A world in night I Jno. 2: 7-11
S. The topic.

Hints for This Meeting.

1. An effective prayer meeting is one that starts out with a definite result in view, then accomplishes it.

2. The missionary committee or mission study class should conduct this meeting. Have a clear idea what you are going to do.

3. Plan to have special music, recitations, songs and prayers to interest the audience. But above all, plan to do something besides an interesting program. If you have no mission study class, begin one, small or large. Arrange an offering for missions or something.

South America is one of the largest and most important mission fields in the world. The next decade will witness great changes in the social and religious organizations of these people. Catholicism is the dominant religion. It may be asked why we shall send missionaries to nations that believe in Christ. But so far have the leaders of the Catholic church in the continent gotten away from the true doctrines of the Bible that the state of things in the countries of the southern continent of this hemisphere approach those of heathendom. Those who have studied the religions of the world know something of the faults of the Roman Catholic church, but here these faults are seen in their worst and most demoralizing forms.

As a rule, the priests in the Catholic church of South America are the most licentious and depraved of men. Men of intelligence will not permit their wives and daughters to attend church in some of the places. The priests do not allow the Bible to be read by the people. One of the tasks of the missionaries to South America is to scatter Bibles throughout the land.

Images and relics are worshiped in some of the countries. Illiteracy is far too gen-

eral, and education must be one of the first steps in the evangelization of this country. The protestant churches of this continent should make the building of colleges and establishment of schools one of the first things to be done there. Education is a great enlightener and it will lift the veil that covers this people like a pall.

South America has twice as much inhabitable territory as North America. It is destined to be the greatest and richest continent of the entire world. Religion, education, capital and energy must go into the making of this great country. More people are going from Europe to South America every year than are coming to North America.

The governments of South America are modeled on that of the United States, but none of them are stable. Despite the proximity of the United States, European ideas prevail in South American countries. The countries savor of Latin and Spanish.

The people of South America come of fine stock. They are people capable of great progress. It will not take centuries or centuries to make them appreciate our religion, but instead it is the work of a few years. All that is needed is schools, distribution of Bibles and such instruction from missionaries as will set the men to thinking.

Little missionary work has been done in South America. The field is practically untouched. "It is ripe unto the harvest," but there are not the laborers, the money and the means to carry forward the work. There is a great opportunity for any denomination.

Poem for the Meeting.

"From snow-capped Andes mountains
And their Pacific strand,
Where the Inca empire's fountains
Roll down their golden sand
From earth's most mighty river,
And loftiest peopled plains,
They call us to deliver
Their lands from priestcraft's chains.
"Cape Horn will hail the story
Whose echoes southward roll,
Alaska share the glory
That spreads from pole to pole,
And, centered on the equator,
The New World's loftiest strain
Proclaims Christ Liberator.
O'er all the world to reign."

Our Church's Opportunity.

The report of the committee on Foreign

Missions at our last Southern Christian Convention made this reference to South America in its report:

"An independent mission work has been carried on for six years at Georgetown and vicinity, British Guiana, by J. A. Johnson and others. Last spring, Rev. S. A. Howell, of Newport News, Va., by invitation of the Mission, and under the authority of the Afro-Christian Convention, visited Georgetown, ordained Rev. J. A. Johnson, licensed five preachers, and organized the mission on the principles of the Christian Church. They have two regularly organized churches and three missions, but as yet have acquired no church property. Bro. Howell also visited Barbadoes and organized the mission already in progress there. This is reported as doing well under the care of Elder E. Bernard. This work is not under the auspices of our Mission Board, but is mentioned here as a matter of interest and information, for it may be the pointing of the divine hand to 'a great and effectual opening'."

Thus it will be seen that the Christians have the entering wedge. If our people will give of their means much can be undertaken in this large field, which is so full of promise.

TEACHER TRAINING.

Article II. The Man Who Can Teach.

The substance of my first article was that a magnetic personality and a specific preparation are the salient qualifications for successful teaching. I also said that what I should say this time would be to the man that can. Now, some one may enquire who is the man that can. It may be you, my reader, or it may not be you. If you are a good judge of human nature, if you are a close observer of the things about you, if you are a good mixer, if you are apt at illustrating—in other words, if you have a knack at making men happy and interested in the things in which you are interested, you have the ability to make a successful teacher. Many a teacher is enthusiastic, but his enthusiasm is not contagious. You ask me why all enthusiasm is not contagious. I do not know. It may be such enthusiasm is not sympathetic. There are notes on a piano which if struck together will produce a discord. Yet every note has a companion with which it will harmonize when they are sounded together.

The successful teacher knows the feelings in himself which will harmonize with those of his class, just as well as the pianist knows the keys on the piano, which will harmonize. Did you ever become highly enthusiastic over something, and discover that you were the only one interested? It's only a step from the individual to the universal, but if you cannot make that step,

you are duty bound to give over the idea of teaching a class. One often hears some such remark as this: "That fellow is an interesting character." It takes an interesting character for a teacher of any sort. If you are an interesting person, you are a teacher already. The only thing left to be done is to make an acquaintance with the things to be taught. The teacher needs to know a great deal in four respects: first, in respect to the teachings of God given to us through his word; secondly, as regards himself; thirdly, in reference to each member of his class; and, lastly, he must know his lesson. As to the manner in which this knowledge may be obtained, I think that the would-be teacher may depend upon his own initiative for that.

Let me say in concluding, to any who aspire to this transcendent calling, if you have the marks of one who may be successful in the teacher's profession, get all the preparation you can.

To you who cannot teach, be the next best thing to a good teacher,—a good scholar. Don't try to be something for which you are not adapted, and which would not be satisfactory to you or your fellow man.

E. T. H.

THE ALABAMA CONFERENCE.

The Alabama Christian Conference met with the church at Mt. Zion, Roanoke, Ala., October 17-19, 1911. On account of a continuous rainfall all the morning the conference was not called to order till 3:00 P. M. President Hunt failed to come the first day and the conference was called to order by Vice-President Hughes. After devotional services by Rev. G. O. Lankford, the roll was called and delegates for the various churches were enrolled.

The organization was completed with the following officers: President, Rev. G. D. Al services by Rev. G. O. Lankford, the roll Secretary, Rev. E. M. Carter; Assistant Secretary, J. F. Beaird.

Those visiting our conference were Dr. J. O. Atkinson, Editor of *The Christian Sun*; Prof. W. A. Harper, President of Elon College; and Rev. H. W. Elder, of the Ga. and Ala. Conference, also Rev. B. F. Young and J. F. Hill.

Second Day.

The business of this day was the reading and adopting of the minutes of yesterday. Vacancies on Standing Committees were filled and a committee on Christian Endeavor was added. The reports of the committees; Executive, Moral Reform, Standing of the Churches and Ministry, were all read and considered.

Two new churches were received into conference: Dingler, organized by Rev. J. H. Hughes; Wadley, organized by Rev. E.

M. Carter. Wadley has a good house, valued at \$2,000; and Dingler has a subscription amounting to nearly enough to build a house. The prospects were never so encouraging as at the present for a larger and a more substantial growth, for the work in the two states.

Then next came the reports of Committees on Education, Religious Literature, Christian Endeavor, Sunday schools, Foreign Missions, and the Mission Board. All these show that the conference is gaining in the essential things that go to make up a strong work. The Mission Board was empowered to do work at the inviting points, such as seem advisable. The churches were asked to take special interest in the Mission Rally. This rally meets every spring and considers mission topics and is doing a great good, not only for the mission interest but for the work as a whole.

The next session of the conference will be held with the church at Beulah, Wadley, Alabama.

E. M. Carter, Secretary.

ANOTHER REPORT.

The annual session of the Alabama Conference of the Christian Church, held at Mount Zion, three miles west of Roanoke, Tuesday, Wednesday and Thursday of last week, was a decided success. The president announced at the close that this was the best session that he had ever attended.

On account of rain, the body did not convene till the afternoon of Tuesday, when organization was effected by the re-election of the following officers: President, Rev. G. D. Hunt; secretary, Rev. E. M. Carter; treasurer, Dr. J. M. Welch. Rev. G. O. Lankford was elected vice-president. About 75 delegates were present. Among the visitors in attendance were: Dr. J. O. Atkinson, editor of *The Christian Sun*; President W. A. Harper, of Elon College; Rev. H. W. Elder, president of the Georgia and Alabama Con-

ference, and Mr. J. F. Hill, secretary of the same body.

Two new churches were admitted to the body—Wadley and Dingler. The reports were encouraging and finances good. The social feature was most enjoyable.

The sermon of Dr. Atkinson, of North Carolina, at 11 o'clock Wednesday morning, upon the subject, "God's Measurement of a Man," was a strong deliverance. At night the Missionary Association was held. Its object is to stimulate Home Mission work. The meeting was addressed by Revs. G. O. Lankford and C. M. Dollar, Dr. Atkinson and Prof. Harper.

Thursday morning the reports of the committees were read and discussed. The writer had the pleasure of hearing an able discussion on the subject of education, by President Harper, of Elon College. Among other items of business transacted was the election of G. O. Lankford, E. M. Carter, Walker Pearson and J. W. Payne as delegates to the Southern Christian Convention. W. H. Floyd and W. D. Mitchell were elected as members of the home mission board. G. D. Hunt, G. O. Lankford and C. M. Dollar were named as the executive committee.

An inspiring scene was witnessed before the close of the last session. While Dr. Atkinson was making a short speech for the orphanage, located at Elon College, he was surprised by a voluntary contribution being thrust upon him in a spontaneous uprising.

The next session of the Conference will be held with Beulah church, at Truett, near Wadley.

—Last week Rev. W. C. Wicker mailed out the program of the Eastern North Carolina Conference to the various committees and others interested in the session. The program is well prepared and shows that those to whom the work was entrusted knew their business. We predict a most successful session of this conference.

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Special Fund, \$50,000, Elon College.

Charity begins at home, but it ceases
to be charity if it ends there.

The Lord loveth a cheerful giver. The
liberal soul shall grow fat.

Amount to be raised, \$14,625.00—

Amount pledged this week, \$2,100.00
(See list of donors below)

Total pledged to date, \$35,375.00—

Total reported Oct. 23, 1911, \$33,275.00

We are climbing. Will you help?
All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our
Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, and generous people, and the money given to this end will do good for ages and ages to come.

Those contributing since Oct. 23 are as
follows:

Roanoke, Ala., (Continued).

R. M. Brown,\$25.00
Mrs. Dr. C. H. Swint, 25.00
Mrs. E. A. Floyd 25.00
C. W. Stevens, 25.00
C. H. Stephenson 25.00
Rev. B. F. Young 25.00
Total \$125.00

Cragford, Alabama.

W. D. Mitchell125.00
O. O. Mitchell 25.00
Total \$150.00

Buffalo, Alabama.

W. J. Blackman\$25.00

Abanda, Alabama.

G. F. Blackstone\$25.00

Wadley, Alabama.

J. J. Carter 25.00
Mrs. W. M. Adamson 25.00

Walker Pearson125.00
J. G. Gibson 25.00
Dr. J. M. Welch125.00
Rev. C. W. Carter 25.00
Rev. G. D. Hunt 25.00
Total \$375.00

Lagrange, Ga.

M. J. Halman 50.00
Dr. R. A. Justice 25.00
J. E. B. Williams 25.00
J. F. Tidwell 50.00
W. A. Smith 25.00
Total \$175.00

Chipley, Ga.

I. M. C. Bryant 25.00
Byron Butts 25.00
J. H. Floyd100.00
J. R. Highsmith 50.00
Henry B. Floyd100.00
Rev. J. W. Short 25.00
J. E. Smith 25.00
Total \$350.00

Lanett, Ala.

G. F. Partridge, 25.00
W. K. Kitchens 25.00
J. T. Cox 25.00
Total \$75.00

FaFayette, Ala.

Sheriff W. L. Osborn\$25.00

River View, Ala.

Dr. W. T. Hodges\$25.00
Mrs. E. C. Ware 25.00
Total \$50.00

Enigma, Ga

G. D. Davis\$25.00

Langdale, Ala.

W. N. Mitchum 25.00
B. W. Williams 25.00
T. B. Bell 50.00
Total \$100.00

Phoenix City, Ala.

J. F. Hill, Jr. 25.00
G. L. Newsom 25.00
L. L. Ryalas 25.00
C. E. Tyner 25.00
W. W. Willingham 25.00
N. E. Parrott 25.00
Total \$150.00

Girard, Alabama.

J. F. Posey \$25.00

Columbus, Ga.

R. S. Reynolds, 25.00
W. E. Smith 25.00
E. L. Cook 25.00
W. G. Smith 25.00
J. W. Gallman 25.00
J. L. Cox 25.00
W. W. Elder 25.00
W. T. Boggs 25.00
Total \$200.00

Opelika, Ala.

J. W. Patterson\$25.00

Richland, Ga.

G. R. Godfrey 25.00
D. S. Hogg 25.00
F. N. Elder 50.00
J. M. Coker 25.00
M. G. Bishop 50.00
Total \$175.00

McRae, Ga.

Prof. S. E. Denton\$25.00

Grand total pledged since Oct. 23,
.....—\$2,100.00

Pledged since Oct. 31 in Eastern Va. Con-
ference.

Berkley, Va.

L. H. Stewart\$25.00
C. L. Gibson 25.00
Total \$50.00

Windsor, Va.

L. H. Whitley 50.00
Rev. J. M. Roberts 25.00
Total \$75.00

Suffolk, Va.

L. P. Holland, Esq. 100.00
Archie Brothers 50.00
J. C. Felton 50.00
Theodore C. Harrell 25.00

Jesse and Sidney McClenny 25.00
Col. E. E. Holland200.00
A. T. Holland100.00
Total \$550.00

Norfolk, Va.

Rev. A. M. Hanson 25.00
Mrs. T. A. Jones125.00
Thos. A. Jones125.00
Total \$275.00

Sunbury, N. C.

L. S. Parker 25.00
J. R. Corbett 25.00
Total \$50.00

Holland, Va.

C. C. Copeland\$25.00
Total \$25.00

Waverly, Va.

Rev. H. E. Rountree\$50.00
Total \$50.00

South Norfolk, Va.

Rev. D. A. Keys\$50.00
Total \$50.00

Portsmouth, Va.

Rev. J. W. Harrell\$25.00
Total pledged since Oct. 31, \$1,150.00

Grand total pledged since Oct. 23,
.....\$3,250.00

HOMEWARD THOUGHTS.

Dear Friends of The Sun Family:

Perhaps some of my friends know that I am back in

"The Old North State,
Where the weak grow strong,
And the strong grow great,"

While I gained some last year I felt that it was wiser to come back to this climate this winter, where I would feel surer of retaining what I had gained, and I hope, where I will grow still stronger, (and great, in the sense of efficiency in service, at least.)

I left Roanoke, Alabama, the 18th day of October, the second day of our Ga. and Alabama Conference, having got just a glimpse of our genial Editor, and Prof. Harper, as they passed through Roanoke on their way to Conference. It made me nearly sick to think I had to leave before conference, but circumstances made it impossible for me to attend.

I left Atlanta, Ga., Wednesday night at 12:00 o'clock, arrived at Greensboro at 2:30, feeling that I had reached the limit of endurance, I was so worn with travel and suffering from car-sickness. I came on to Elon College that same afternoon and gave my friends there a surprise, and spent the night very pleasantly. I came on to Raleigh the next morning, and in the afternoon, out to McCullers, where I have a position as principal of the school located in this village. Our school opened on Monday, the 23rd, with a goodly number of pupils. While our work is a pleasant one, I have, as yet, met very few of the people, but I do not feel that I am among strangers entirely,

because there are so many people here of whom I have known through my college friends, and in connection with church matters. I hope to see again many of my "tar heel" friends this winter.

Every day that I teach I am made more conscious of the heavy obligations and rich opportunities of the teacher's position and while my heart sometimes yearns to be more directly engaged in Christian work, for which I have sought to prepare myself, I am grateful to be able to work, that I find myself constantly praising God for His mercy, love and grace, and am waiting busily and patiently until He shall lead me into other fields of service, should He see fit. I am happy to do and hear His will, either at home or abroad, in the school room or in the mission field, anywhere where I may serve my fellowmen and honor my heavenly father.

Bettie Stephenson.

McCullers, N. C.; Oct.

Last Saturday, October 27th, I buried Bro. Geo. T. Whitaker's little babe, at Youngsville, N. C. Its life was very brief. May the all-wise Father give grace to the bereaved parents.

Last Sunday, October 28th, I was with Rev. A. T. Banks near Clayton, N. C., and dedicated to the service of Almighty God the church at Amelia. Had a fine service. Bro. Banks is doing a good work and is spoken highly of and loved by his people.

Today I laid, Masonically, the corner stone of the M. E. Church, South, at Red Springs, N. C., for the Grand Lodge of A. F. and A. M., and delivered an address. There were eleven lodges of this state and one from South Carolina represented.

My churches all go up to Conference banner churches. I have a very pleasant field and a most congenial people to serve. I love my people and have reason to believe they feel the same toward their pastor. I return to Westworth, Pope's and Good Hope. The latter two increase their pastor's salary.

May the good Father bless, abundantly, all these dear people.

J. W. Patton.

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—Thomas Nelson Page.

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Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount Brought Forward \$2,803.99
 Dues.

Helen Foster \$.20
 Clifford Foster10
 John Newman Denton10
 S. E. Denton, Jr.10
 Jos. Babb Denton10
 Ewell Argenbright25

Monthly S. S. Offering.

Wakefield, Va., 1.17
 Lebanon, N. C. 1.25

Special Offering.

J. A. Mills, Raleigh, N. C. 50.00
 Unknown "Friends" 20.00
 Miss Emma J. Funk 1.10
 Miss Fannie Coffman, Luray, 1.00
 Amt. forty-first week, 75.37
 Total, \$2,879.36

My Dear Children:

This is the time for Conferences and Thanksgiving. Will every one set to work giving themselves and asking the help of friends, that we may make this offering the largest in the history of our institution. Cousins, get to work, for every penny counts and is not to be despised. Christmas is only a few weeks off too, and how about helping Santa out with ribbons, stockings, handkerchiefs, etc.? I am sure this would make him laugh till his sides shook. Try it and see.

Bro. Mills, you see, is helping liberally this week and in his own cheerful, happy way says "maybe more will follow soon," and these "Unknown Friends"—surely God will bless them every one. Thank you, one and all, who help to lift our cares and give our Home more of the comforts and necessities of life. Sincerely. Uncle Jim.

Thank you, brethren, for these donations:

C. E. Mason, Elon College, \$1.00 worth of lumber for the silo.

D. Goodman, Clothier, Burlington, 18 caps.

C. V. Sellars, Burlington, 1 meal scoop.

McRae, Ga., Oct. 26, 1911.

Dear Uncle Jim:

I have just had a frolic with Joseph Babb. He is one year old to-day. He has but two teeth, so could not have a birthday dinner. I go to school two hours a

day. I love to go. We send dimes and love.

John Newman Denton,
 S. E. Denton, Jr.,
 Jos. Babb Denton.

Your first letter to the Corner is fine, Newman, and soon you will be writing all your letters. How fast you little ones grow!

Crew, Va., Oct. 24, 1911.

Dear Uncle Jim:

Here I come again late, but I have just been having such a time. I would neglect writing. I have been in the country and spent two weeks with my uncle and aunt. Then came home and stayed awhile, then we went to Norfolk for a few days. Came home and to-day my papa took little brother and me to Norfolk again. I am going to school now. I'm very young, not seven, but they took me in and I am delighted at going to school. Will try to be more prompt in writing. I send 30 cents for brother and myself. Love to you and all the cousins.

Your little niece,
 Helen S. Foster,
 T. Clifford Foster.

Now you'll soon be writing your own letters, Helen, and that will be fine. Glad you like school.

MY LITTLE GIRL.

There's one little girl that you don't know,

She's ever, always, on the go,—
 My! how she cries when she stubs her toe!

And she's my little girl.

Her nose is stub, and her hair is red;

She gets real cross when she's not fed;
 She would sit up when she should go to bed,—

For she's my little girl.

But when she sails to "By-a-Way" land,

And her eyes grow dim from the sandy man,

My heart's held fast in her chubby brown hand,

Since she's my little girl.

Old Father Time's a-traveling fast;

His stride is long as the days run past,
 I pray he'll spare me my sweet little lass
 For she's my little girl.

Give folks their houses, and men their wealth,

Fine ladies their dogs,—and hats large
 as a shelf—

If you'll only grant me my dear little elf,
 For she's my own little girl.

—Carlyle Summerbell.

DIED.

Holmes.

Catherine Holmes was born July 19th, 1856, and died October 13th, 1911; age, 55 years, 2 months, and 22 days. "Miss Kate," as she was familiarly known, professed faith in Christ in early life, and united with the M. P. Church at Flint Ridge. About twenty-four years ago, soon after the death of Dr. D. H. Albright's wife, she became the care taker of the home, and remained in Dr. Albright's home till the time of her death.

Soon after going to Dr. Albright's to live, she moved her church membership to Pleasant Hill Christian Church, and remained faithful and true till death. She loved her church, and all the enterprises of the church, especially the Christian Orphanage. She left all her estate, by will, after paying all debts, and burial expenses, etc., to the Christian Orphanage, which amounts, possibly, to four or five hundred dollars. She was a good woman. Funeral and burial services from the church, Pleasant Hill, by her pastor. The Lord bless and comfort the bereaved.

L. I. Cox.

Harris.

At her home near Bethlehem Christian Church, Nansemond County, Va., October 5th, 1911, Mrs. Mildred H. Harris, beloved wife of Bro. W. T. Harris, aged about fifty-five years. They lived happy together for about 32 years and the Lord bless them with 8 children, one son dead, seven children living, 2 sons and 5 daughters. She was a good Christian woman, a devoted wife, a loving mother, and a faithful friend. She was a true and faithful member of Bethlehem Christian church and will be greatly missed in her home community and church. She leaves a devoted husband, 7 children, 2 sisters, 3 brothers, James, W. T., and Julius R. Butler, and many friends. Her funeral services were conducted at the church by her pastor and her remains were laid to rest in the Church cemetery to await the second coming of her Lord. Bro. Harris and the children have the deepest sympathy of their many friends. The Lord bless them all and give them sufficient grace to sustain them in this their sad bereavement.

H. H. B.

Skinner.

At the King's Daughters' Hospital, Portsmouth, Va., Sept. 18, 1911, Mr. Joshua S. Skinner, aged 72 years and about 6 months. He was taken sick at his daughter's, Mrs. Maggie Norfleet, of Portsmouth, Va., on Friday and was taken to the hospital and died on Monday,

living only about three days after he was taken sick. He was a true and faithful member of Cypress Chapel Christian Church and died a triumphant death, in Jesus. His funeral service was conducted by his pastor at Cypress Chapel and his remains were laid to rest in the church cemetery. He leaves to mourn their loss four sons, three daughters, two brothers, two sisters, nineteen grandchildren and many friends. The Lord bless and comfort them all with the blessed hope of meeting again where separation can come no more. H. H. B.

Costen.

At his home near Cypress Chapel, Nansemond Co., Va., Sept. 17, 1911, Edward H. Costen, aged 50 years. He made a profession of religion during the recent good meeting at Cypress Chapel and united with the church on Friday before the 5th Sunday in July and was baptized on Sunday morning and died trusting in Jesus. He will be greatly missed, but our loss, no doubt, has been his eternal gain. He leaves a devoted wife, eight living children, three sons, five daughters, two brothers, L. J. and V. W. Costen of Suffolk, Va., one sister, Miss Etta Costen, and many friends. His funeral service was conducted at the church by his pastor and his remains were laid to rest in the church cemetery.

Milteer.

Near Savage Crossing, Nansemond Co., Va., Oct. 4, 1911, Miss Mary Ann Milteer, aged 74 years and 6 months. She asked her friends to pray to the Lord to take her home to Heaven and begged all to meet her there. She had lived to see all of her folks gone except Mr. Neverson Milteer, of Whaleyville, Va., Mr. Henry Baker, of Savage Crossing, and Mrs. M. E. Holland, of Newport News, Va., and many friends. Her funeral service was conducted by the writer at her home and her remains were laid to rest in the old family burying ground. H. H. B.

On his way home to see mother, near Zuni, Isle of Wight Co., Va., on Sunday evening, Sept. 17th, 1911, Joseph J. Dunaphant, aged 19 years, four months and 15 days. He leaves a mother, one brother, one sister. His funeral service was conducted at the grave by the writer, and his remains were laid to rest. The Lord bless the dear bereaved ones.

H. H. B.

Clements.

Little Nellie Blair Clements at her grand mother's home in North Wilkesboro, Oct. 2nd, aged about 8 months. She was the daughter of J. L. and Nellie

Clements. She was a sweet little babe. She has gone to the spirit land to live with her little brother and mother who were waiting her arrival.

Grandfather.

Rolston.

Captain John H. Rolston was born Mar. 18, 1832, and died Sept. 28, 1911, aged 79 years, 6 months and 10 days. Deceased leaves to mourn, four sisters: viz., Mrs. Ellen Cromer, Mrs. Hannah Myres, Mrs. Fannie Zirkle, and Mrs. Josie Lineweaver. He is also survived by his widow who for several months was almost constantly at his bedside to minister to his every need. For several years he has been in declining health, and for several months was almost helpless. Captain Rolston served a while in the Civil War, where he acquired the title of "Captain," which he wore ever afterward. He was a man of some means, and was a prominent man in his community. In his will he left \$300 for Antioch Christian Church. He was not a member of any church, but signified his readiness to go. Burial services were held at Antioch. Funeral by the writer.

A. W. Andes.

Gwaltney.

Jasper F. Gwaltney, son of B. F. Gwaltney, of Waverly, died October 15th, 1911. He came to his end by the firing of a pistol in the hands of his wife who, with murderous intent, according to confession, deliberately called him into her presence and fired the bullet through his brains which ended his life without a moment's warning.

At the time of his death he was 31 years of age, enjoying health and many friends. He was manager of the Luenberg Tribune, of Kenbridge, for which he received a handsome remuneration. He was located at Kenbridge where his paper was published. He had not lived with his wife for sometime prior to his murder. Insanity is given as the reason of her crime. She is now in a house of detention awaiting the trial.

He was married in May, 1901, to Miss Ilva V. Hobbs, of Prince George County. To their union were born two children. One of them is dead and the other, a little girl of about eight, survives him. He leaves to mourn their loss his father and mother, three brothers: Ernest, Waverly; Byron and Hinton, at home; three sisters, Florine, Mrs. W. H. Morris, of Manchester; Launa, Mrs. George Morris, Disputanta; and Ima at home; and a host of friends. His body was brought to Waverly and interred in the cemetery here.

From early life he was a member of the church at this place. Having been away

from here a long while (many years) he has not been a communicant here, but there was nothing known of his character contrary to the vows he solemnly took when he gave his heart to God. Peace to his ashes, and God's comfort to the bereaved ones.

H. E. Rountree, Pastor.

Oct. 27, 1911.

Parker.

Mrs. Virginia E. Parker, widow of Cornelius Parker, near Great Bridge, Va. On September the 18th, 1911, the Lord took her home. The funeral was conducted at her home by A. C. Jorden, assisted by J. W. Hamrel. She was stricken with paralysis, and lived three weeks; but in all her suffering she found great comfort in the religion of Jesus Christ. Her death brings deep sorrow to her many friends, and her loved ones. But grace sustains and enables them to bow submissively to God's will. She was a member of the Methodist Episcopal church about 30 years and will be greatly missed in her church and by all who knew her. She loved her church, her friends, and was devoted to her children. She was about 50 years of age, and leaves to mourn the loss 5 children, three boys, and two girls; three grandchildren, one brother, and one sister.

We feel that death was her gain and our loss. God bless and comfort the bereaved family.

"I came to Jesus as I was,

Wearry, and worn, and sad;

I found in Him a resting place,

And He has made me glad.

I looked to Jesus, and I found

In Him my Star, my Sun,

And in that light of life I'll walk

Till traveling days are done."

G. T. Hall.

Ellis.

The angel of death entered the home of Mr. T. R. Ellis, September 2, 1911 and bore away the spirit of his wife, "Evelina," to join the heavenly hosts around the throne. Be it Resolved:

1st. That Oak Grove Church, where she was faithful, and Sunday school and foreign missionary society, sustain a great loss and expresses appreciation of her unselfish life.

2nd. That we try to imitate her in punctuality, and the readiness with which she took a part, often the lead in all church work at Oak Grove Christian Church, where she was a true member since its organization.

3rd. That we bow in humble submission to Him who doeth all things well, for we feel that our loss is her gain.

4th. That we extend to the bereaved husband, mother, father, sister and brother, our tenderest sympathy and that we manifest to her two motherless children a watchful love, commending them all to Him who has promised, "I will never leave thee nor forsake thee."

5th. That a copy of these resolutions be sent to the bereaved family, a copy spread upon the minutes of each organization here represented, and a copy sent to *The Christian Sun* for publication.

Mrs. Emma Riddick,
Mrs. Elsie L. Eason,
Mrs. Nannie Powell,
Mrs. Nannie Burton,
W. C. Brannon,
Committee.

AMONG THE CHURCHES.

Alabama Letter.

Under the above heading I shall furnish *The Sun* an occasional letter during this conference year, as items of interest may reach me from the various parts of the Conference.

A word by way of reference to our recent annual session might be of interest to those who did not have the privilege of attending. To such I would say that the past session was, in many respects, the best meeting this body has had. In the opinion of this writer, we have never had a larger or more interested representation. The fellowship was delightful, the reports pointed, the speeches and addresses inspiring and forceful, and the business was conducted in a manly, dignified way.

The Conference was greatly rejoiced to have Dr. J. O. Atkinson and Pres. W. A. Harper pay (we mean pay, for we had long felt that the editor of *The Sun* and the president of the College owed us this much of their time) us a visit. And now that you have been to see us once, we shall expect you again a year from now. Pres. Harper said at New Hope that he used to visit a certain place and "the oftener he went the better he liked it, and the better he liked it the oftener he went." So, brethren, the oftener you come the better we like you and the better we like you the oftener we want you to come.

It was my privilege to attend the District Meeting at Forest Home last Saturday and Sunday. Saturday the congregation was rather small, due to the inclemency of the weather; but we had a good day's service. Sunday was clear and bright and a goodly number assembled to enjoy the worship of the day. Several helpful addresses on Sunday-school topics were heard in the early part of the day. At the eleven o'clock hour "Uncle Tom" Elder preached, his subject being, "Consider your ways." His sermon was enjoyed.

Now that the Conferences in Georgia and Alabama are over, I am on the field at Wadley ready to begin the work of the new conference year. Mrs. Langford and Dwight Hillis, who have been visiting the former's parents for several weeks, are expected today. We are looking forward to a good year's work in the vineyard of our Master.

G. O. Lankford.

Wadley, Ala., Oct. 31, 1911.

Western Letter.

Greenville, Ohio. We arrived at Greenville August 30th, and set about at once getting ready for house-keeping and the taking up of pastoral work. Our church building here is a substantial brick structure with eight Sunday school rooms, and auditorium. It is well heated by two furnaces, nicely carpeted and well lighted. The carpet, which I think, cost about four hundred dollars, was a gift of Mrs. Frank McWhinney who lives just across the street from the church. She also gave to the church the nice \$3,000.00 parsonage which we occupy. It is on East 5th St., and about one and one half blocks from Broadway, and about two blocks from the church building which stands near Broadway. These are certainly valuable and highly and appreciated gifts.

Our preaching services are well attended both morning and evening. It is a great joy to tell the wondrous story of Christ and His love to large and appreciative audiences. Indeed it is a great joy to tell the story to a single soul. Some of Christ's greatest sermons were preached to an audience of one. Two members were received into church fellowship on the third Sunday in October. On October 1st, I conducted the funeral services of Mr. Luvern M. Landis who died in Montreal, Canada. His remains were brought to Greenville for interment. He had not been home for about two and a half years. He was the only child of his widowed mother. His sickness was of short duration. His mother had arranged to go to his bedside and was to start the very day the message came that he was dead.

The Home and Foreign Missionary Society of the Greenville Christian Church are engaged in an active campaign for *The Christian Missionary*. They have an all year program of monthly meetings. It is a nicely printed booklet with list of subjects and names of those who will discuss each subject. On October 16th, among other subjects discussed were, "Personal and Social Purity," "White Slave Traffic," "Mission Study—Italy." We have an interesting Sunday school. It is a "front line school" and has enrolled in all of its departments, four hun-

dred and twenty-two. We have birthday offerings in the Sunday school—a penny for each birthday—and the occasion is always one of much interest. The "Bible Readers"—individuals who are reading the Bible through chapter by chapter—six chapters a week—make an interesting feature of the school. Just before closing the school every Sunday morning, the "Bible Readers" are asked to stand up, and all who stand are questioned by the Superintendent on the reading of the past week. We have completed Genesis and we are now reading Exodus. It is a good plan, very interesting and instructive, and I wish others might try it.

The Forward Movement, "Men and Religion,"—a movement to win men and boys for Christ and the Church and to enlist them in service for others, is claiming considerable attention in this section as it is in many other parts of the United States. It is not a new organization, I am glad to say, but it is an effort to federate the organizations of men and boys and to enlist individual male members of the church in real active, earnest Christian service. The originator of the movement is a Darke County, Ohio, man—Mr. Harry Arnold. His father, Rev. Mr. Arnold, of New Madison, Ohio, addressed an audience of men on the subject—"Men and Religion"—a few Sundays ago, at Greenville. I wish that the Conferences of the Southern Christian Convention might take up the subject and push the work. It is a great field for service; and I wish to suggest now, that in our next Southern Christian Convention, that one of the subjects on the program, be "Men and Religion." I hope for those assembled in Conference this fall great peace and joy in the Lord. Men, it seems, sometimes little think, care, or know what waves of influence they set in motion for or against an individual by speaking good or ill of a man or a cause. If there is a kind thought which I can think, let me think it now; if there is a kind word which I can speak, let me speak it now; if there is a kind deed which I can do, let me do it now; tomorrow may be too late.

P. H. Fleming.

Oct. 25, 1911.

Mount Hermon.

We held our last appointment before Conference the Third Sunday in October. The people were in fine spirits. We finished raising all the Conference apportionments and pastor's salary for the year. We are ready for Conference with some additions for foreign missions. This is a good kind people to serve. I feel like the church is taking on new life and planning to achieve greater things in the

near future. They have made some improvements on the interior of the building this year and are discussing the idea of doing some work on the outside. I have served this people as pastor three years and while I leave them there is treasured in my heart a feeling of love and good wishes for the church as a whole. Thanks to every one who has contributed in any way to the happiness and success and support of the work here since I have been their pastor.

Plymouth.

Having written a few weeks ago an account of the work at this place. I come now with another encouraging word. While we have completed the improvements of which I wrote the last time we are still soliciting funds and material for the completion of the work. We have raised all the Conference apportionments for the year. The church promised \$65 for pastor's salary. They have paid \$81.85 and they say they want to make it \$100.00 by Conference. This is better than they have done in fifteen years. Hurrah for Plymouth. They have a Sunday-school they say shall not go into winter quarters. Praise God for that. I am looking for great things to be done at Plymouth in the next year. This is the fourth year that I have served this people and have accepted a call back here for another year.

Amelia.

Last second Sunday was the last regular appointment here before Conference but we met last Sunday the fifth Sunday, inst., for the purpose of dedicating the house to the Lord.

The church has been organized twenty-six years by Dr. W. T. Herndon. It was organized in a free school house, near the present location of the church, which was known as Swiney Old Field. When the church was organized and made application for admission to the Conference it took the name of Amelia in honor of Sister Amelia Austin, a charter member and who still survives and was present Sunday. After a few years of its organization the church decided it could erect a building. They began to solicit funds and material. They had a goodly amount of this raised until interest seemed to die. The lumber remained piled one the lot until the most of it rotted. New interest and enthusiasm was raised and they went to work again to erect a new building with earnestness. Now they have a nice comfortable building complete, nicely painted on the outside, a nice Kimball organ, and new carpet on the aisles, altar and pulpit.

There was a large congregation present

Sunday and good attention. Bro. J. W. Patton preached the dedicatory sermon. It was appropriate, practical and spiritual. It was a source of inspiration to all who heard it. While the church here has had its discouragements there is a brighter day for it now. It has an almost ever green Sunday school. It has a membership of about sixty. It pays \$75.00 for pastor's salary this year and has promised \$100.00 for another. The work is pleasant and encouraging here. We have raised all the Conference apportionments here. There is a little more due on pastor's salary but hope to be a banner church at Conference.

My work has all been pleasant this year and I trust profitable to the Lord; to whom I give all the praise.

A. T. Banks.

Oct. 31, 1911.

PROGRAM.

District Meeting at New Hope, Chambers County, Alabama, embracing the fourth Sunday in November.

Saturday.

- 10:00, A. M. Organization
 10:30. What Do We Hope to Accomplish At This Meeting, and Why Should We Have a District Meeting?
 Discussion led by Walker Pearson.
 11, A. M. Preaching, by Rev. C. W. Carter.
 Adjournment for refreshments.
 1:30 P. M. The Young Man's Place in the Church, by Whit Chrisler and G. D. Hunt.
 2:15. The Young Ladies' Place in the

Church, by Rev. G. O. Lankford, and Rev. E. M. Carter. Essay by Miss Winnie Floyd. Subject, Woman's Work in the Church.

3:00. The Literature Our People Should Read, by J. J. Carter and others. Essay by Miss Mintie Bailey. Subject, The Influence of Religious Literature Upon Individual Life.

4:00, P. M. Miscellaneous.

Adjourned.

10:30. What Can We Do to Enlist Our Young People in Active Church Work.

9:45. Sunday school. Round Table.

Sunday.

General Discussion, led by Rev. C. W. Carter.

11:00. Preaching, by Revs. E. M. Carter and G. O. Lankford.

Churches will please send a full delegation and let's begin the new Conference year by planning for greater things. Churches in this District: New Hope, Beulah, Antioch, Pleasant Grove, Christiana, McGuire's, Chapel, and Wadley.

Let us look forward to a good meeting.

G. D. Hunt,
 J. H. Chrisler,
 R. W. Elder, Committee.

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" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
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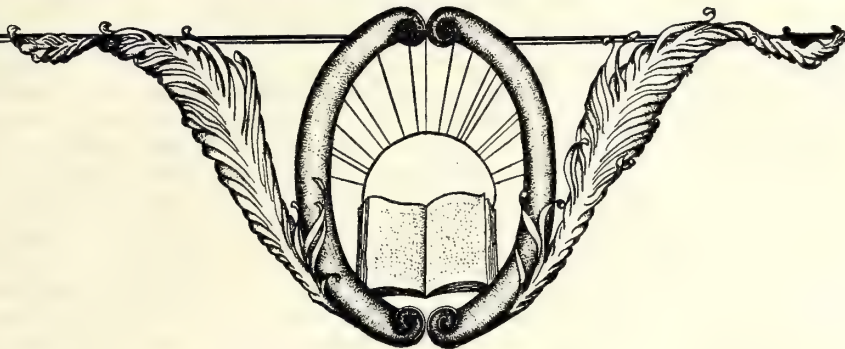
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THE LARGER PRAYER.

At first I prayed for Light:
Could I but see the way,
How grandly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love,
Deep love to God and man:
A living love that will not fail,
However dark His plan;

And Light and Strength and Faith
Are opening everywhere;
God only waited for me till
I prayed the larger prayer.

—Edna Dean Cheney.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE HAND OF GOD.

(The hand of our God is upon all them for good that seek him. Ezra 8:22. Golden text for Sunday, November 19).

What used to be called the hand of God is now called "the psychological moment," or "a happen so," or "good luck." We haven't the slightest doubt but that there are historians, critics, who could show even now that there were natural causes which prevented the pillagers and plunderers along the way from hurting or robbing Ezra and his band of pilgrims. These critics would say that the time of the year had much to do with it: that just now the wild Arabs and Bedouins were engaged elsewhere and in other occupations and did not take time to bother this body of enthusiasts. Or more likely, the critics would say that there were so many of the pilgrims, and their songs and shoutings were so loud that the robbers were frightened away all along the journey. Certain it is that the critics would assign some natural cause for this wonderful event; this event of some three thousand or more men, women and children, marching with great treasure through a wide scope of country infested everywhere with those who lived on theft, plunder and robbery and yet the marching horde with their vast treasure were unhurt, undisturbed. These critics would say that Ezra's fasting, prayer, and trust in God had absolutely nothing to do with keeping these robbers at bay.

But Ezra had the faith to believe that God would take care of His own; and Ezra's band of loyalists believed the same to such extent that they did not ask the king for a protecting army.

For our part we cannot understand why people are so reluctant to rely upon God, so afraid to trust God, and so unwilling to acknowledge His hand when it does appear in guidance and in power. We seem afraid to say, "Here is the hand of God." We think it weak, puerile, child-like to acknowledge the hand of God in its guidance of us and of our affairs. If all goes well with us in time of peril we count it wisdom on our part, or "mere chance," or a happen-so.

If all goes wrong we say that "fate" is against us; that we've blundered and have fallen upon our evil day.

Why should it be thought incredible that the hand of God is upon us for good if and when we seek Him? His hand is willing and ready enough. It is cer-

tainly able. It is strong and powerful enough. And above all this He is our Father. Why should we not count on His favor, His protection, His guidance? And more than all, why should we not recognize this when He gives it us? It certainly takes nothing from the strength and dignity of man to recognize the hand and power of God in our daily affairs.

God is in His world, not in His heaven only. God guides and directs and protects in the daily affairs of men, certainly in the daily affairs of the men who love, trust and obey Him. Ezra exercised all possible prudence, but he at the same time put his undying faith in God, and trusted God to do the rest. God never fails the man who trusts Him implicitly. And it is well for us to acknowledge God's guidance and leadership.

IN FAMILIAR PLACES.

(Editorial Correspondence).

Cardenas, N. C., November 7.

The Eastern North Carolina Conference changed its time of meeting this year and assembled on Saturday. That made some travel all night Friday and kept some from their pulpits on Sunday, and so the Conference voted to meet next year on Thursday after, rather than on Saturday before, the first Sunday in November. Dr. Barrett thinks if this Conference will meet on the same day of the week for five years successively that day will become fixed, and then suitable to all; that it is not the day of meeting that disturbs, but the fact that no day is fixed upon and kept to.

It was a good session of the Conference and brought us into familiar places. Catawba Springs is one of our oldest churches, and one of our most wide awake and loyal. It is eight miles from Raleigh, two miles from McCullers and is accessible. Congregations were large, the delegation was representative, and hospitality was abundant. Deacon Jesse E. Franks delivered the address of welcome which not only welcomed, but inspired. He declared "We are a part of all we see, read, hear. Your godly conversation in our homes, with our children, by our firesides will help us and become a part of us. By this we shall be lifted up and so catch a better and a broader view of things. And then, secondly, this your Conference is one of a larger body doing work for our Christ in this and in other lands. Use us while you are in our midst and we will use you, all for the glory of God. And our meeting together, your coming into our homes shall be a benefit and a blessing to you and to us. We shall have the larger blessing because it is ours to give, yours to receive, such

keep and hospitality as we are capable of. We thank you, therefore, for coming and may God speed you and guide you in the great and good work to which you are to give these days." It is useless to say that Catawba Springs lived up to the promise made in the inspiring address of welcome. In his response, Rev. J. D. Wicker noted that the Conference met here just thirty years ago and it had never been better entertained, nor had a larger congregation gathered anywhere to watch and wait upon the proceedings.

The local church was much grieved at the loss by death recently of its faithful and beloved pastor, Rev. A. P. Barbee. Bro. Barbee had been pastor for several years, and under his ministrations the church had enjoyed much progress and sweet fellowship. He was a power for good in the community and his name will be held in sacred memory by hundreds in the community whom he had helped to better thinking and better living.

Rev. H. Scholz was made president and served the day and a half he was present with becoming wisdom, dignity and ability. The pity was that he could not remain through the entire session. This is deplorable on the part of any minister as it is also of any delegate, who is a member of Conference. In attending our various Conferences I see nothing that hinders Conference more than that of members coming after Conference has begun or leaving before the session has closed. This was especially noticeable in the Southern Conferences. The Alabama Conference was delayed more than half a day in meeting because of rain, but this did not delay ministers and delegates an hour in leaving at the close of a half day on the third day's session. So the Conference was really in session less than two days, and much of the important business was hurried through. Every part of any Conference business is exceedingly important and means somewhat to church life. And one never knows when the most vital and far reaching question is going to arise, one that needs the combined wisdom and counsel of all concerned. This is written not in censure or criticism of Bro. Scholz, who had ample and sufficient reason for leaving on the second day, and whose heart is ever and always in the work and whose life is a mighty power for good in building up our cause wherever he labors; but it is written as a plea and a suggestion that our Conferences will accomplish more and better work when all members can arrange to be present from beginning to end. Rev. W. G. Clements was vice-president and dispatched the business of two and a half days with impartiality and good humor.

Rev. W. C. Wicker is recording secretary and Bro. J. D. Ballentine the efficient and accurate treasurer.

We did not hear the church letters read and so cannot say as to the work of the churches in the Conference the past year.

On Sunday Rev. C. E. Newman preached at the 11 a. m. service and Rev. W. G. Clements preached in the afternoon. Bro. Newman was assigned to preach a foreign missionary sermon, and his discourse was listened to with deep interest and close attention. It was much enjoyed, but on account of Bro. Newman's recent illness we presume, it did not contain any thought bearing on the subject of foreign missions. Bro. Newman is a clear thinker and an agreeable speaker and his host of friends were glad to greet and to hear him again.

Rev. W. G. Clements preached in the afternoon on the subject, Home Missions and his remarks were wholesome, pointed, and practical. Bro. Clements' heart is in the missionary work and his enthusiasm is contagious. Two good collections for missions were taken during the day, one at the morning, another at the afternoon service. It was a good day and highly enjoyed by the great congregation that gathered from many quarters. Rev. J. W. Wellons administered the communion at the close of the morning service and this was partaken of by a large number of communicants.

On Monday Presd. Harper made a great speech before the Conference in behalf of Elon College. It was great because the man's heart was in what he said and, as a consequence, other hearts were moved. The people listened while the heroic efforts of the faithful were recounted and the occasion full of inspiration and sacred emotions. The members of Conference present responded with more than a thousand dollars for the Special Fund. Many present had already given and this liberal response revealed still further the deep love for Elon College and the abiding faith in its future. The present canvass President Harper is making reveals an interest in the College and a care for its progress and success that is nothing less than wonderful.

The subject of missions received due consideration in the Conference and a Woman's Mission Board was appointed in this as it was in the Eastern Virginia Conference. Our people are simply not acquainted with the needs, demands and opportunities of the mission fields at home and abroad. There must be a campaign of enlightenment and instruction before we rise to the measure of our might in

this matter of missions. If we knew more about missions we would do more for missions.

Rev. J. L. Foster's fine address about the Orphanage moved many in this good behalf and a liberal offering was taken for this charity. You may put it down that the response to the Orphanage will always be in proportion to its demands. This is real charity and a charity wisely managed is ever and always liberally supported.

The Conference hopes to erect at Chapel Hill a handsome house of worship by its next annual session, and there seems to be no good reason why this hope should not be realized. If we cannot build and maintain a good church at this point we would as well go out of the business of church building and maintenance. The need is pressing, the field is inviting, the outlook is promising and the membership there is already large and capable. The Conference at this session ordained two very promising men to elders' orders, Rev. J. Lee Johnson, and Rev. A. T. Banks. Two were licensed as probationers, W. B. Fuller, and J. C. Stewart. All four of these men are now students in Elon College and the two ordained have had successful experience in ministerial labors. The four are men of promise and the Conference is to be congratulated on the prospects before it in the labors of these young men.

The Conference was a season of personal joy and delight to the writer. Catawba Springs is the church that received him in youth on profession of faith, and here his first attempt to preach was witnessed and heard in sympathy and patience. There were familiar faces and many cordial handshakes gladdened the heart. And now after almost four weeks of continuous talk and travel and labors more or less abundant, a day's quiet and meditation and recreation at my good friend's, J. Beale Johnson's happy, hospitable home, and a two hours successful fishing in his glorious fish pond make life seem worth while and fling a halo over all the trials, tasks and hardships I ever had. Peter is not the only man that ever went fishing and found a new and resurrected Blessing.

J. O. A

EDITORIAL COMMENT.

Railroads.

Let those who rant and rave about the railroads make a passing note about what this Southern system of ours is doing in New York just now to advertise and show up to best advantage the products of forests, farms, and orchards in the South. The Southern must have expen-

ded several thousand dollars in collecting and displaying material from all parts of the South, showing what this section can and does produce in field and in garden. Each day of the Fair at Madison Square Garden there is a lecture about the South and its industrial opportunities and resources by the Industrial Agent of the railroad. Of course the railroad has somewhat in view. But to secure this advertisement the States of the South would have to pay several thousand dollars, and it is needless to say it will be worth many times this amount in days to come. Frequently it occurs that the very best social and moral conditions are brought about in the search for economic results. At any rate those who care to know for themselves realize that railroads are not enemies to the common weal and that their progress and prosperity depend upon the material, mental and moral development of the communities which they traverse.

—**Women's Work.**—The dear women of our churches are exulting. There is cause. This is the year of jubilee for the Woman's Foreign Missionary Society. Just twenty-five years ago this work among the women for the causes of foreign missions began. The past year they have raised for Foreign Missions, \$939,257.55, missing a round million dollars in one year by a little less than \$61,000. This is an increase over last year's gifts of \$195,267.24. This has not hurt work in the home field, but has helped it, especially in the matter of increased contributions. There is a campaign of enlightenment and information going on among the good women as touching the matter of Foreign Missions and we predict that the next quarter century will show wonderful things done by them in their missionary endeavor.

—The North Carolina and Virginia Conference meets at Bethlehem, Alabama, next Tuesday November 21. As reported by the pastor in The Sun of week before last, visitors coming by rail should get off at Elon College, whence conveyances will be provided for all who notify the chairman of the committee on transportation. It is six miles from the station out to the church and so it is worth while to notify the proper one of your intended coming.

—The exercises attendant upon the inauguration of Rev. D. A. Long, D. D., LL. D., as President of Union Christian College, Merom, Ind., are to be held Friday, November 17th, 1911, at 2:30 P. M. in the college chapel. A banquet is to follow at 7:30 P. M.

THE DESECRATION OF SACRED THINGS.

By Rev. C. H. Rowland.

The general impression prevails that God created the universe on such a vast scale for the display of His power and the glory of His grace in man's redemption. But we know it was purposed in the heart of God that created things should blend their music in one harmonious voice. Many, by sin, are now out of harmony with heavenly music, and God is using many means to bring man into harmony.

It is believed by many that the means used to accomplish moral reform are not effective. We know that the forces are working slowly, but they are working surely, for we read, "Every plant which my heavenly Father hath not planted, shall be rooted up." While we know that there is a great work being done, yet there is a greater work to be done. This work of reform must be done, "precept upon precept, precept upon precept: line upon line, line upon line: here a little, and there a little."

The corruption in the hearts of men makes them desecrate sacred things. The evil of strong drink will make a man ignore all the circumstances of his position, and sacrifice his own dignity. He will jest about sacred things, and violate common decency. We have an example in Belshazzar, the king. He drank to drunkenness before his subjects, and brought the harem into the banqueting hall. He insulted and defied god, while he and the motley crowd drank from vessels sacred to God, and in their revelry praised other gods. His doom was written by the Divine finger on the wall where the light made it clear to the king. The king was slain that very night, and the curtain falls, and he must account for the desecration of sacred things.

It is, perhaps, the most obvious fact of human existence that the majority of men and women live in and for the physical part of their being, and think that they have a right to abuse their bodies in any way they choose. We know that this is the wrong conception, for we read, "and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." God would not have man injure himself in any way. Between stoicism and epicureanism stands the Lord accepting neither, rejecting both. As against the epicureans He stands for the rule of the Spirit over man's body, and not the rule of the body over the Spirit. The ministry of Christ began to the bodies of men. Disease, a physical consequence of sin in the world, was healed by His touch and word.

Dr. Scofield says, "And the body of man is what sin has made it. The home, and servant of the spirit and the soul, it has obeyed sin in the lusts thereof. Doomed to die, though the spirit and soul cannot. The body is filled with the seeds of disease, the heritage of weakness, suffering, and decay. Jesus Christ begins by making this problem of man's degradation of spirit, soul, and body through sin His own especial and exclusive problem. He entered humanity as a pure stream enters a foul pool, clearing it, but also renewing it. He put honor upon all the primal instincts and passions of man while insisting that their only true development lay along the lines of purity and holiness. And his redemption brings the whole being into balanced symmetry and beauty."

There are many sacred things that we thoughtlessly desecrate besides the body. We shall mention only a few. The Church, which is the Sanctuary of the Lord, may be desecrated by irreverence, frivolity, and secularizing it. We ought to be reverent when we are in God's house. Yet, in saying that, we do not signify that we are to come up to Church under any sense of dread or restraint. But we are to come remembering that we are not coming to a neighbor's house, or friend's, but to God's house, and therefore we ought to be devout and reverent.

There is a pressing need for reminding young people of their obligations to their homes. The home is sacred, and the old commandment to honor father and mother should be remembered. The Bible, which we accept as the word of God, must be revered. We may desecrate the Book by jesting about it; by distorting its meaning. It is easy to neglect it, but it is dangerous. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There is the Lord's day, or the Christian Sabbath, which is given as a day of worship and rest. "Remember the Sabbath day, to keep it holy, six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God." We so often desecrate the Lord's day by Sunday visiting; by attending to unnecessary secular things; by spending the day in revelry. We know that the humble and reverent attitude of the soul puts us right, not only with the Sabbath, but with everything that is good and true in this broad universe.

One of the crying needs is a public conscience. One who has a public conscience is loyal to his fellow-countrymen. We do not plead for more love for our country, but more love for our countrymen. It is

easy to scream ourselves hoarse about our country, and then not love our countrymen. We find a great deal of love for the country, and church, but no particular interest in humanity. Many professed Christians are not willing to bear their part of the public responsibility. There is a want of truthfulness in listing taxable property. He has a public conscience who is always loyal to them, so that in no loves his fellow-countrymen, and seeks their welfare in every way possible: who case will he take advantage of them, or serve himself at their expense.

We need moral reform in order that we may get rid of political parasites. Political power is often used for treacherous and selfish ends. Knowledge of the law is sometimes used to fill the pocket, just as the mean bank clerk uses his knowledge of the combination to get at the treasure. To have a public conscience and be religious is, in God's name, to be good to our fellow men.

Some one has said, "Time is the broad bed of a great river. Public sentiment is its muddy stream running over the low flats of human nature, with its mean passions and its selfish ideals. But Christians are the gracious tributaries whose waters, clear as crystal, proceeding out of the throne of God, and of the Lamb, and by the sunshine of the hills of heaven, and kissed by the freshening flowers of grace and life, pour in their rivulets of Christ-like thought and feeling and save the world's public opinion from rotteness and death."

(Before the E. Va. Conference under Report on Moral Reforms.)

ALABAMA LETTER.

The first session of the district meeting of District No. 1, convened with New Harmony church last Saturday and closed Sunday. The session was not largely attended except by the people of the community, but the meeting was one of great interest and, we trust, highly beneficial. The writer preached his initiatory sermon as pastor here, on Saturday at eleven o'clock. We had a gracious service. The afternoon was most pleasantly spent in the discussion of topics of vital interest. Sunday morning, the superintendent, Bro. E. B. Lashley, conducted Sunday school, a goodly number being present. After Sunday school several talks were made on the Organized Class Movement. At eleven o'clock Rev. J. H. Hughes preached a most helpful, instructive sermon, which was enjoyed by those present. The work at this point has begun under encouraging circumstances.

Beulah entertained the District Sunday

School Convention last Saturday. We learn that the representation was not very large, but a good session was held.

The churches of the Alabama Conference are supplied with pastors for this Conference year as follows: Rev. J. W. Elder goes to Macedonia and New Home; Dev. J. D. Dollar will serve Rockstand, Forest Home, and Corinth; Rev. J. H. Hughes takes Dingler and Noon Day; Rev. C. W. Carter is in charge of Christiana, McGuire's Chapel, Rock Springs, Bethany; Rev. G. D. Hunt continues his work at Antioch, New Hope and Beulah; and this writer is to serve New Harmony, Pleasant Grove and Wadley. Mt. Zion, Flint Hill and Sardis have not secured a preacher yet. We trust that these points may be enabled to get pastors in the near future. This, we feel sure, Mt. Zion will do. As to Flint Hill and Sardis, both points are in a very precarious condition. It is therefore not at all probable that they will have regular preaching this year.

Rev. C. M. Dollar retires from active service, on account of impaired health. Bro. Dollar is one of our most able preachers and we regret to see him retire. We are hoping that a year's rest may restore him to vigorous health and give him back to us in regular, active service.

Rev. C. M. Carter hasn't accepted any work yet. He has Rose Hill, Columbus, Ga., under consideration.

At the recent session of Conference, Rev. J. H. Milam was granted a certificate of transfer to the Ga. and Alabama Conference. May the Lord bless him in this field. Bro. Milam has worked in the Georgia and Alabama Conference the past two years and has been used of God for the accomplishment of good.

G. O. Lankford.

Wadley, Ala., Nov. 7, 1911.

IN SOUTH DAKOTA.

(How Homesteads Are Taken and Held.
By a Former Teacher in Elon College.)

Today has been spent by me in reading some "Suns" and Heralds and Elon Weeklies. This has been an excellent day for reading and meditating and I have verily enjoyed the articles read. I had read some of them before, but I read them hurriedly, for I was so glad to get them. Before I arose this morning I could hear the rain pattering on the roof. Low places are now full of water. The sun peeping out from below a cloud is now shining and sending his bright rays in through the west window. Truly, I am glad to see the sun, for I want a clear day tomorrow. It is to be the greatest day for me in South Dakota. Why? I am to make

final commutation proof on my 160 acres of land. I was to prove up yesterday, but the commissioner was called to Rapid City. I have to take two witnesses to affirm that my statements are true. One witness is a homesteader in the same section; the other lives three miles from here, but has often seen me on my claim, for he has done work here. My land is one mile long and 1 quarter wide. There is a creek running through the north end. I am more fortunate than many are, for I have a few trees and a good well. I have the north forty fenced and expect to have the remainder fenced before another month. I have a very good garden considering that I never made one before and also that some have nothing growing because of the drought. I have a small three-roomed house and a little hole for a cellar. I expect to build another room this spring, then I can rent the house. Many families here live in one room 10 x 14. When I read your article about your visit to the Lee Homestead, I wondered what you would think of our small houses. Your description was so good and the comments concerning the owner's hospitality were so pleasing that I wanted to visit them. According to reports Mr. Beale Johnson surely has a lovely home, and I have often wanted to see it. But most of all that I want to see in the "South" (Not in the "Southland") are my good and true friends. Some time I am hoping to make a tour of the south and I think the time is not far distant. I believe more than ever that our southern Christians are wide awake and I wish for one and all everything that they need to make them what they aspire to be.

I had a S. S. in a school shack for fifteen months. At present I am teaching school seven and one half miles north. This may be my last trip home for a few weeks. I did not want to attempt to keep up the S. S. as I do not have to come to my claim every week after I prove up. Some are on their claims very little and prove up, but I began by being on mine every week and I have kept it up. I have kept an account of every night's absence and where I was. I have been away teaching, but my near witness can testify that I returned every week.

It is now 8:30 and is nearly dark. Tomorrow morning I have to arise early, get the team up and start about eight o'clock for my witness and then ride to Quinn, a distance of fifteen miles. The woman at my boarding place will have dinner ready for us.

I shall conclude and read some more from the "Suns." I have not seen a person today and have heard no one's voice except my own when I tried to sing

a little or talked to the neighbor's dog that stays here when I am here.

Anna Helfenstein.

Quinn, S. D., R. 2.

OUR ORPHAN CHILDREN.

The annual proclamation by our President, calling upon all people to give thanks to Almighty God for His manifold mercies and blessings during the past year should draw the minds of our people more than ever to the needs of the great work which is being done for the dependent orphan children of our state.

This work is growing each year and the number of applications for admission of destitute, homeless children, who have been deprived of their natural protector, is constantly increasing. Most nobly have our people responded to the increased needs, caused by advance in cost of living and expansion of the work. We look with pride at the various institutions where these little ones are being cared for and trained for greatest usefulness to God and the world. There is every reason to believe that the investment which has been made has already paid rich returns in an educated, Christian manhood or womanhood of former inmates, who, but for these institutions, would have remained in ignorance and want.

The needs of the work are constantly increasing as the cost of living advances, the number cared for grows larger, and their education and training takes a broader scope; therefore, in order to do the greatest good to the greatest number these institutions must have increased and larger gifts. In the good state of Georgia a plan has been inaugurated to get all friends of the work to give one day's salary or wages to aid this cause. The result was an offering of \$150,000. Will not each of our readers follow this example and give their income for one day out of three hundred and sixty-five and thus help the homeless children of our state? We desire to publish a list of those who will make this contribution. What we desire is to get each man or woman who feels it in their heart to aid this cause to adopt a systematic plan of giving and thus realize the blessedness of helping this worthy cause. Will you do it?

There is no sort of wrong deed of which a man can bear the punishment alone. You cannot isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe. Evil spreads as necessarily as disease.—George Eliot.

NOTES AND PERSONALS.

—After next week we hope to settle down to normal conditions as to editorial matter in this office. The Conferences have claimed us for six weeks, and the writing has been on the wing.

—That is wholesome news indeed from New York to President Harper that the Francis Asbury Fund at its recent annual session gave Elon College \$1,500, to be used as the College Trustees may deem proper.

—His friends will regret to learn of the rather serious illness of Rev. J. W. Wellons at Elon College. Bro. Wellons took his bed more than a week ago and at this writing shows little sign of improvement.

—Rev. J. W. Holt, Burlington, N. C., has recovered from his severe recent illness and is now meeting his appointments regularly. He is in better health than when taken ill and is to carry the same work next year as this. It is a source of gratification that this good man and faithful servant of God has been spared to go forward with his work.

—Of course everybody at the Eastern Virginia and the Eastern N. C. Conference was glad to see Dr. J. P. Barrett, Editor of The Herald of Gospel Liberty. By the way, we venture the assertion that Dr. Barrett has more children named for him than any man of our Christian ministry. I think I know close to a hundred "Barretts," "Pressleys," and "Dr. Barretts," and it would be astounding to know how many yet there are that I do not know. I take it of course that it was all because he was once editor of The Christian Sun, whereat we rejoice and take fresh courage.

*** The children in the home ought to share in the blessings of good reading. Get for them Mrs. Burnett's Missionary Stories. The children ought to know in their early days something of the struggles of the missionaries on the field, and something of the triumphs of the Gospel in other lands. Mrs. Burnett's book is just the thing to serve a good purpose. The book is neatly bound in red cloth, and sells for 35 cents per copy, postpaid. Order it from The Christian Sun. It is full of fine stories on missionary topics that will certainly entertain, interest and instruct the children.

—Rev. M. W. Butler goes from our church at Newport News, Va., to Conshohocken, Pa., to accept the pastorate of the Christian church there about December 1. Bro. Butler is a consecrated man and a good preacher. We wish him good success in his new field of labor and trust that he will not be long in returning to the South to which he rightfully belongs.

—Does your church use the Christian Hymnary? If not, why not? It is one of the best books published by any of the denominations, and we believe the cheapest book of church music with which we are acquainted, no matter by whom published. If your church is not using it, get at it quickly. For terms, prices, etc., apply to The Christian Sun, Elon College, N. C.

—One of the most interesting and loyal brethren we met while in Alabama recently was Bro J. W. Patterson, Opelika, Ala. His mother was the first charter member to join Pleasant Grove church, Chambers County, Ala., and Bro. Patterson was carried there when a child of two years old. His mother trained him to love and reverence the church. At eighteen he professed faith in Christ and became a member. He lives far from his church now, but remains true and loyal to it, making pilgrimages there as often as he can. He is now a member of an organized Bible class in Opelika, in a Methodist church because no Christian church is near, which class numbers 108 and there is no member under 40 years of age. The Christian Sun has been in the home of Bro. Patterson all his life, first at his mother's, later in his own home. He came all the way to Columbus, Ga., to meet and greet The Sun's editor and to give President Harper a contribution to the College. Bro. Patterson believes in his church and is interested in all it undertakes.

—The editor of The Christian Sun is not in politics and has no desire whatever to take a hand, but he wants here and now to pledge his unqualified endorsement of the platform now laid down and nailed tight together by Col. Wade Harris, of The Charlotte Evening Chronicle. The Colonel wants the Torrens land title law, and the dog law—or a law to protect sheep against worthless curs—and Col. Bob Philips, of the Greensboro News, wants added a plank for the construction and maintenance of better public roads. Now brethren you are talking sense and we are with you to the last ditch. But mark our words: When the candidates begin to run next year they will wear themselves out talking trusts, corporations and tariff, things they are as powerless to control as they are the color of the eyes of the man in the moon, and never a word about these practical, these at-home, these moral and religious issues that really signify for a better State and community. We have had trust-busters, and tariff-squealers for these twenty years till after election day, and then they are as silent as the tomb till another election.

—Last Saturday, November 11, was a pleasant day indeed to many of us at Elon, made so by a jolly, good natured, happy throng of picnickers from McCullers, N. C., and vicinity. The Philathea class of Wentworth church, under the management of Mrs. George M. McCullers, conceived the idea and made the trip and the day possible. The party numbered about fifty, inculding the Superintendent of the School, Bro. John Sorrell, and his assistant, Bro. George McCullers, their wives as chaperons and several men and women of the community. The party had a private car attached to the regular morning train, which arrives at Elon at 11:30, and leaves about 5:00 P. M. The college cornet band greeted the party at the station with a lively air, and the student body turned out almost en masse to give the visitors glad welcome. President Harper threw open the spacious dining room of West Dormitory and college girls served hot coffee, and made the dinner hour a happy and cheerful one. The visitors brought a magnificent dinner, a great spread indeed of an infinite variety of good things to eat. We have not sat down to a better dinner nor with a jollier party in many a day. The visitors spent the hours in viewing all departments of the college, in going through the Orphanage and visiting friends and places of interest in the village. All too quick the hour for departure had arrived and the people at Elon were happier and richer for the good and glad day. Everybody at Elon hopes sincerely that Mrs. McCullers and her fine class and good company will come back again and gladden our hearts with their good cheer, their splendid behavior, their merry chat, and their elegant dinner. No party ever came to Elon that made a finer impression and gave to the community a gladder day. We could wish that such pilgrimages to the college could be made by classes and Sunday schools frequently.

NORFOLK LETTER.

Winchester, Va., Nov. 6, 1911.

To the Editor:

I arrived in this city Saturday and was soon in the hospitable home of Pastor Wm. T. Walters.

The purpose of my visit was to be present and take part in the dedication of the new Christian church. It is located near the heart of the city on the corner of Braddock and Clifford Streets, and only three blocks from the Post Office and Public Library. The building is 76 x 64 with a tower 13 feet square. The main auditorium is 52 x 32; the main Sunday school room is 30 x 23 feet; and the Pri-

mary room is 34 x 14. All three rooms open into one auditorium on occasion. The pews seat 375 and there are 200 chairs in the two Sunday school rooms, making the total seating capacity 575. The building is heated by steam and lighted by electricity, and the floors are neatly carpeted. The walls are of stone and red brick, with cathedral glass windows, and a good bell hangs in the tower. The interior bears the marks of the painter's brush and the pulpit furniture is neat. The acoustics are next to perfect and the house in all its appointments compares favorably with the best churches in the city.

The main service was set for 2:30, P. M. People came in by private conveyances from Timber Ridge church, nearly twenty miles away, and others came by rail down the Valley. At the 11:00 A. M. service about 300 were present; at the afternoon service more than 500 were present; at the evening service about 250, making more than a thousand during the day.

The afternoon was set apart for an offering and the dedicatory service. The following ministers were present: Rev. J. H. Lacy, pastor of Presbyterian church; Dr. J. P. Hyde, M. E. Church, South; Rev. C. D. Taylor, pastor M. E. Church; Rev. Wm. H. Carter, pastor Baptist Church; E. B. Jackson, Baptist Evangelist; Rev. J. H. Barnay, Christian; Rev. A. R. Garland, Christian; Rev. A. W. Andes, Christian, the pastor and myself.

The day was perfect, the congregation was great, the occasion auspicious. Now the membership is only seventeen; but the city is sympathetic and kindly disposed toward the new movement. Many of the members of other churches in Winchester came from Christian churches in the surrounding country or their parents before them did and that disposes them kindly toward the Christian church.

The lot on which the church stands cost \$2,700.00, and the building and furnishings cost \$10,813.00, making the total cost of \$13,513.00. There had been paid on the property \$4,468.00, leaving a balance of \$9,045.00. It was a part of my duty to raise what I could out of that audience. Remember that only seventeen in that great congregation of more than five hundred were members of this church. We had to depend on members of other Christian churches and members of other denominations, as most of the seventeen had done already what they felt able. The result of the offering for the day was \$1,008.00 and more than half of it in cash, \$615.00 being the exact amount in cash. This sum of \$1,008.00 subtracted from the unpaid balance of \$9,045.00 leaves yet unpaid \$8,037.00. The result of the

offering did not justify the dedication of the church and hence the dedicatory service was indefinitely postponed. This was a keen disappointment to pastor Walters, but the universal verdict was that the offering was great and the postponement wise.

Timber Ridge Church, twenty miles away in the mountains of West Virginia, has been the most liberal contributor to this enterprise and the good people of that good church will do more. Two members of that church, E. R. Johnson and L. S. Johnson, gave one hundred dollars each yesterday and drove twenty miles besides.

A. B. Richards and Alva C. Richards, father and brother of Mrs. Wm. T. Walters, the pastor's wife, gave one hundred and twenty-five dollars, and one hundred dollars respectively, and they are not members of the Christian church; though brother Richards told me yesterday that all his family would unite with this new church. He has means, a large family, and a liberal heart.

When the entire history of this daring undertaking is studied, the small number with which brother Walters began, the short time in which he has been engaged, and the great results accomplished, it all stands to his credit and the credit of the brave souls who have stood with him. It amazes one to see how they erected so good a church, and equipped it with electric lights and steam heat and such neat and substantial furniture at a cost of \$10,813.00, in addition to the \$2,700.00 the cost of the lot. The money has been wisely spent and the needs are still very great. Any liberal-minded person or church disposed to help a needy and worthy enterprise could hardly do better than to send a contribution by check to Rev. Wm. T. Walters, Winchester, Virginia. He would receive it thankfully and apply it on the debt.

When this church is out of debt, it will be the natural focus of the Virginia Valley Central Conference. The city itself stands in the center of Frederick county in this fertile valley. In addition to wheat, corn, hay, cattle, it is fast becoming a great apple-producing section. I understand the annual shipment is about a quarter of a million barrels of fine apples. Lands sell from a hundred to two hundred dollars per acre. People more and more leave the country and settle in town. Some of them will naturally find a church home in our church. People go to the city like the products of the forest, the orchard, and the farm. Already the Conference feels proud of the Winchester church and never in the history of the Conference was so much money

raised in one day in one church as in this church yesterday.

The pastor is protracting the meeting and I have consented to remain and preach for him till Wednesday night.

That no one of three great preachers, Rev. Drs. Lighbourne, Atkinson, and Barrett, could be present yesterday to lead the work was a great disappointment; but earth and the occasion with His light and His love.

W. W. Staley.

NORFOLK LETTER.

Yesterday evening the rain took a hand in affairs, but services went on as usual. Brother Harrell reports a good day at Portsmouth. Last Thursday evening the Portsmouth church had charge of the banquet given by the Y. M. C. A. of that city.

Rev. M. L. Bryant has found it necessary to rest awhile from his Berkeley work. Overwork compelled him to seek a short vacation which he is spending at his father's home near Harrisonburg in the Virginia Valley. Bro. Bryant, your friends are hoping that a couple of weeks hunting and farming will make you feel "as fine as silk" and enable you to be back as spry as ever.

Mrs. Escott, wife of Major Escott, of the Salvation Army, spoke at the morning service at the Memorial Temple. In the evening Rev. W. D. Harvard spoke. Prof. S. M. Smith was present at the Christian Endeavor service and spoke there. The Temple adopted resolutions concerning Rev. McD. Howsare's pastorate. They will be published in the next letter.

In spite of the rain last Thursday evening the Brotherhood Bible Class of the Third Christian Church enjoyed their first social gathering for the fall and winter season. It was held at the pastor's home. A series of five athletic contests were held, each member present enrolling in three of them. The "Chariot Ride" was one of the chief attractions and was greatly enjoyed. The Brotherhood class has arranged to have a social gathering each month. Next month a debate will be one of the features. Ice-cream, music, cake and apples closed the evening's pleasure.

A. M. Hanson.

Monday, November 12.

COLLEGE NEWS.

We are happy to announce this week that the Francis Palmer Board of N. Y. has again shown its liberality toward Elon College. On last Saturday President Harper was informed that at a recent meeting of the Board, it voted Elon College \$1,500. When announced to the

Continued on page 10.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

NOTES ON C. E. TOPIC, NOV. 26.

Subject: "Peace and Blessings." I Thes.
5: 14-24. (Thanksgiving Meeting).

Daily Readings.

- M. David's thanksgiving, I Chron. 16: 8-36.
T. Thanksgiving proclamation, Ps. 100.
W. A Thanksgiver, Luke 17: 11-19.
T. A backward glance, Isa. 63: 7-9.
F. Eternal thanksgiving, Rev. 7.9-17.
S. Daily thanksgiving, Phil. 4:6.
S. The topic.

Hints for This Lesson.

You are anxious to have a most delightful meeting for "Thanksgiving." All of you will be needed to have the "most delightful" meeting. The leader should begin early to plan a good strong program, and all the members should help by doing what has been planned. It takes more than a president to have a successful society; it takes more than a chairman to make an active committee; and it takes more than a leader to have a good meeting.

Topics for Discussion.

1. Why do we have Thanksgiving day?
2. Tell of the origin of the day.
3. Why does the government recognize it?
4. Is it a national or a religious holiday?

Topical Analysis.

1. Peace comes by obeying Christ.
2. The world can give no lasting peace.
3. The Gospel is a message of peace.
4. Blessings rest upon the obedient.
5. Storms pass away when Christ comes.
6. Is Christ dwelling in you?
7. Is your society a blessing to the church?

ABOUT THANKSGIVING.

Thanksgiving day carries us back to one of the Jewish Feasts. When all the crops were gathered, all the tribes journeyed up to the mecca of their nation and religion, Jerusalem, to spend a week acknowledging God's goodness. In this busy day, we think we cannot give so much time to a period of thanksgiving and service, so we take just a day. Even at Christmas only a part of our people take more than a day, while those engaged in the service of big corporations or

public work do not get even a single day.

Among the Americans, Thanksgiving day had its origin in 1621. This was at the end of the first harvest, after that brave band of pioneers had landed from the Mayflower. Governor Bradford gets the credit of making the first proclamation. We know not what the Jamestown colony had done, but our good opinion of them leads us to believe that they must have had similar services.

The period of the first American Thanksgiving was a week, and was mutually enjoyed by the Pilgrims and King Massoit, with ninety of his braves. Many souls of the Mayflower had been harvested by the "grim reaper." A thousand doubts, misgivings, hardships and dangers had befallen them. A writer of the time says that "the barley crop was good, but the peas were not worth gathering." The cold of the long New England winter was upon them when that week of Thanksgiving came. Still they found much to be grateful for, and their expressions of appreciation of God's infinite goodness were something more than mere lip service. If they had much to praise God for, surely we can give thanks from the depths of our hearts for so many bounties.

Thanksgiving was irregularly observed by the colonists, "as unexpected prosperity or unhoped-for aid in adversity moved them to special acts of praise." In 1874 it became national, but was not observed regularly except in New England. In January, 1895, President Washington set aside February 19 as a time of special thanksgiving and praise. In 1863 President Lincoln issued a proclamation for a day of the kind in the autumn and since that time the occasion has been regularly observed. It is now considered a stated holiday for the last Thursday in November.

Says one writer: "It is a great thing for a great nation, intoxicated with the hum of the wheels of industry and charm by the glitter of gold, to close the throttle and sit still in the cab for a day; and meditate upon and render thanks to God for all His mercies." May all Christian Endeavorers regard the day so highly.

For the Christian Endeavorers.

1. And we exhort you, endeavorers, ad-

monish the disorderly, encourage the fainthearted, support the weak, be long-suffering toward all.

2. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

3. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus concerning you.

4. Quench not the Spirit; despise not preaching; prove all things; hold fast that which is good.

5. Abstain from every form of evil.

6. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved, entire, without blame at the coming of Jesus Christ.

7. Faithful is he that calleth you, who will also do it.

FARMING FOR THE MASTER.

Why not plant a thousand acres for Christ, in the Southern Christian Convention next year?

This article is to suggest to pastors, officers and members of country churches a plan of service that will be wholesome, interesting, practical and of untold helpfulness to the cause of our Lord and Master.

About two-thirds of our members live in the country and their families are engaged in the cultivation of the soil. Most of the number are owners of their own homes, but this plan will work whether one is landlord or tenant, or both.

On every farm, why not set aside a certain plat of land, say one-fourth of an acre, or two acres, or even more, and agree to give the crop raised upon it to the church of Christ. There is no farmer in our country too poor to do this. If he is to obey the scriptural injunction, he will make the plat of the church, one-tenth of his entire crop.

If the finance committee, deacons or pastors of the church will take up this matter and get a good-natured rivalry between ten or more of the prominent members of the church, it will, I verily believe, spread to every family represented in the church. With proper encouragement such a plan ought to double the income of any church in one year.

Imagine the enthusiasm and spirit that it would bring to the church to have the families represented in it, raising some crop that could be given to the work. It would be well in the outset to limit the amount each family could have, and in no event should a man be allowed to let his zeal cause him to undertake too much. Let the size of his plat for the church be gov-

earned by the amount of land he cultivates.

This suggestion will probably be hailed as a dream—as something impracticable. But I ask in all seriousness, why is it not practicable and something more than a mere dream? The idea is not wholly original. It has been suggested by reading of its trial on a smaller scale by Sunday school classes, young men's organizations, etc.

If the church, or a laymen's league, is not willing to push the plan, this would be a splendid opportunity for an organized class or C. E. Society to get in some work. Let this suggestion be taken by some organized class. Get every member to agree to give a certain amount of land to the Lord's service; then agree to give it just such cultivation and care as he would give some crop planted for himself.

What would the harvest be? Something more than bushels of corn, pounds of cotton, or dollars and cents. There would be something of the man's self in the gift that would follow it like a benediction and help the work the dollars was to do. A certain amount would be for the expenses of the local church and a proportionate part for the extension of the kingdom throughout the world.

Imagine a week-day meeting at the church of the Laymen's League of Blank chapel to receive the reports by the farmers or their children as to the Lord's crop. Every one would be so happy over the service rendered that he would have no envy against the man whose acre had produced the most money.

This movement ought to be advanced by the laymen, for if the ministers attempt it there will be somebody ready to say it is a plan of theirs to get more money. Why not take this upon yourself, members of the finance committee and deacons? Give it a trial; it can certainly do no harm.

Say to your members, "How much will you plant," and you will relieve yourself of asking them, "How much will you give?"

During the first year of the trial members of the church should not let up in their cash gifts to the church and wait until the end of the year to pay with their crop. Get a year ahead, so that the crop may be marketed in the winter and be for the church's expenses the ensuing year.

With Bethlehem Sunday School.

Rev. J. V. Knight and Mr. J. S. Truitt visited the Sunday school of Bethlehem church, near Elon College, the first Sunday in this month in the interest of or-

ganized class work. Mr. Knight delivered a strong and very practical address on the subject. Following this the two visiting brethren met with the several classes and talked over the matter of class organization. There is one organized class of young women in the school and this is doing excellent work. Miss Lillie Kernodle is president. Miss Nora Price has organized a class of boys and this organization is full of promise.

Brother Knight is one of the Conference secretaries that is at work. Which one of the others will be next to report visits made?

CONFIDENCE IN OTHERS.

Very much of the progress and prosperity of any community depend upon men's confidence in each other. Now if all of the people in a particular community were untruthful and dishonest, there would be a most deplorable and disastrous state of affairs. All kinds of businesses would very seriously suffer. No high and healthy progress could be made in any direction. It is the people who command the implicit and wholesome confidence of their fellows that are the true salt of society. Upon the strength of their word, others proceed to say and do certain things which they would not say and do if it were not for such confidence. And yet a risk is always run in one's placing utmost confidence in the respected veracity and supposed integrity of

even those whom he has long regarded as being thoroughly reliable. In the country in which I reside, there was a bank of long standing, whose cashier had been in its employment for more than thirty years. All who dealt with him, besides very many in that city, had the fullest confidence in him, and because of this, a large amount of money was entrusted to his care. Suddenly it was discovered that this man was a defaulter, and to such an extent that the bank failed.

At this juncture the cashier committed suicide. Very naturally, the whole city was profoundly shocked, as were also many people in the county, and elsewhere. It was very hard for the man's friends to believe that he ever would destroy the ground of their confidence in him. For more than thirty years his character had appeared to be so well established in uprightness as to lead people to think that he never would do a dishonest act. And this is only one instance among many thousands of a similar kind. A very notable one appears in the case of Dr. Frederick A. Cook, who had asserted that he reached the North Pole on April 21, 1908. Multitudes of people had large confidence in him, and therefore in his assertions. Men who had long and intimately known him, confided in him completely. How astounded they were when it was known that he had deceived them! But all of us may have all confidence in the unchangeable and veracious God. It is im-

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Absolutely has no substitute

Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar

possible for Him to deceive those who put full trust in Him.

C. H. WETHERBE.

Begun on page 7.

student body this morning, this brought forth tremendous applause.

Saturday the College community was permitted to be host to the McCullers Sunday school, of McCullers, N. C. The school came in a special car attached to the 11:28 train and numbered fifty strong. They returned to their home at 5:00 in the afternoon and seemed to have a pleasant time. We were very glad indeed to have them with us. One of the amusements offered the visitors was a basket ball game between the varsity quint and the second team.

A most instructive and helpful Christian Endeavor service was held last night. Misses Annie Bagwell and Nellie Fleming led the meeting and it was participated in by a great many, some making strong appeals, others citing statistics showing the awful evils of intemperance in the United States alone. Misses Barnes and Clements sang a beautiful duet, which added much to the spirit of the evening.

President Harper and Dr. Atkinson have returned from the Georgia and Alabama Conference. They also attended the Eastern N. C. Conference and the Eastern Virginia Conference, at which places the Special Fund was given a warm reception and was increased in a substantial way.

Uncle Wellons returned home from the Eastern North Carolina Conference and immediately took his bed with a deep cold. He seems to be a little better at this writing, but as yet he is not out of his room.

Two new students enrolled this week. This brings the total enrollment up to date to 233. Others are yet to come in during the fall term. Let the good work keep on.

Rev. J. F. McCulloch, Editor of The Methodist Protestant Herald, Greensboro, N. C., preached a most excellent sermon before the student body yesterday. We are always glad to welcome the Doctor in our midst and trust that he will come again to us in the near future.

On last Sunday Rev. J. P. Barrett, D. D., Editor of The Herald of Gospel Liberty, was on the hill and preached to the student body and villagers. Dr. Barrett is always a welcome guest of the College and it would please us greatly if he would make his visits a little more frequent. He returned to his home on Monday following.

A. L. L.

Special Fund, \$50,000, Elon College.

Charity begins at home, but it ceases to be charity if it ends there.

Amount to be raised, \$11,650.00

Total pledged to date, \$38,350.00

The light that shines farthest abroad shines brightest nearest home.

We are climbing. Will you help?
All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, generous people, and the money given

Pledged since November 4 in the Eastern North Carolina Conference:

Macon, N. C.

Rev. Herbert Scholz\$100.00
Rev. Herbert Scholz\$100.00

Chapel Hill, N. C.

A. M. McCaulay\$50.00
D. T. Neville 50.00
Total 100.00

Elon College, N. C.

Rev. J. Lee Johnson 100.00
Rev. J. L. Foster 175.00
Rev. A. T. Banks 25.00
Rev. J. C. Stewart 25.00
Total 325.00

Apex, N. C.

J. I. Murray 25.00

Raleigh, N. C.

W. H. H. Jones 25.00
W. H. Mills 25.00

The Lord loveth a cheerful giver. The liberal soul shall grow fat.

Amount pledged this week, \$1,825.00.
(See list of donors below)

Total reported Nov. 4, 1911, \$35,525.00.

We can do it, if we will. We can do it, and we will.

J. E. Langston 25.00
Rev. L. F. Johnson 25.00
J. M. King 25.00
Jos. H. Murray 25.00
Total150.00

Cardenas, N. C.

W. C. Whitaker 50.00
S. W. Johnson 25.00
Total75.00

Youngsville, N. C.

J. E. Winston 25.00
T. L. Moss 25.00
Capt. W. T. Young500.00
Total550.00

Manson, N. C.

J. Byrd Ellington 100.00

Sanford, N. C.

J. D. Gunter 50.00
Rev. G. R. Underwood .. 25.00
Rev. J. D. Wicker 25.00
Total100.00

Wakefield, N. C.

J. J. Bridges 25.00

Wake Forest, N. C.

G. S. Catlett 25.00

Jonesboro, N. C.

J. Walker Kelly 25.00

Henderson, N. C.

D. I. Langston 100.00

Louisburg, N. C.

F. G. Alley 25.00

McCullers, N. C.

R. Z. Penny 25.00

Garner, N. C.

E. A. Johnson 25.00

Liberty, N. C.

Rev. H. F. Wolfe 25.00

Clayton, N. C.

J. W. Boon 25.00

Grand total pledged since November 4,
.....\$1,825.00**ELON COLLEGE LETTER.**

The previous letter was written in the midst of the Eastern North Carolina Conference's thirteenth annual session, the first I had ever been privileged to attend. Once before it had been my pleasure to attend a closing session of this earnest body of Christian workers, but this time I had the good fortune to see the first, last, and all the intervening sessions, and I thoroughly enjoyed each one.

It was a pleasure to me to meet the lay-brethren of this Conference. The ministers I had known before, but unfortunately had a personal acquaintance with only a few of the pillars of the Church among the laity. I found them loyal, large-hearted, progressive in the Master's work. The last session was to me the most impressive of all the sessions, for it included the memorial services in honor of Rev. A. P. Barbee, a member of the Conference and pastor at the time of his translation of the entertaining church. Fine words of deserved praise were paid that fine soldier of the Cross by his brethren in the ministry. Only one layman participated in extended remarks, but his tribute from the heart stirred his audience, because as was evident from the first word he spoke the speaker loved Brother Barbee and honored him in a sense that his ministerial brethren could not. Brother Barbee was his pastor. But the second impressive scene in that closing memorable session was the licensing of two young men to preach the gospel and the ordination of two promising licentiates as elders. My heart said within me as these young men were being commissioned for their work immediately after the memorial services to Brother Barbee that God truly calls home the workers, but the

work goes on. God had called home one laborer during the year, but He had put four in his place. I believe that is always God's will, for His work to grow, and the only reason why it does not grow more rapidly is that we do not trust Him enough. Every report of every committee is worthy of special mention; but I am not writing the Conference minutes and so refrain from individual reference to any of them. It was a great body of great men engaged in a great way about a great work—the work of the kingdom of God—and that is praise enough for all.

Of course the Conference rallied to the Special Fund, ministers and laity both vying with each other in their endeavor to swell the total to large proportions, which they succeeded in doing, contributing \$1,825 to the cause and promising more when I should be able to visit the churches individually, the largest individual subscription being given by Capt. W. T. Young in the amount of \$500.00. It is a pleasure to give the brethren a chance to help the College when they respond so liberally, and I am persuaded that they give liberally because they realize what the College has done for our Church, but chiefly because the members of our Brotherhood are the most liberal to their church enterprises of any people in the land. I am glad to be privileged to count myself one among so liberal, loyal, generous a people. But I must not close this epistle (Mr. Editor, I think it should be so styled rather than a letter, because a letter treats of one theme only, while an epistle allows larger latitude; you know what I mean, for Editors know everything, and if that is not the word, please insert the correct one) without thanking the Philathea Class of the Wentworth Sunday-school, Mrs. George McCullers, teacher, for bringing a most agreeable company of fifty to spend the day picnicing here Saturday. We were glad to have you, enjoyed your company, were inspired by your fellowship, are richer by your having come, and shall hope to have you do so again.

And I am sure that every friend of the College will join me in thanking the Board of Trustees of the Francis Asbury Palmer Fund for their generous appropriation to the College at their recent meeting in New York City of \$1,500 for the current year. This Board includes in its membership some of the strongest friends the College has and they always show their friendship in a substantial way. The College hopes to make a record this year that will, as in times past, justify the confidence this handsome gift exhibits. Thank you, kind friends.

W. A. Harper.

Mrs. W. A. Massie died in her home, Youngsville, N. C., September 12th, 1911, in the thirty-second year of her age, leaving a husband, four children, and many relatives and friends to mourn their loss. One dear child preceded her to the grave. Our sister embraced religion in early youth and joined the Christian church at Oak Level. She was married to Brother W. A. Massie January 7, 1897. She was a gentle and affectionate wife and mother and gave abundant evidence of her piety throughout her life and died in great peace. May our loving Savior comfort, bless, and ever direct the greatly bereaved husband and dear children.

W. S. Long.



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Feather Bed and Pair of
6 Pound Feather Pillows
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Burlington, N. C.

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Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$2879.36
Dues.

Agnes Whitt 10

Willie Smith 10

Annie Pearl Way 10

Monthly S. S. Offering.

Bethel, N. C. 1.00

So. Norfolk, Va. 5.00

Pleasant Hill, N. C. 1.00

(Philathea Class).

Hines Chapel, N. C. 1.14

Graham, N. C. 1.00

Columbus, Ga.60

Special Offering.

F. M. Carlton 6.50

Chas. D. Johnson 5.00

Mrs. Hattie Blanchard 3.00

Catawba Springs Chr. 1.09

Morgan Johnson25

S. M. Rowland 2.00

Miss Eva Rowland 1.00

J. D. Murray50

Mary Lee Williams 5.00

C. L. Mitchell 1.00

Friends E. N. C. Conference.

T. M. Franks\$5.00

Mrs. G. M. Williams 5.00

Mr. & Mrs. W. Z. Atkinson 5.00

C. A. Balentine 5.00

J. J. Bridges 1.00

E. A. Johnson 1.00

J. H. Murry 1.00

W. H. Stevens 1.00

Rev. L. F. Johnson 5.00

Mrs. W. C. Whitaker 5.00

Miss Eudora Ballentine 1.00

J. L. Brown 1.00

J. C. Winston 2.00

Mrs. A. F. Smith 1.00

Rev. A. T. Banks 1.00

F. J. Pierce 1.00

J. Milton Banks 5.00

D. I. Langston 2.00

Wentworth Ch. Church 5.00

Mrs. S. R. Lee 5.00

Miss Lessie Pugh 1.00

J. E. Franks 5.00

Mrs. S. C. Pierce 1.00

James H. Murry 5.00

Amount 42nd week\$101.39

Total \$2930.74

My Dear Children and Friends:

The Annual Thanksgiving has been pro-

claimed by our President. What shall it mean to us? A day for hunting of rabbits or birds, or earousing, or shall it mean a day of grace and gratitude? We are still the strong men and women of life made thus by His love. Thanksgiving should be a day of restful meditation and prayer. It should be a day when our hearts are in conversation with God; giving Him our gratitude for His overflowing goodness unto us. We have had bread and meat to eat, clothes to wear, air to breathe, and water to drink, and most of us have had good homes to enjoy. Now what gifts of gratitude will we make to God's poor for all His goodness unto us? Our Southern Christian Convention has set apart this Thanksgiving Offering for the support of the Christian Orphanage, which needs very much your hearty and liberal support. What will your thank offering be—a nickle, a dime, 25 cents? God has given you hundreds, and to some thousands of dollars, and now will you not measure to Him in the same coin and give dollars for this worthy charity and thus make your own heart glad and help us who are at the Orphanage?

The many friends at the Eastern N. C. Christian Conference gave us a liberal help on our general expenses. We are grateful to them all—quite a number of these friends are from Catawba Springs where the Conference was held and whose Sunday school every month sends from 2 to 3 dollars. We had a splendid Conference and the home congregation seemed to enjoy it. The Thanksgiving envelopes have been sent by mail to the Valley Va., Conference (to the Secretaries), the Alabama Conference, and by express to the Ga. and Alabama, and the other Conferences by the delegates and pastors. We hope as the churches get these envelopes that the offering will be taken at once—giving an opportunity for every one to give liberally for it's from these voluntary offerings we get our Orphanage living—we have no assessment on any church—just as you give so must we live. We have 47 children present in our home and now between 15 and 20 applications—some of them very worthy.

We are glad to report on the deep well, in addition to amounts already reported: Little Mary Lee Williams\$5.00
Franklin, Va.

S. M. Rowland 2.00

Miss Eva Rowland 1.00

McCullers, N. C.

On Sewerage—

John A. Mills,50.00

Raleigh, N. C.

Unknown Friends20.00

These amounts add to these special

funds nicely and some should have been so reported last week, but was overlooked. Let every one give us a prompt, liberal response and then we shall have a great offering.

Yours for service,

Unele Jim.

Nathalie, Va., November 6, 1911.

Dear Unele Jim:

I am a little girl ten years old and wish to join your band of happy cousins.

I joined Liberty Christian Church last July and enjoy going to Sunday school and preaching very much. We had services in our new church for the first time fifth Sunday in October. Rev. C. E. Newman is our pastor.

We expect to complete our house of worship except the painting, at once.

I go to school and like it very much. I am in the fourth grade.

Enelosed find my dime.

Your little niece,

Agnes Whitt.

A nice letter, Agnes, and you are very welcome to our Band of Cousins. We are in need of workers and every dime helps so much.

Stanleyton, Va., Nov. 6, 1911.

Dear Unele Jim:

I will write my letter and send my dime for November. I am going to school now and am busy trying to learn all of my lessons well. I like my teacher fine. Her name is Miss Holmes, from Luray.

I will close with much love and best wishes for you and all the little cousins. From your little friend,

Willie Smith.

Dimes and letters are very acceptable at this time, Willie, so you must keep up yours and hold up your end of the line.

Sanford, N. C., November 6, 1911.

Dear Unele Jim:

It is my time to write again, so here is my dime for November.

Unele Jim, I am sick, not able to sit up, so sister is writing for me. I have been sick for a week, and have had to be away from school. Hope I will be able to go soon as I do not like to stay away long at a time. Hope all the cousins are well and having a good time.

I close with love to you and the cousins.

Your loving niece,

Annie Pearl Way.

Guess you'll soon be well again, Annie Pearl, as it doesn't take little folks long to get up. They do not like to stay in bed, and we hope all goes well with you now.

MISSION BOARD PROCEEDINGS.

The Mission Board of the Christian Church met in annual session in the C. P. A. Chapel, Dayton, Ohio, Wednesday, October 11, 1911 and adjourned the following Wednesday.

The minutes of the Mission Council meetings and Corresponding votes were read and approved.

The Foreign Mission Secretary, the Home Mission Secretary, the Treasurer, the Publisher of the Christian Missionary, the Secretary of the Book and Literary Department, the Auditors, made their reports and recommendations and they were referred to their proper committees.

Communications from churches, missionaries, conferences, missions, individuals, with appeals from new fields were read and referred to proper committees.

The following resolutions were adopted:

That during the past year we have raised for Home Missions \$9,537.50 and \$19,530.98 (including special offerings toward the ten thousand dollar fund) for Foreign missions being an increase in the former of about \$1,000, and in the latter of about \$5,000.

That this falls far short of the goal fixed by the Troy convention, namely, \$15,000 for Home missions and \$25,000 for Foreign missions per year.

That our work urgently needs the amount fixed as a goal and we earnestly plead with our people to be loyal to the recommendation of their convention and the needs of the work and arise to their glorious privilege.

That we apportion for the Home field \$6,700; for Porto Rico, \$3,300; for Japan, \$10,000 (including medical bills reported).

That the Treasurer's bond \$10,000, be renewed and that we appropriate \$30 for that purpose; also \$10 for the clerical work of the Recording Secretary; \$10 for auditing; a sufficient sum for the expenses of the Board and Council meetings.

That the salaries of the officers for the year be the same as last year.

That we appropriate \$50 to the Laymen's Missionary Committee appointed by the A. C. C. at Troy for inaugurating the work of the committee.

Adopted the financial reports of the officers, and the auditors as follows:

We, the undersigned, beg leave to report that we have carefully audited the books of your Treasurer for the year ending September 30, 1911, and find them correctly kept. We have also examined his vouchers and all legal papers and collaterals in his possession and find them and all moneys properly accounted for.

The books as kept by your Home Mission and Foreign Mission Secretaries agree with the books of your Treasurer.

We recommend that the Home and Foreign secretaries keep a complete record of all receipts for their departments excepting their salaries, including what may be paid them by the Treasurer and amounts paid to the Treasurer and of all other disbursements and to preserve vouchers for same as far as possible.

That we urge our officials to lay emphasis and bend their efforts this year toward the raising of funds. To this end that they spend much time in the field and to make this possible that we appropriate \$200 for office help.

That the debit balance against the literature account be disposed of as follows:

That \$46.94 be charged to home missions, and that the balance of \$200 be charged equally to the home and foreign funds; and that the \$35.50 charged against the Craigville Missionary Institute be charged equally to the home and foreign funds.

That the Treasurer be authorized to negotiate such temporary loans for the Board as may be necessary to meet the actual current expenses during the year.

That the Foreign Mission Secretary be instructed to continue the effort to secure the remainder of the \$10,000 pledged at the Troy convention.

Appropriations were made for the following fields: Winchester, Va., Columbus, Ga., So. Norfolk, Va., Portsmouth, Va., Third Church, Norfolk, Va., Chapel Hill, N. C., Lambert's Point, Norfolk, Va., Raleigh, N. C., Lynn Mass. Manchester, N. H., Bangor, Me., Eastport, Me., Toronto, Ontario, Coshocton Ohio, Columbus, Ohio, Walnut Hills, Dayton, Ohio, Romeo, Mich., Indianapolis, Ind., Lebanon, Ind., Olney, Ill., Louisville, Ill., Winterset, Iowa, Lake City, Iowa, Wyoming Conference, Washington Conference, New York Eastern Conference, A. J. Holway.

That we appropriate \$25 to the Home Missions Council at the discretion of the Home Mission Secretary.

That the Home Secretary is authorized to appeal for a special fund for the work in Wyoming.

That in regard to the application of J. H. Benner of Tennessee, it is our opinion that it is inexpedient to begin work within the state at this time.

That in regard to the appeals from Kentucky the Home Secretary gather information and visit the field personally and that definite plans be made looking to work there next year.

That the policy of the Board in regard to frontier missions be to concentrate all our efforts, except in case of severe emergency upon the two fields of Wyoming and Western Washington, and that the effort in these states be to build up connected fields, rather than isolated points.

That we recommend the Boston work to the Woman's Board of Home missions; also that the appropriation to the Boston work, for the coming year be limited to the amount contributed by the Woman's Board this year, unless readjustments make an increase necessary, provided that the amounts contributed by the Woman's Board be not counted in the Home Mission appropriation.

That the Home Secretary or some representative of the Board personally inspect the colored work, including Franklinton. That the Home Mission Department co-operate with the Board of Control in raising funds and creating interest in the Franklinton work; and that definite aid be planned by the Council for next year for the work of the colored churches and conferences.

That a committee be appointed by the Board to formulate a plan for a Building Fund, the same to be submitted to the Board by correspondence. When adopted, the Home Secretary shall prepare and send out literature, secure pledges, and as rapidly as possible proceed to raise a fund for that purpose.

That the Home Secretary continue in a more definite and systematic way, the instruction of the churches in better financial methods and plans of church work. That the duplex envelope and the new financial plans be kept before the people and that literature on these subjects be freely distributed.

That the Home Secretary be authorized to attend such meetings of the Home Mission Councils, Federation of Churches, or the various commissions working with these bodies, as may be necessary to keep in touch with the larger aspects of the work in which we are engaged.

That the Home Secretary be directed to visit churches receiving aid each year if possible, and to lend aid to their work. The Council is authorized to provide to aid such churches in securing evangelistic services, or in otherwise increasing their efficiency.

That the Mission Council be authorized to increase the Home Mission appropriations, or to transfer any unused appropriations, or provide for emergencies in the Home Mission fields, provided that the entire expenditures for the year 1912 aside from special funds shall not exceed \$6,700.

That our people be asked to at once make it possible for us to secure the \$1,800 promised on condition that another \$1,800 be raised by the brotherhood for the completion of the \$6,000 required for the Ponce P. R. church, so long and so much needed, and that in faith in the brotherhood we at once begin the building.

That the Foreign Secretary be instructed

to call for \$200 to complete payment for the Arus, P. R. chapel.

That the Board express its appreciation of the help rendered by Rev. W. C. McLeod to our mission in Porto Rico while he has been employed in the public schools of that Island, and for his willingness to sever his connection with school work and assume the responsibilities of a missionary; and that we express our gratification at his manifest success as an educator and we recommend that he be encouraged to continue his school work rather than undertaking the more exacting work of an evangelistic missionary; and we furthermore recommend that he be released from his commission voted last year but not made effective.

That in view of our inability to appropriate adequate means for a missionary worker to Porto Rico, according to the plan submitted by the Mission Council, for correspondence vote, and to this session by the Foreign Secretary, we do not add to our force of missionaries in that island. Provided, however, that if the Porto Rican mission shall need assistance in emergency, the Mission Council may send such assistance temporarily as its wisdom may dictate; and, further, that the Board assure Rev. McD. Howsare, who has held himself in readiness to go to Porto Rico, of its complete confidence in him, and regrets that we have not sufficient funds to allow sending him to that island according to the contemplated plan. That we heartily thank him for his ready response and willingness to undertake work in Porto Rico.

That the resignation of Rev. E. C. Fry as Treasurer of the Japan mission, be accepted, and that Rev. C. P. Garman, temporary treasurer, be permanently appointed.

That we regret that at the present time it is impossible to grant the request of the Japan mission for a personal visit by the Foreign Secretary.

That the Foreign Secretary be authorized to make a call for money to purchase a building site whenever the Japan mission shall decide where to erect a chapel with the \$500, reported available for building purposes.

That the Board express its sympathy with the desire of the Japan Christian School for boys, but that our inability to undertake such an enterprise at present be communicated to the brethren through the mission.

Inasmuch as the building, equipping and maintaining of a girls' school in Japan is out of proportion to the present or prospective missionary income of the Board, we recommend the discontinuance January 1, 1912, of our Girl's school in Japan. We re-

gret most keenly the necessity for the above action and express our appreciation of the whole souled interest and sacrifices made by Mrs. E. C. Fry, the principal of the school. While we cannot hope to discharge our debt to her we trust that she may feel compensated in the results of the work she has already done.

That it is the sense of this Board that the Japan mission carefully consider the advisability of making some affiliation or combination for parts of our theological work for the year that will help to lessen the Japan budget for the year, and that the work of some station or out station be omitted, if found necessary, to keep within the bounds of the appropriation.

Your committee finds a number of items in our foreign work that are causes of rejoicing. Among them are that Rev. and Mrs. R. K. McCord have returned to Japan field; that our senior missionary, Dr. A. D. Woodworth, is on the way to the field again; that a neat chapel has been erected at Arus, P. R.; that the Women's Foreign Board has been the recipient of a legacy of \$1,900, for some permanent work; that one person has given nearly \$3,000 to our work this year, the greater part of it being for the Porto Rico Building Fund. The same person stands ready to give at least \$1,200 more if the brotherhood meets the conditions by Nov. 1, 1911 and arises and build; the Japan mission reports a fund of \$800 for a chapel when the brotherhood provides a building site; the Tokyo Theological school has enlarged the scope of its work and thus becomes a standard theological school and is winning the approval of the Japanese brethren; that a nucleus for a church has been secured in a growing residential suburb of Tokyo; that the Santa Isabel work has been firmly established in spite of the tremendous Roman Catholic opposition and gives promise of still larger things.

On the other hand, we find some phases of the work that cause us much misgiving and pain, and which require much careful thought and Divine guidance.

We have been greatly encouraged and helped in our work by the gifts of the brethren towards the \$10,000 fund for foreign missions begun at the Troy convention, but very much regret that the entire fund was not completed by \$2,138.46, which handicaps us for the ensuing year to that extent, and we urge the brotherhood to so enlarge their giving as to not only make up this shortage, but also make it possible to strengthen our work in this "Decisive Hour of Christian Missions."

That we approve the policy of the interchange of medical services on the foreign field recommended by the "Committee of

Reference and Council" representing the Foreign Missions Conference of North America.

That the Foreign Secretary be instructed to write to the Good Hope mission of South Africa telling them that our present work makes it absolutely impossible to promise any financial assistance, but that we gladly welcome them to our fellowship and to any inspiration that brotherhood involves.

That the recommendation of the Foreign Secretary concerning the British Guiana work be adopted as follows: In view of evident needs of the brethren in British Guiana, and our present inability to give them financial aid, it seems to be wise to inform them of the actual conditions here and hold out to them any hope through their affiliation with the Christian denomination in this country.

That the Southern Christian Convention be asked to send a delegate to the International Conference on the Negro, to be held at Tuskegee Institute, Alabama, April 17, 19, 1912.

That we commend to our brotherhood the Laymen's Missionary Movement, the Men and Religion Forward Movement, and kindred efforts which have as their aim greater efficiency in religious work and more generous giving toward the extension of the Kingdom.

That the Treasurer be asked to continue the practice of sending monthly financial statements to the members of the Board; and, further, that at the close of the Mission Council meetings, the Secretary send a resume of the proceedings to the members of the Board not in the Council.

That the next session of the Mission Board begin Wednesday, October 23, 1912, at ten a. m.

WARREN H. DENISON,

Recording Secretary.

327 W. High Street, Huntington, Ind.

AMONG THE CHURCHES.

Howard's Chapel.

We are hoping to meet all our Conference apportionments this year and trusting that Rev. L. I. Cox, or some other good preacher, will serve us next year. I trust that Conference will see to it that our little church is not without a pastor next year.

Will the editor or some one else answer through The Sun the following questions:

1st. Where was Daniel when his companions, the three Hebrews, refused to worship the golden image, and were cast into the fiery furnace? (Answer. No one knows and any reply would be conjecture. It is safe only to say that Daniel was away at the time, but had he been present he would have firmly taken his stand

with the three of his brethren, furnace or no furnace.—Ed. Sun).

2nd. Does the Christian Church as a denomination believe that if a person is saved by accepting Christ and joining the church the person is saved for all time though he commit sin daily and hourly? If so where is the Scripture for the belief. (Answer. No. It would be a queer Scripture that would teach such a doctrine. "The soul that sinneth it shall die."—Ed. Sun.)

3rd. Did Jesus repeal the keeping of the ten commandments? If so give Bible verse. If He did not repeal and expected us, led by His spirit, to keep them, please give Bible authority. I ask purely for information. Yours, W. B. Madison. (Answer: Jesus did not come to repeal (destroy) but to fulfill. Matt. 5:17: "Think not that I am come to destroy the law (the commandments): I am not come to destroy, but to fulfill." Jesus made the commandments plain, clear, pointed, powerful, and summarized them in two to wit, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. Now in the first of the two Jesus condenses and combines the first four of the ten commandments; and in the latter He condenses and combines the last six of the ten. Jesus did not repeal. He only fulfilled, completed, made plain and possible and easy. —Ed. Sun.)

Winsdor, Va.

About the middle of August, I went to the mountains of Virginia and moved, to my delight and benefit, about in several places of that lovely, inspiring, and romantic country. The mountains, gorgeous with splendid scenes, were fully and freely traversed. The deep, long ravines, with their towering, rocky walls, under which gushed clear springs of cool water delightful to the traveler as he panted in those hot days for cooling streams. Tired with climbing the rugged way he could stop and refresh himself abundantly both with the water and the ozone, which was so freely supplied, until he felt invigorated to scale higher heights, and see more and more of the admirable works which invited him still onward and upward. So enchanted was I with such endless beauty that I laid down my pen, forgot it, in a way, and contemplated with untiring thought the incomparable things of God and His everlasting glory until my mind was busy reading what He had so divine-

ly written on the realms of nature and the pages of time. As I have been away much of the time in other parts, this mainly accounts for my absence from The Sun. I have so often thought of its editor and readers with much interest, and expected they were doing well.

I returned in time to attend the Conference in Suffolk, Va., to my interest and delight. My first home during my stay there was with Mrs. M. C. Riddick, who entertained me in a most cordial manner. There I met friends of other days whom I was exceedingly glad to see. Then I was transferred to the palatial home of my much esteemed friends, Mr. and Mrs. John King. A few years ago they lived in Winsdor, and I was their pastor for some years, and they were even then my friends, and I have all the time since felt a deep interest in them. During those years Bro. King was exceedingly kind to me and supported me very liberally with his means. Glad am I to know that they have had success in every way. They deserve it and have merited it. Their home is beautiful indeed. It is tastefully arranged and elegantly furnished, well heated and ventilated, and decorated in the most tasteful and modern way. Its inviting exterior and attractive, neat and commanding interior at once lend a pleasure to the delighted eye. Its colonial style, spacious halls and elegant rooms, easy winding stairways, stately columns, ample porches, and fine location all conspire to make it a most desirable and lovely home. As Sister King is an artist herself and Bro. King a very fine business man, they were fully prepared to help design and build in the most modern

and convenient style. Long will some of us remember the bountiful dining given to several of their admiring friends on Thursday of the Conference. I can only say it was superlative. The hosts were exceedingly entertaining, the guests delightfully pleasant, and every thing moved on so well while each one appeared happy, on the splendid occasion. May each of this dear family live long to enjoy their happy home here, and then be permitted to live in their more beautiful heavenly home.

A few hours were most pleasantly spent with Mrs. Dora Kilby and her kind family. They were also very kind to me in former years.

The Conference was well attended and every thing appeared to move on well. Of course the entertainment of delegates and visitors was most hospitable, liberal and kind, and all were impressed with the greatness and goodness of the people. As to the work and workings of the body others will give a more extended account of its proceedings. The city of Suffolk being so conveniently located it was a most accessible and suitable place for the meeting.

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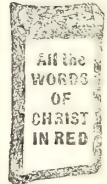
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" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
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" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
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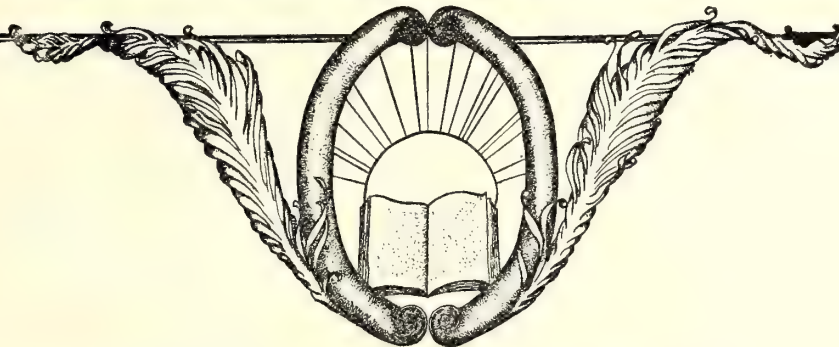
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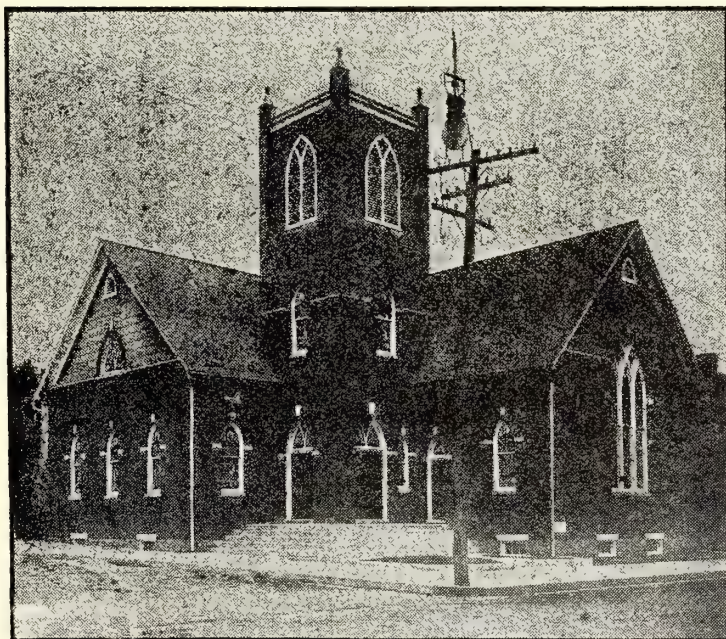


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No. 47.



CHRISTIAN CHURCH RECENTLY COMPLETED, WINCHESTER, VA.
Rev. W. T. Walters, Pastor. (See page 13)

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL

THE EFFECTUAL FERVENT PRAYER.

The effectual fervent prayer of a righteous man availeth much. James 5:16.

It is worth while to read straight through the book of Nehemiah. It reveals a man of character, a real hero, a man of power, a man of prayer. I should have said, to make the meaning clearer, it reveals a man of great power because he was a man of much prayer. This man Nehemiah was a praying man, and Saint James must have had him and his achievements in mind when he wrote the golden text, "The effectual fervent prayer of a righteous man availeth much."

Here is Nehemiah in a foreign land, living in ease, plenty, and luxury. He was in high favor with Artaxerxes, being an attendant with light duties and princely favors. His present was secure, his future promising. So far as personal privileges and high honors were concerned he had nothing to ask, nothing to desire. But Nehemiah hears a message that makes him sad and sends him to his knees. He learns that Jerusalem was in a pitiable plight and that his people there were in distress. Easily could Nehemiah have said "I am only one and can do nothing against so many odds. The task is too great and my efforts cannot avail." But Nehemiah, the man of God, was not looking for an excuse. He was looking for an opportunity. Nehemiah must first convince a pagan king. He must then have treasure and protection. He must then make a long journey through a hostile country. He must then arouse his brethren at Jerusalem. He must then beat back their enemies without. He must then deal with deceitful and treacherous enemies within. All this and more confronted Nehemiah as he viewed the task from the king's court and his high place there.

Only faith in God can nerve a man to a task like that. Only prayer, prayer, prayer can sustain a man in undertakings like these.

Here and now note the fact that the boldest, bravest, most dauntless men of courage and of valor have been and are men of prayer. It is no matter of sentiment or childishness to seek God's guidance in prayer. Nehemiah wanted to find favor in a pagan king's eye. Philosophy would have said, "Study the king's character and watch his habits, approach him at the psychological moment." But

the faith said, "Go to your knees in prayer to God and stay there till the assurance comes." Nehemiah followed the teachings of faith and prevailed. How could prayer to God affect a pagan king's mind and disposition? Well, human philosophy can't explain the thing. And that is the beauty and the benefit of prayer. It brings to pass things that cannot be explained. It surmounts insuperable difficulties. It entangles inextricable knots. It over comes deep and dark difficulties. It makes possible that which is impossible, and brings the power of God to bear upon man's tasks and undertakings. In this life of dangers, difficulties and short sightedness, oh! my brother, how you and I need to pray, pray, pray. This is the open avenue to wisdom and to the Throne.

GREAT DAY AT BURLINGTON CHURCH.

Burlington people are rejoicing that their new pastor, Rev. A. B. Kendall, has arrived and many Elon College people, the Sun's editor among the number, went down last Sunday to rejoice with them. It was a glad and happy throng. The spacious Sunday school rooms to right and left and rear were thrown open and the spacious building was well filled. The music was appropriate and inspiring, the addresses of welcome were cordial and eloquent, the response by the new pastor whole hearted and sincere, and the whole occasion was one of spiritual uplift and gratitude. The Burlington people are rejoiced in securing Bro. Kendall and if he does not feel welcome and at home it is none of their fault.

The following installation program was carried out. Organ Voluntary. Doxology. Invocation. Response by Choir, Lord's Prayer in Concert, led by Rev. J. W. Patton. Anthem. Scripture Reading. Prayer, led by Dr. J. U. Newman. Offering. Hymn No. 1 (Christian Hymnary). Sermon, by Rev. J. O. Atkinson. Hymn No. 731. (C. H.) Scripture (a). The Lord's Messenger (b). The Faithful Minister. Prayer led by Rev. J. W. Patton. Pledge of congregation and pastor. Addresses of welcome on behalf of the church, by Hon. W. H. Carroll; on behalf of the Ministerial Association of the City, by Rev. Mr. Morgan, of the Baptist Church; on behalf of city, by J. H. Vernon, Attorney-at-Law. Response by Rev. A. B. Kendall, the new pastor. Hymn No. 743, (C. H.) Announcements, by Capt. J. A. Turrentine. Benediction, by the Pastor.

The great congregation that greeted Bro. Kendall on his first Sunday must have gladdened his heart, and Bro. Ken-

dall's fine appearance, pleasant greeting and happy response were enough to make his newly found people rejoice. It was indeed a good and a great day for our Burlington people, and their work so well carried on for sixteen years by Dr. Fleming goes forward, being entrusted, we think, to capable hands and willing hearts.

THANKSGIVING.

Next Thursday, November 30, has been proclaimed by President Taft a day of individual and national Thanksgiving. On that day the people throughout the United States have been invited to assemble in their churches and places of public worship and by prayer, praise, worship and gifts to charity, render appropriate thanks to Almighty God for the manifold blessings of the past year. The poor, the needy and the unfortunate are to be remembered and thanks to God, the Giver of all good, are to be expressed in gifts to the orphan, the widow, the homeless and the hungry. Gratitude is the noblest of Christian graces and those who are incapable of showing it are unworthy of any good thing.

Every Christian Sun reader should, by word of mouth and deed of hand and gift of substance, give some meed of thanks to God on next Thursday for His blessings and His benefits.

In our Christian churches we have a special object of charity, our Orphanage, and envelopes have been sent out to all churches such as can contain an offering to help this needy and altogether worthy institution. On Thursday next, or at the first service next thereto, give your gifts of thanks to the Christian Orphanage.

THE KING'S BUSINESS.

(Editorial Correspondence)

Ether, N. C.
Nov. 16, 1911.

The Western North Carolina Conference finished its forty fifth annual session in this thriving village with a largely attended and enthusiastic meeting tonight. We missed sorely some of the strong men who belong to and usually attend the Western. Dr. D. A. Long, Dr. J. U. Newman, Dr. P. H. Fleming: but younger men of ministry and laity were present and in their fine addresses and wise counsel wrought valiantly in healing the breach, and carrying forward the King's business. There is deep consecration and loving loyalty in this conference. There is no quibbling. There is no wasting of precious time in different issues and impossible situations. A sense

of seriousness pervades the body and every body pulls together for the common good. There is a feeling of freedom among the brethren that makes fellowship sweet, and the whole body moves with might to the accomplishment of one end, and the good of the cause, the building up of God's Kingdom. Not a discordant note is struck and harmony prevails throughout. The house in which Conference sits is new, comfortable and commodious. It has not been dedicated yet, there being a balance to be raised, and the smell of recent timbers and fresh paint tells that the handsome building is not many months in use. I have a secret notion that my good friend and royal brother in Christ, Deacon Hiram Freeman has had much to do with building this splendid church and has put many a secret prayer and hard earned dollar into its construction. I met on the cars not very far from Ether a very intelligent and prominent physician, Dr. Asbury, who in conversation remarked that "Hiram Freeman is one of our most substantial citizens, a Christian gentleman a capable and deserving man. I thought as much but was glad to hear my opinion confirmed in such a substantial manner. Now here is the pith and point of it all. When I see these successful and prosperous citizens in a community giving liberally of their substance to the Lord and devoting much time, thought and energy to the church. I wonder that there are young men who are trying to grasp all that the world has and leave the Lord and His service entirely out of their daily thought and task. "Mr. Y. gives a hundred dollars a year to the church. He ought. He is able. He has the wherewith to give." That is the speech of the world. Now why has Mr. Y. the wherewith? How came it that he is able? Nine tenths of the time Mr. Y. has been contributing of his time, thought, and substance as the years have come and gone and the Lord has prospered him and made him able. This is the teaching of the Word and is true.

Rev. L. I. Cox was president of Conference and Bro. Cox carries intelligent zeal, deep interest and thorough consecration into everything he undertakes. He is a successful pastor and leads his people to achievements good and great in the name of the Lord. He has power that comes of piety and fervency that is born of devotion. Through the whole conference session he carried on his mind and heart every interest and enterprise that the body must needs consider. In all of our Conferences we haven't a more effectual presiding officer than Bro. L. I. Cox. And if Rev. J. W. Patton had lived in the days of Ezra and Nehemiah he would have been called a scribe. His hand writing makes a typewriter useless and superfluous. He is secretary and loves to write

Why by the time Conference adjourned this recorder has his minutes in fine shape and beautifully copied for the printer, reports, tables and all. Of course Capt. J. A. Turrentine is Treasurer of the Conference. When he quits being treasurer I hope that Conference will pension him for life and have him to come to every session as long as he lives. I was down at Suffolk in their splendid church at Conference some weeks ago and Dr. Staley remarked publicly that Capt. J. A. Turrentine, of Burlington was a charter member, and I believe only one living, of that church. Then I was at our Burlington church second Sunday in this month to assist in closing up the Conference year's work. Capt. Turrentine was in charge, made the announcements and was looking after the unfinished business, being I suppose Senior Deacon. At the Western Conference Capt. Turrentine made a plea for some aid for the church at New Providence, Graham, saying that was his church. I immediately asked the privilege of Conference to enquire how many churches Capt. Turrentine had anyhow and in how many different States and localities were they situated. "I am proud of all I have got and wish I had some more," was the quick response. What a source of pride, peace and pleasure it must be to a man, a busy active layman in particular, to reflect, as his years grow brief and the shadows lengthen that he has been instrumental in helping in building and in sustaining churches.

I was late in getting to conference and did not hear church and ministerial reports read but was told that the work showed progress and development the last year.

The report on ministerial education was fine, showing several additions to the number of candidates recommending the ordination of licentiate, Rev. J. F. Morgan which recommendation was adopted and appropriately carried out on the last day of the Conference. Bro. Morgan is already pastor of several churches and is in school at Elon College. The report on Home Missions urged rebuilding a church at Asheboro, which building was blown down some years since, and made liberal appropriation of its funds for this purpose. In a recent census of Asheboro 60 persons, above 4 years of age experienced a preference for the Christian church and Sunday school, and no church house there. We have men and women of loyalty, prominence and intelligence there and great is the pity that the matter of rebuilding has been so long delayed.

On another page of the Sun this week is the fine address by Rev. T. E. White delivered at the opening of Conference. It is practical and to the point, and the whole session of Conference followed this lead. The addresses, resolutions and plans adopted for education, missions, the Orphanage

Sunday schools. Christian Endeavor and the other enterprises were of a high order and will bear fruit. This Conference is abreast of the other, Conferences and goes forward with the King's business.

J. O. A.

CHURCH BLOWN DOWN. A Worthy Plea For Help.

Here is a letter that explains itself and is certainly an appeal that should, and we believe will be heard and heeded by our brethren and sisters far and near. Please read it line by line to the last, for Rev. H. W. Elder never calls for assistance save of the most deserving. "Kite, Ga., November, 12, 1911. Dear Bro. Atkinson: I am very sad this holy Sabbath day. We were planning to enter our new church here the second Sunday in December, but our plans are all gone to the winds. We had the outside of our church building practically ready for the painter. Had just received bills of lading for our windows and doors. We had just about finished flooring and had begun ceiling. Today about 12 o'clock we had a terrible storm which blew the house entirely down. It lies a heap of smashed timbers completely demolished. We had labored, pulled, pushed, sacrificed to our limit. But we must rebuild. By the blessing of God and the help of the good people are willing to try again. It requires courage and grace, but we have put our shoulder to the task and we must not give up. We had planned not to ask any aid, but in our present plight we are driven to appeal for help. If we could get some help now it would greatly help and encourage us, and it would be greatly appreciated. I am sorry to have to make this appeal. Even by saving the timbers it will cost about \$300 to get back where we were before the storm struck. I was standing almost in front of the building when the storm struck. It blew me down and as I looked up I saw the building falling. We hope to start back on the work tomorrow. Any contribution made may be sent to J. S. Stephenson, Cashier Citizens' Bank, Kite, Ca. Pray for us. Yours, H. W. Elder."

We submit that no worthier plea than that has appeared in these columns in many a month. Bro. Elder is the church builder. On this church in the flourishing town of Kite, Ga., he had labored and sacrificed heroically, even serving much of the time with coat off and with saw and hammer as builder. How his heart was in the work those who had seen him lately knew. Reader, mail a contribution of some kind to J. S. Stephenson, Treas., Kite, Ga. It is needed and is worthy, and you will never be the poorer.

PORTO RICAN CHARACTERISTICS— MENTAL.

We find Latin mental traits in the Porto Ricans. They are excitable and demonstrative in conversation, speaking loudly and emphasizing their words with varied and suggestive gesticulations. In conversation their excitable natures lead them to reply before the one speaking is through and it is said sometimes that when a group get into conversation all seem to be talking at once.

The Porto Rican orator is verbose and finds his native tongue rich in adjectives with which to embellish his sentences.

The thought of responsibility does not weigh heavily on the minds of this people. They love pleasure and are light hearted.

An air of self confidence is manifest. The Porto Rican feels he is able to do anything anyone else can, a thing, however, that fails in the testing.

These people are uncompromising in temperament, and unable to tolerate the opinions of others.

Their minds are acute and instruction when received proves them apt pupils.

Labor is undignified in the minds of the Porto Ricans. The women of social standing must do nothing that can be done by a servant.

The common laborer if asked to carry your satchel to the depot will return with a colored boy while he himself receives the pay and walks beside the boy to the depot.

Such an idle life leads to other temptations, and we find them possessed of the gambling habit. The element of chance enters into much of their dealings one with the other.

Howsoever

AN ADDRESS BEFORE THE WESTERN NORTH CAROLINA CONFERENCE.

By Rev. T. E. White, Ramseur, N. C. Brethern of W. N. C. C. C.:

I wish to express my appreciation of the high honor conferred upon me at our last Annual Conference to deliver the address at this time. It was suggested then that I should address you along the line of the work of Conference, and I shall endeavor to follow that suggestion, even though the embarrassment is greater than should I attempt to preach a sermon.

What I have to say may seem very common-place to those who are well acquainted with our work; but some of you are perhaps members of Conference for the first time in your life, and that all may be made familiar I beg the well acquainted to bear patiently with me as I call attention to matters of deep interest to be considered at this session.

The purpose of the Conference is for the transaction of such business as may advance the interest of the church and the cause of God. The Western N. C. C. C. is composed of thirteen ordained ministers and 33 organized churches. Our aim is to certainly be nothing less than a banner Conference of the Southern C. C. To do this means loyal pastors and loyal people that we shall wisely and that our brotherhood shall co-operate willingly in the execution of the plan. Our Conference is composed of such a large representation from the brotherhood that our churches have no reason to complain at the various requests of this Conference. But we shall never get very far by simply adopting good resolutions. It becomes us as a Conference composed of Ministers and brethren to put our heads together and do our best for the cause of Christ. Our plans should be well known to the churches at home, and they ought to possess loyalty enough to execute every one of them. Represented as we are our plans are binding to the conscience.

If we are criticised for having done so little, let us rejoice over what is left of us, namely: the privilege of representing and doing our full duty.

Last year's report showed an increase in membership of 56. This year's report will show a much larger increase in membership. And, after all, the real motive is the salvation of souls. Our membership of 2,568 paid to all purposes last year \$5,232.74 or \$2.03 per member. Our churches paid pastors last year \$1.12 per member. For Home and Foreign Missions combined 14 cents per member. We did not pay 2 cents a member for the support of our orphanage; and we did not pay 2 cents a member for Ministerial Education. It is hoped that we have made progress this year. We shall at this time look backward and forward. As the work of the Conference is largely done through the various committees; and as we have no tabulated committee, perhaps the first business of Conference should be to appoint such a committee, and let the report of the committee be prepared while the Church Letters are being read. This will give us the backward look for the past year, and will greatly aid other committees in preparing work for our future plans.

I call attention to the meagre support our Conference gave to Convention Missions last year. We gave only \$64.78 and this year we are asked to raise \$525.00. There seems to be a misunderstanding among some of our brethren about this, and an opinion is some times expressed that we are not under obligations to an-

swer the call. The Southern Christian Convention began Home Mission work in 1904 by making a call to the Conference of the Convention. Some of the Conferences have responded nobly, and through this fund the Home Mission Board of the Southern Christian Convention has helped at various places, such as Raleigh, Portsmouth, Henderson, Columbus, Ga. Third Church Norfolk, Winchester, Va. and possibly others. That we have received no aid from this fund within the bounds of our Conference, is no reason why we should not respond willingly to the call. Everyone familiar with our history knows that the funds invested in the churches of our cities have been abundantly blessed.

As we have no committee on church music the attention of the committee on Religious Literature is called to consider the sad lack in so many of our churches of the use of the Christian Hymnary. We are not patronizing our own publications and it is best suited to our needs. If he who writes our national hymns wields a greater influence than he who writes a nation's laws, the hymns that we use in our church services should be used with the greatest care. That there may be uniformity in the selection of hymns among our churches, and that we may be loyal to our publications, the Christian Hymnary ought to be used in all of our churches.

The church rightly cares for the Sunday school. The committee for this department has an important task. From last year's reports, 768 members of our churches were not enrolled in our schools. When we consider that children and others who are not members of our church make up the membership of our Sunday schools, a still larger number of the membership of our churches are either in some other school or what is more probable not in any school at all.

The committee at our last conference wisely recommended the use of our own literature in our schools. It is painful to state that some of our schools have ignored this resolution, and use other literature than our own. It is poor policy to buy a mill and carry our corn to another mill than our own. Loyalty to our church demands that we use our own literature when it is best suited to our needs and as good as the best.

Besides using our own literature our schools should have some definite object that goes beyond our own school to give life and vigor. The Christian Orphanage at Elon College is suggested as a worthy object. The sources of income to our orphanage are four. Children's offerings

Sunday school contributions, Thanksgiving offerings and special gifts. From our last report our Conference did not contribute 2 cents per member to this worthy enterprises. Why may not all of our Sunday schools make special contributions to the homeless and helpless? To do so would bring a double blessing. It would give life to the Sunday school and be a blessing to the orphanage.

We are far from the privilege offered us in preaching the gospel to the heathen. And to preach the gospel to all the world is the business of the church. We contributed a fraction more than 10 cents a member last year to our Foreign Work. The contribution of our entire support would not by any means support an American missionary on any of our fields. Our Foreign Mission Board recently were embarrassed by not having funds enough to send a new missionary to the fields. The demands of our Foreign fields are worthy and urgent.

To Elon College our Conference owes a debt of gratitude and lasting and loving loyalty. Some of our people seem to be misinformed as to the funds for the ministerial education and the Elon College fund. The first has for its object to aid worthy young men in obtaining an education for the ministry. The money is loaned, and notes for the payment are taken by the Conference. When we remember that not many wise and rich are called to preach the gospel, but the ignorant and poor, the worthiness of the fund is easily seen. The second, The Elon College Fund, is the aid given to the college. People seem to forget that the College in return for this aid gives her service in preparing young men for the ministry, without charge for tuition. For example, we now have four students in college from this Conference receiving free tuition and the Conference will again be repaid by loyal service. Our State institutions in pleading for larger appropriations argue the helpfulness of the institution in the education of the young men and women of the State. And our college is entitled to the convincing argument that she gives helpful service to the church.

Our thoughts cannot fail to be directed at this time to the vigorous efforts to raise \$50,00 for Elon College, and the ready response some of our Conferences are giving. The question is asked, why this amount? The answer is found in the word growth. The College has grown. The number of students and the influence of the College have doubled. It was necessary to meet the demands, to issue bonds and erect another building. This has been done and now represents real value to the

church. Elon College is ours, and as we give for improvement we still have; and while we give and have we are at the same time strengthening and blessing the church. The time is ripe for us to show our liberality and loyalty, and it is expected that the Western N. C. C. will do her duty.

The committee on apportionment has a difficult task in apportioning the amount to be paid by the several churches. Not having first had knowledge in every case it is possible for some of the churches to be asked to contribute an amount too small while others are asked to contribute an amount too large. The membership roll, as shown by the church letters, is not a safe guide in every case. Some of the churches have been discouraged because of their apportionment, and have done but little. If this committee can get the facts from the churches failing to comply with the conference requirements, they might arrange their apportionment so as to encourage them to do considerable more than they are now doing and finally become Banner Churches. Our aim should be that all our churches become Banner Churches.

The Home Mission committee at our last session was asked to have printed a sufficient number of Duplex Envelopes for distribution among all of our churches to aid in more systematic giving to the Lord. The committee tried hard to inaugurate the plan, but the enormous cost of the envelopes made it impossible for the committee to put the plan into operation. The question of giving, of laying by in store every one, as the Lord prospers is still an unsolved problem among us. A few are bearing the burdens while a multitude are doing almost nothing at all. It is hoped that this session of Conference will inaugurate some plan to enlist the sympathy and help of our entire membership.

Also a resolution was adopted a year ago that the Home Mission Committee should take up the question of forming pastorates among the local churches so that pastors could devote their entire time to said pastorates. A beginning is being made in this direction, and I believe that the plan is appealing favorably to a number of our churches. The time may not be ripe at this time as it is a question largely for the individual churches. The need is being felt, however, for churches are having difficulties in securing pastors, and pastors have difficulty in arranging their work. For the sake of the pastors and the churches, and for the best interest of our work, the pastorates ought to be formed. If we can do nothing more at this time than to group the churches temporarily with the view of later making it

permanent we will be making a long step in the right direction towards helping the churches in getting better service. As a matter of fact our pastors have grouped the churches already, and will the coming year serve the various groups. But the trouble seen in the grouping: The territory of their labors will be found in two or three Conferences, and much of their labor necessarily will be lost. It behooves us to do the best for our churches and the support of our pastors. Under the present arrangement our Conference will not keep strong pastors for our people.

Too much attention can hardly be given to our young people. Our young men are snouting on base ball fields, and are too silent in our churches. A great power is going to waste that ought to be utilized for the church. And the young people are not wholly to blame, for our churches are not offering them sufficient encouragement in taking their crosses and following the Lord. A few do all the praying and talking. A few are leaders in the Sunday school, and a few are following at a long distance according to their own religious experience, and disinterested in the cause of the church. To meet the great need that must be apparent to all, and which I have tried to describe, the Society of Christian Endeavor, wherever it has been organized, has been of untold blessing. It puts the religious life of all members to the test, and creates watchfulness and prayer. It pledge its members to loyal service to Christ and the church, and it gives every member something definite to do. A live society in all our churches would solve many of our problems and bless our Conference.

I have called the attention to some of the questions to be considered at this Conference, and which will be discussed at length when the reports are read. It is earnestly hoped that every member of the Conference will be present till the close and with willing hearts let us lay hands to the task before us, that our cause may prosper, and that God may be glorified.

—The agitation for good roads goes on beautifully. Agitation, organization, realization is the scientific order we believe. That which this Southern country needs above all else for material progress is good roads and we are glad the first steps in the direction of securing them have been taken so soundly and safely. This week the American Association of Highways is having its first session in Richmond, Va., and the attendance and talk are all that could be desired.

NOTES AND PERSONALS.

—At this writing the condition of Rev. J. W. Wellons, Elon College, N. C., is not so favorable and his friends and physicians are solicitous.

—Of course it was left for Dr. Staley to say the best, biggest and truest word about Elon College, and the Special Fund, and he says it this week in Suffolk Letter.

—Thus The Evening Chronicle, "It is time for Beattie to throw away his cigarette." Beg pardon, Colonel, he can't. The cigarette has already thrown him away, having only reserved the final leave taking for November 24.

—According to statistics recently issued there are 157 pastorless Presbyterian churches in North Carolina. Statistics for other denominations would likely show corresponding number of vacant churches. More ministers, more ministers, is the cry on every hand.

—On Thanksgiving Day, Nov. 30th, remember the Orphanage with your gifts. You will be given an opportunity on that day or on a Sunday near that day to contribute something for this good cause through your church—the only call through all the year on the churches for the support of the Orphanage.

—President Finley of the Southern Ry. announced November 13th that, in recognition of the value of their service and their loyalty to the interests of the company, the management had authorized an advance in the salaries of its clerical employees heretofore receiving \$70.00 per month, or less. This advance is to be effective from November 1st, 1911.

—Rev. M. L. Bryant, Berkley, Va., being in poor health, has gone to the Valley of Virginia for a few weeks' rest, his address while there being Harrisonburg, Va. Bro. Bryant has worked beyond his strength of late months and we regretted to find him so worn at the Eastern Virginia Conference. We trust that the mountain climate and rest will restore him speedily.

—Miss Willie Staley, youngest daughter of Dr. W. W. Staley, was married at Oak Level Church, Franklin County, N. C., last Wednesday, to Mr. Benjamin Holden, attorney and mayor, Louisburg, N. C. Miss Willie graduated from Elon College in the class of 1904, and has been a successful teacher since. She is a woman of unusual intelligence and ability and we congratulate Mr. Holden on his success in winning her to become the companion of his home and heart.

—Rev. M. W. Butler is to aid Rev. A. W. Andes, Linville, Va., for ten days, at the close of which he goes to take up his

new pastorate at Conshohocken, Pa., Dec. 1. Bro. Butler writes, "I have hesitated to leave, again, my State and Conference, but there seems to be a divine providence in it, and if the Lord is leading, it must be right." The best wishes of a host of friends and admirers will follow Brother Butler, and for all success, in his new field of labor.

—We were glad to meet at Burlington last Sunday, Rev. A. B. Kendall, who changes his address from LeGrand, Ia., to Burlington, N. C., and becomes pastor of our Burlington Church. Bro. Kendall looks stout and strong and handsome enough to have been born and reared in the South, and the fact that he was not is no fault of his, a loss which he is atoning for by bringing his bride of a week with him and so beginning life in earnest here. A hearty welcome to Burlington and to the South, Bro. Kendall.

—With this one drop of ink we express our best wishes, heartiest congratulations, and grateful appreciation for being remembered with a neatly engraved invitation: "Mr. and Mrs. Abram Holland request the honor of your presence at the marriage of their daughter, Goldie, to Benjamin Columbus Britt on the evening of Tuesday, November 28, 1911, 8 o'clock, 1444 West Washington St., Suffolk, Va." Miss Goldie made a fine record and a great host of friends as student at Elon College, from which institution she graduated in 1906. Mr. Britt is a successful business man of Franklin, Va., and is to be congratulated.

—Rev. Daniel E. Millard, D. D., Portland, Michigan, in renewing his subscription to The Sun, writes: "I do not intend to let The Sun cease making its weekly visits to my home. To lose it would be like losing an old and highly esteemed friend. I can't afford to part with it now that I am approaching my 83rd birthday, which occurs next March, and the 59th anniversary of my ordination, which occurs December 9th." "Uncle" Millard is well known and much beloved among the children, of whom he is especially fond, and for whom he often writes in our columns. Fifty-nine years in the Gospel ministry means more for the good of mankind than can be told in words, and we trust that Doctor Millard will have many more years added to this record before he is called up higher.

—"Franklinton, N. C., November 13th, 1911. Dear Brother Atkinson: Inasmuch as I could not meet you at Conference, I enclose check (cashier's) for my renewal. The Sun has been a welcome visitor in our home for more than thirty years, and it continues to shine brighter and brighter every year. I would that we could do

more for its support. I am as ever, your friend, J. J. Allen." Now that is business, real brotherly, kind hearted, courteous Christian business. There are seven hundred and sixty-three other good brethren who could not see us at Conference this year, and the time for whose renewal has come. Will not every one of this good and generous number take wholesome counsel of Bro. Allen's conduct and favor us as he has done? That would be fine and would help us at this end of the line wonderfully.

SUFFOLK LETTER.

The more I study the history and value of Elon College, as a denominational asset of the Southern Christian Convention, the more profoundly am I impressed with our obligations to its maintenance and improvement.

I do not share in the often repeated declaration of great sacrifice on the part of the founders and supporters of the institution. I am convinced that every willing and thoughtful donor has been doubly repaid for his interests and gifts; and I am still more convinced that the church herself never made so good an investment of men, money, and confidence. For every man who has spent himself in the daring enterprise the college has produced many his equal; for all the money put into the property and its conduct much more easily has money been forthcoming for other enterprises; for the faith in 1888 that launched the undertaking and stood by it under discouragements. Through panics the faith of the church has been enlarged for Orphanage, and Home and Foreign Missions. In fact we have more men, more money, and more faith than when we began this herculean task of building and supporting a first class college. We have learned what corn growers of the South have learned, that doubling the crop per acre does not lessen the productive value of the soil, it increases the value and productive quality of the soil. When I see that Wm. T. Young, of Youngsville, N. C., has given \$500 on the special fund for the college I am rejoiced above measure, and I say to myself, "Our people are coming more and more into their own in this great grace of giving." As the college has grown his thoughts, his interest, his liberality have grown; hence it is easy to see that the college educates beyond the number of its matriculates. It not only educates the young in school, but the young and old at home.

Yet many church members do not give thought, prayer, money, nor encouragement to the President in his faithful, earnest, persistent, and successful effort to complete the raising of \$50,000.00 which Dr. Moffit

had begun during his incumbency of that high office. If I knew how to pen a message of sense, and tipped with such interest as to awaken the ability of our church membership in this great work, I would be as happy as President Harper is when a new name is added to his long list of donors to this special fund. Read over his list of donors and see what is being done, what the preachers are doing, and then ask God to impress you what you ought to give; then see or write Harper and subscribe to this great fund.

See what the "Francis Asbury Palmer Fund" is doing for Elon; \$1,500.00 last year and \$1,500.00 this year. That is equal to 5 per cent of \$30,000.00. Then remember that Mr. Palmer gave \$30,000.00 himself and you will get some idea of his substantial help to the college. Had he lived to visit Suffolk Church and Elon College in company with Dr. F. S. Child as he promised me during my incumbency of office of President, no doubt he would have given more; but his gifts really saved the institution and put it on its feet. His name and his generosity are as much a part of the college as the stone and bricks in its walls.

W. W. Staley.

NORFOLK LETTER.

As many will recall, the Sunday school convention which met last July with the Liberty Spring Christian Church voted to meet with the Tidewater Sunday School Association next July. The understanding was that the place of meeting should be either at Ocean View or with the Portsmouth Christian Church. If at the former place, then it should be in connection with a week's Sunday school Chataqua and Young People's Institute. It has been found desirable to meet at Ocean View if the proper speakers and Sunday school experts can be secured, and if the week's Chataqua and Institute can be financed. A committee consisting of Prof. S. M. Smith, Rev. J. W. Harrell, Rev. D. A. Keys, Mr. J. H. Blanchard, and Rev. A. M. Hanson met today in Portsmouth and took steps which will decide whether the plan can be made a success. If the matter can be put thru successfully, it will prove of great and lasting inspiration to our work in Virginia. The program, if fully determined upon, will contain speakers of national prominence. It will require faith, prayer, and works to do it, but we hope it will become a reality.

The pastors report good congregations and services yesterday. At the Memorial Temple and at Portsmouth, Baptist ministers in attendance upon their General Association now meeting in Norfolk, filled the pulpits morning and evening. Lam-

bert's Point is considering the advisability of calling Rev. E. J. Bodman, of Ravena, New York. Bro. Bodman is well-known to a number of our people here and would undoubtedly make a very desirable pastor in the Eastern Virginia Conference. We hope he may be secured.

Bro. Kitchen supplied for Rev. M. L. Bryant Sunday morning, and in the evening one of the ministers from the Baptist Association preached.

The following resolutions were adopted by the Memorial Christian Temple concerning Rev. and Sister McD. Howsare:

Whereas, Our late pastor, Rev. McD. Howsare, has been, in the providence of God, called to labor in another part of Christ's vineyard, and has, in consequence thereof, relinquished his office as the under-shepherd of our flock to assume his new duties; therefore, be it resolved:

1st. By Memorial Christian Temple, in conference assembled, that while we yield to the call from another field for the services of one who, by this people has been tried and found true, we do not the less feel the loss to our own church and community in the removal from our midst of our beloved pastor and his devoted wife.

2nd. That Rev. McD. Howsare has, by able leadership and marked ability, faithfully served this church for two years, during which time many important tasks have been undertaken and accomplished for the Master; and by courtesy and kindness, by purity of life and doctrine, secured the love of this people, which will follow and be with him in his new field of labor.

3rd. That Mrs. Athella L. Howsare, his capable and accomplished wife and help-meet, by her lofty Christian character, by consecrated tact, by unselfish service, and untiring devotion to the work of the Kingdom of God in this field, has greatly endeared herself to the hearts of this people, whose fervent prayer is that she may during her future days be continued a channel of blessing.

4th. That a copy of these resolutions be sent to Rev. McD. Howsare, a copy be recorded upon the minutes of our Church Book, and a copy be sent to each of the denominational papers, The Herald of Gospel Liberty and The Christian Sun, for publication.

—China is in a state of political upheaval and it seems that the Manchu dynasty must go. China is not ready for republican form of government, but that her people are determined on some sort of constitutional government there can be no doubt.

TWENTIETH ANNUAL SESSION OF THE CHRISTIAN MISSIONARY ASSOCIATION. AT SUFFOLK, VA., DEC. 5TH, 1911, PROGRAM.

10:00 A. M., Association called to order, by Rev. J. W. Harrell, Pres.

Devotional exercises, by Rev. N. G. Newman, Holland, Va.

Roll call and payment of dues.

Enrollment of new members.

Address of Welcome, by Col J. E. West, Suffolk, Va.

Response, by Rev. A. M. Hanson, Norfolk, Va.

Appointment of Committees.

Report of President.

Report of Executive Committee, Rev. W. W. Staley, D. D. Chr. Suffolk, Va.

Report of Treasurer, B. D. Jones, Holland, Va.

Report of Missionaries and points aided by the Association.

Report of Committee on Fields, Rev. D. A. Keys, South Norfolk, Va.

Report of Committee on Mission Literature, Rev. N. G. Newman, Chr.

Report of Finance Committee.

Appointment of Standing Committees and Election of Executive Committee.

Miscellaneous Business and Adjournment.

J. W. Harrell, Pres.

—The Suffolk, Va., Christian church, at the recent session to the Eastern Virginia Conference, asked that body to increase the sum of its annual offering to the enterprises of that body from \$750.00 to \$900 and thereby is an example for all churches—as soon as you know you are able to increase your support for the Lord's work, do not wait to be urged to do it, but do it on our own motion. We well remember when the whole of the Eastern Virginian Christian Conference was giving practically nothing. It was the custom in those days (in the eighties) to do nothing for others and very little for ourselves. The preachers laid little or no stress on the support of the general work by the local churches. When the first efforts were made, looking to the support of the general enterprise, the preachers rarely paid any attention to the matter. Then the Conference laid a fine on each preacher who failed to take the collections. Among those who paid the fine in those days was the young pastor of the Suffolk Christian church. How different it is today! Now this church under the care and leadership of the same pastor (Dr. Staley not only pays its annual assessments of \$750.00 in full, but comes up of its own motion and asks that the sum be increased to \$900. That is progress in a good work.

Dr. J. P. B. in H. C. L

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

RAISING SUNDAY SCHOOL CORN.

The following article from The Sunday School Executive is so well along the line of our article last week and so full of suggestion that we pass it along without comment, hoping some Sunday school in the country will profit financially and spiritually by giving it a trial:

"The thought came to the superintendent of a Sunday-school in a country schoolhouse that as the members lived on farms they would be glad to grow some corn for the school. So he bought a few pounds of a well tested variety. This he divided into packets, giving each member a packet with the request that it be planted and cultivated. He explained that the longest and best ears grown from the seed were to be brought to the Harvest Home service the following Fall, and that the tallest stalks were to be measured and reported to the school. As an incentive he would give rewards to those having the best success.

The superintendent was gratified at the interest the boys and girls took in planting the kernels of white corn and in watching it grow. The members of the Senior class, the teachers and the superintendents planted their packets too, and the whole school engaged in growing the "Sunday school corn," as it came to be termed. When the corn began to mature the interest intensified and foot races came into play to test the length of ears and stalks.

The Sunday on which the Harvest Home service was held was a perfect autumn day and the members and friends of the school filled the room. The decorations included autumn leaves, flowers, flags, and the school colors—white and green. The teacher's long desk was filled to overflowing with offerings of fruit and vegetables, among which there was a basket of the longest and best ears of corn grown by the members. A special feature was the song and exercise, "'Neath These Rustling Banners," in which several boys carried corn stalks. When the rewards came to be made, it was found that a member of the Boys' Intermediate class had grown the longest ear, measuring twelve and one half inches, and the stalk second in length; a member of the Boys' Intermediate class raised the longest stalk, measuring thirteen feet and two and one half inches, and the ear second in length; a

girl of the Junior class raised the ear third in length, and a boy of this class the stalk third in length.

THE NEW CHRISTMAS.

Last year's Christmas tree—where is it? Its green, pungent needled dried and dropped off, and its skeleton was broken up to kindle the fire. Last year's decorations, if they were kept at all, are tarnished and faded. Last year's program was much like those that went before it. Is the Christmas celebration really worth while? Once in a while this is the feeling that comes over some of those on whom the burden of preparation for the Christmas festival must fall. The way out of it is to get the children's point of view. Listen to their eager talk; hear their half-suppressed shrieks of delight over their endeavors to keep Christmas secrets; notice how a spruce tree is transformed, beautified, glorified in their eyes when it becomes a Christmas tree—nobody can keep from having the Christmas thrill and inspiration, if he mingles with the children. Every Christmas is a new Christmas then. Some one lately asked a Sunday-school superintendent if he didn't get tired of preparing for Christmas year after year. "No, indeed; never!" was his surprised reply; "why, there isn't a child in my primary department that is as eager to have Christmas come around as I am. I like it for its spiritual meaning. I like it for the joy which it brings to the children, and I like it because it keeps the spirit of childhood fresh in my own heart." Where that spirit prevails every Christmas will be as bright and welcome as the sunrise.

Subject—Lessons from Paul—II Tim. 4: 1-8. (Consecration Meeting).

- M. His conversion, Acts 9:1-20.
- T. His labors, II Cor. 11:22-33.
- W. His earnestness, Rom. 9:1-3; 10:1.
- T. His devotion, Acts 20:31-36.
- F. His independence, Gal. 2:12-21.
- S. His one theme, Gal. 6:14-18.
- S. The topic.

Paul.

- I. Early Life.
 - 1. Born a Jew and a Roman citizen.
 - 2. Was Pharisee of the tribe of Benjamin.
 - 3. Grew up in schools with good instructors.

- 4. Was leader of persecutions against Christians.
- 5. Enthusiastic, ambitious and energetic.
- 6. Was converted while persecuting the church.

II. After His Conversion.

- 1. Began to preach Christ immediately.
- 2. Began preaching where he had persecuted.
- 3. Was a special apostle to the Gentiles.
- 4. He was ever enthusiastic in his work.
- 5. Was stoned, shipwrecked and imprisoned.
- 6. Carried Gospel to Europe—foreign missions.
- 7. Wrote fourteen New Testament books.
- 8. Labored more abundantly than all the rest.
- 9. Suffered martyrdom, as the chopping block.
- 10. He was faithful—a crown awaited him.

III. Reflections for Us.

- 1. He was always in earnest.
- 2. When he saw he was wrong he changed.
- 3. He did his duty regardless of consequences.
- 4. He followed Christ all the way.
- 5. I wonder if I can say as much.

Hints for this Lesson.

1. Have some concert feature in the meeting, the Lord's prayer, a favorite Psalm or other scripture. The concert feature might be near the close.

2. Leader, keep your hand on the reins of the meeting; a nod here, a bright smile there, a look of animated attention from you, will alone almost make the meeting a success. Have something for associate members to do.

3. Have chain prayer concerning the example Paul gives us. Have some member begin, and close, yourself. Arrange for roll call and response of quotations from Paul's instructions to the young men, Timothy and Titus.

Something of His Life.

Paul was a native of Tarsus, a city of Cilicia, and a citizen of the Roman empire. He was of Jewish nativity and was schooled in the doctrines and teachings of his people. His early education was that of other boys of the city, but when a youth he went to Jerusalem and became a pupil of the eminent Gamaliel, who was a profound scholar, though more liberal in his views than the more orthodox of his race.

After his Rabbinic training he returned to Tarsus to learn a trade. It is probable that he continued his studies in the Gentile schools, for which Tarsus was noted. From Cilicia he went back to Je-

Jerusalem, where he became prominent in the councils of the Jewish church, and apparently was chosen a member of the Sanhedrin. Though in Jerusalem for some time and about the same age of Christ, he was probably not at the capital during the ministry of Jesus, for he seems never to have seen the Great Teacher. He knew, however, of the Messianic claims of Christ and was clearly conscious of the opposition to Judaism involved.

He threw himself into the fight against the new faith, and with his characteristic impulsiveness and determination did all he could to stem the tide of Christianity and exterminate the believers. He consented to the death of Stephen, if he did not actually participate in the stoning. This he followed up with an inquisition that made him conspicuous among his fellows.

In the year 34 or 35 A. D., while on his way to Damascus, he went through a supernatural vision that brought him under deep conviction of his sin. Out of this experience he came a Christian disciple, convinced of the Messiahship, distinctly conscious of having been commissioned to preach the gospel among the nations of the earth. He did not immediately begin preaching, but retired to Samaria for two or three years, where he engaged in study and preparation for the work.

His first preaching was in Damascus and Jerusalem, but he was soon called to the Gentile nations. He went first to Antioch and there had Barnabas associated with him. After a few months he returned to Jerusalem, where he entered into a controversy with certain of the Sanhedrin regarding the question of whether or not certain forms and ceremonies were necessary to salvation. Paul believed that justification was by faith and not by ceremony. He finally won and the Jews accepted the Gentiles who professed to be Christians as such. Paul continued his missionary work in all the neighboring countries. He touched all the more important cities of that time and region and probably preached the gospel to more people than any man who has lived in all the tide of time.

Paul was often disconsolate, though his work in the main is now considered marvelously successful, as compared with other apostles of his day or missionaries of later years. He swung far afield in his doctrine and preaching from the church at Jerusalem, though his views of Christ's teachings seem far more in accord with modern views than did the majority of other early preachers and leaders.

In 56 A. D., after some years of successful work in the principal cities of his day, he returned to Jerusalem. He was then called upon to show his belief in

the ideas of the home church by conducting certain ceremonies. This he did, but was misunderstood and came near losing his life. He was soon after arrested and remained in jail or in custody of officers for two or three years. He was before Felix and Festus, then Agrippa. Appealing to Caesar he was carried to Rome, from whence he wrote several of his epistles. He was eventually released, only soon to be re-arrested, tried and sentenced to die upon the block. While in prison the second time he wrote the remainder of his epistles.

There are many things in the life of the man that call for comment and give food for discussion and an interesting meeting.

He was a man of education and culture. Learned in the old scriptures, upon his conversion he studied zealously the doctrines of Christ. His conclusions, based upon his study and his visions, were unlike others of his time. Some of his views have been accepted by the church as unquestionably right. Others on matters of church polity were subjects of variance throughout the ages that have followed. He was a profound and sympathetic man, but not a metaphysician.

He was enthusiastic. He was daring. He cared not for the beaten paths; he preferred to travel the undiscovered territory. He accepted no man's views; he followed his own convictions. He was sensitive, but unflinching when duty demanded bravery.

China.

We had been feeling as the editor of The Charlotte Chronicle about the situation in China, till we found in that paper the following point:

"The Chronicle has been shy on its talk on China, because it knows nothing

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GREENSBORO, N. C.

about it, and it never undertakes to discuss a matter in which it stands in comparative ignorance. The Christian Herald, however, is pretty good authority and it gives us a line on the situation from a religious and civilized standpoint. It says that this generation has witnessed no greater transformation than that which is now taking place in China. It is surely a modern miracle to see an empire of 300,000,000 souls changing practically in a day, from a despotism to a constitutional government. For over two and a half centuries the Manchus have ruled with increasing corruption, selfishness and injustice. In no country on earth have the people borne with patience so many grievous burdens. Their land has stood still while other nations were pressing forward to a higher destiny. But the change, long delayed, has come at last. The Manchu rule has gone, and with it that ancient badge of Chinese servitude, the queue, and the old feudal military organizations, and all the clumsy glitter-and-tinsel stage trapping of the Manchu throne. It is a new, progressive China that emerges, after shaking loose from the old rubbish heap—a nation that will soon be in line with modern ideas on all that vitally concerns its social and political life."

—Newspaper reporters are to be barred from the Beattie execution and Virginia papers will be prohibited by law from printing the details. That is good. The bare announcement: "Henry Clay Beattie, Jr., was electrocuted at noon today," would be sufficient, but watch the enterprising press reporters. They will reel it out by the column as easy as falling off a log.—Charlotte Chronicle. And the gullible will read and gloat over all they write as if fact and not fancy.

Special Fund \$50,000. Elon College.

Charity begins at home, but it ceases to be charity if it ends there.

Amount to be raised, \$10,000.00

Total pledged to date, \$40,000.00

The light that shines farthest abroad shines brightest nearest home.

The Lord loveth a cheerful giver. The liberal soul shall grow fat.

Amount pledged this week, \$1,650.00.
(See list of donors below)

Total reported Nov. 11, 1911, \$38,350.00.

We can do it, if we will. We can do it, and we will.

We are climbing. Will you help?
All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, and generous people, and the money given to this end will do good for ages and ages to come.

Pledged since Nov. 11 in the Western North Carolina Conference:

High Point.

Peoples' House Furn. Co. \$100.00
Miss Cora D. Lawrence .. 25.00
Total \$125.00

Franklinsville.

G. H. Block 25.00
W. A. Grimes 25.00
Hugh Parks, Jr. 25.00
Total 75.00

Biscoe.

J. M. Wright 25.00

Pittsboro.

J. M. Ferrell 25.00

Kepler.

William Keith 25.00

Liberty.

C. T. Hatch 50.00

Burlington.

Capt. J. A. Turrentine 50.00

Elon College.

Rev. J. F. Morgan 100.00
Rev. L. I. Cox 25.00
W. E. Lowe 100.00
Total 225.00

Spies.

J. B. Morgan 25.00
J. P. Morgan 25.00
Haywood Morgan 25.00
W. L. Brewer 25.00
Total \$100.00

Ether.

T. H. Wood 25.00
W. Henry Freeman 25.00
A. W. Brown 25.00
S. H. Freeman 50.00
S. C. Freeman 50.00
M. W. Freeman 25.00
R. D. Kern 25.00
Prof Willie H. Freeman .. 25.00
Hiram Freeman 50.00

C. C. Phillips 25.00
Total 325.00

Moffitt.

Prof. F. M. Wright 25.00

Kemp's Mills.

J. J. Allen 50.00

Carbonton.

J. J. Palmer 25.00

Asheboro.

Sheriff S. L. Hayworth .. 25.00

E. C. Yow 25.00

S. F. Phillips 25.00

Major E. Moffitt 50.00

Total 200.00

Ramseur.

J. N. Cagle 25.00

J. A. Parks 25.00

T. A. Moffitt 50.00

Mrs. T. J. Green 25.00

W. O. Cox 25.00

T. J. Green 25.00

Total 175.00

Seagrove.

E. F. Cagle 25.00

Rev. H. A. Albright 25.00

O. D. Lawrence 25.00

T. W. Lawrence 25.00

Total 100.00

Greensboro.

C. C. Johnson 75.00

Total pledged since Nov. 4 .. \$11,650.00

ELON COLLEGE LETTER.

I have enjoyed so many rich and rare privileges during the past six weeks that I can truly say that the lines have fallen to me in pleasant places. A kindly invitation from Dr. Moffitt to visit his home on the way took me off to the Western North Carolina Conference about seven hours earlier than had been planned, but added much indeed to the enjoyment of the occasion. Dr. Moffitt is a very busy man, but, as ever, not too busy to take thought for the Master's work. His attention in that regard and that of his family as well is as now centered in the erection of a Christian church at Asheboro, and I believe I have no doubt of its successful completion within the year.

Conference, the forty-fifth annual session, was held with the seventeen months old Ether Church, which, judging from the grace, ease, and comfort in which it entertained the body is destined one of these days to be host to the Southern Christian Convention. My home was with Brother Eli Freeman and he entertained me with lavish hand and unstinted heart. I succeeded in establishing my reputation, while in his home, as a consumer on a large scale of wholesome edible products. Dr. Atkinson, when I was by accident late for a meal, remarked that it made no difference, since I did not count. "He

may not count elsewhere," said my queenly hostess, "but he certainly does at the table." Why may not he who counts thus count in other directions also? From which statement and consequent query we take courage, renew our hope, and press on, at least in one department of human endeavor.

Conference was not only royally entertained, but it was itself royal. It was my first opportunity to attend this body throughout, though I had been privileged to be in one session a few years before. I was delighted with what I saw and heard. There was harmony from first to last—the harmony, not of death, but of life, progressive, aggressive, achieving life. The reports were good and exhibited a fine grasp of the Master's work as well as courage to undertake it. The Conference was not characterized by set addresses, but by earnest pleas and consecrated consideration of ways and means. Several times during its deliberations I had the feeling that this body could appropriately be styled, "A committee of the Whole on Ways and Means in the Master's Work." Rev. L. I. Cox presided and Rev. J. W. Patton scribed, while Capt. J. A. Turrentine cashiered; which means that the Conference was becomingly officered. Dr. Atkinson was there, in all his glory and the abundance of his inheritance as a church member. Dr. Moffitt was there in the most eloquent, earnest address he has yet delivered on Elon's behalf. Dr. Long preached to great acceptance. Brother Albright and Brother N. W. Lawrence with Brethren S. B. Klapp, H. F. Wolfe, T. B. Dawson, W. H. Hayes, T. E. White, our yoke-fellow of former days, with many others, were there with whom it was pleasant to renew and form acquaintances.

But the most pleasant thing in the entire session was the ordination of Rev. J. F. Morgan to the office of elder in the church. It was a glorious occasion, full of uplift and spiritual aspiration. It was good to be there; and those who were so privileged will not soon forget it.

Of course the brethren responded liberally to the Special Fund, and cheerfully, which made their response more lovely. These devout Christians gave \$1,475.00 to this enterprise and rejoiced in the giving. "Yes; we must take care of Elon," said many a brother to me as he was signing his name, "we must take care of Elon, because it has done so much for us as a Church." Such liberality, with such spirit and devotion, cannot, will not, go unrewarded.

W. A. Harper.

COLLEGE NEWS.

The installation of the new pastor at the Burlington Christian Church on last

Sunday was duly observed and attended by the students and friends on the Hill. The regular eleven o'clock service of the College was suspended and quite a number attended the service in Burlington. Dr. Atkinson delivered the sermon.

Dr. W. C. Wicker preached in Haw River yesterday.

Uncle Wellons who has been ill for the past week does not improve as rapidly as his physicians would like. He is constantly attended by his nurse, and everything possible is being done for his comfort and his early restoration to health and strength.

Karl Jansen, the Swedish Impersonator, appeared at the College last night, in the interest of the Athletic Association.

President Harper has returned from the Western N. C. Conference and reports a most pleasant as well as successful trip. His appeals were liberally responded to as will be noted from the Special Fund column which appears on another page.

Prof. S. G. Rollings, of Kenly, N. C., entertained a few of his college friends and acquaintances on a week-end house-party, November 17-19. Those who attended from the College were Misses Viola and Grace Rollings, Mr. R. A. Campbell and A. L. Lincoln.

Miss Ethel Clements spent last Sunday with her parents at Morrisville, returning to the Hill Sunday night.

An engagement of much interest to former students of Elon College and friends in general has been announced at Ashboro, N. C., when Miss Clara Moffitt, sister of former President Moffitt, will become the bride of Mr. C. C. Howell, of Jacksonville, Fla. These young people are both graduates of the College. The wedding is to take place January 19th, 1912.

A. L. L.

Nov. 20, 1911.

When in Burlington, Call at

T. H. STROUD'S STORE

for

DRUGS, SOFT DRINKS,

And anything desired in Drugs and Toilet Articles.

DR. J. H. BROOKS,

DENTIST,

Foster Building. - - Burlington. N. C.

—As Editor O. F. Crowson of the Burlington News lays down the pen that has made The News a great paper we feel that we sustain a real personal loss. There is no larger hearted man of our craft than Crowson and the sunshine of his nature warms all who come within its reach and radiance. He has done a great work for the city of Burlington, has built up a strong paper, and has made an enviable reputation as editor and citizen. We regret exceedingly to lose him as neighbor, and our best wishes go with him. He is to take charge of the Ledger, Oxford, N. C. - Now "Watch Oxford grow."



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Send Express or P. O. Money Order.

TURNER & CORNWELL, Charlotte, N. C.

These beds and pillows are on sale at Mr. E. A. Hensley's, 304 Tarbley Ave., Burlington, N. C.

FEVER-SMITH'S is a powerful medicine for Malarious conditions, Chills, or febrile conditions, try FEVER-SMITH'S. It induces the fever and removes the malarious liquid—10, 25 and 50 cents at Drug Stores

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward \$2,980.74
 Dues

Dwight Hillis Lankford 10

Monthly S. S. Offering.

Suffolk, Va. \$18.30

Oak Grove, N. C.50

Bethlehem, Va., 1.00

New Hope, Ala. 1.15

Durham, N. C. 3.25

Rosemont, Va. 1.96

Mt. Auburn, N. C. 2.69

The "Whatsoever Band" ' 1.35

Berea (Nan'sd. Co.) Va. . 6.25

Shallow Ford, N. C.37

Special Offering.

W. L. Banks 10.00

Mrs. Bettie Cates 6.00

For use of hay rake 2.25

Wentworth Philatheas ... 2.55

Amount 43rd week \$59.82

Total \$3,040.56

My Dear Children and Friends:

Thanksgiving time is almost with us. You may be reading this letter on Thanksgiving Day. Hope each one of you will contribute as God has blessed you to our cause which is a deserving one.

We were delighted to have the Philathea Class of Wentworth Church, N. C., visit us last Saturday. They came to Elan, about 50 in all, and our doors were thrown open for we were glad to see them. Mr. George McCullers kindly brought a big apple for each child, also Miss Florence Stephenson brought a bag of apples and bananas. Guess our little ones will not soon forget these kind friends.

Mrs. Macy Read of Mt. Auburn Church kindly sends two coats and a dress and Mr. C. A. Ballentine, Fuquay Springs, N. C., donates cane seed, while Mrs. W. B. Cottle, of Lubec, Maine, has filled a barrel of comfortable clothes and sends with her best wishes, and Mrs. McNally, of Elon College, contributes a welcome addition to our clothing for little girls.

Your good ready made clothing, friends, will come in well these short days, when there is not much time for sewing, but, as we have said repeatedly, "all gifts are appreciated."

Yours for Christ's cause,
 Uncle Jim.

Wadley, Ala., Nov. 7, 1911.

Dear Uncle Jim:

After spending about two weeks at Grandfather Stephenson's mother and I came to Wadley, our new home. She thinks we are going to like all right, but I believe I had rather stay with "Ba-Pa," for he lets me ride to the wood pile in his wheelbarrow and go with him to the barn to feed his pretty white chicken.

Here is my dime with love.

Dwight Hillis Lankford.

Well, little man, you can visit "Ba Pa" again and perhaps he will give you a white chicken to take home with you.

Wakefield, Va., Nov. 9, 1911.

Dear Uncle Jim:

We heard you were in Suffolk last week. Wonder if you will ever come to Wakefield. We hope so. We enjoyed reading in The Sun about the good woman who gave all her life-time earnings to the Orphanage. Surely if she could do so much we ought to be willing to do a little. Our offering for November is \$1.35, some for back dues. We would like to send more, but our mite will do good for the orphans, and for us, too, if given in the right spirit. So many have not learned that it is blessed to give. When we all learn the real meaning of that, we will give more largely.

Goodbye till next month.

The Whatsoever Band.

Right you are, little Band. Do you know the "Blessed" chapter. Our children know and some of them love it very much. They like to recite it in concert.

A CONDITION OF RECEPTION.

While very much of skepticism is being indulged in by a large number of professing Christians, aside from multitudes of others, it is eminently necessary for the true ones to keep insisting upon the Bible requirements of personal faith in God as an essential condition of one receiving the great blessings that he needs.

Reflect upon the fact that Christ made a constant practice of demanding faith in Him as one condition of ones receiving healing from Him. When two blind men went to Him to receive sight. He ask them this question: "Believe ye that I am able to do this?" They replied positively that they did believe. It is most certain that they would not have received that great blessing without a trusting faith in Christ's ability to give it. And Christ insisted upon a personal compliance whether it pertained to a reception of physical or spiritual blessings. He said that one would be

saved by Him if one believed on Him. He that believes shall be saved. This was the universal rule then, as it ever has been since that time. He who would not have faith in Christ was deprived of any and all favors that he might ask for. And why was Christ so insistent upon a personal compliance with this condition? Because for one thing he knew that there was a great inclination in human nature to indulge in unbelief. He knew that it was from unbelief that Adam and Eve fell from their state of innocence. Eve believed in Satan's words more than she believed in God's word, and this resulted in her ruin. And ever since that day there has been a proneness in fallen man to disbelieve God's word. Hence the requirement by God that sinful people should have decided faith in Him, and also in Christ. Another reason is that sinners must be saved by faith, and never by their works. God must have the glory and not man; therefore sinners cannot become saints by spiritual evolution, but by simple faith in the Divine Son, the crucified Lord, to whom shall be the glory for ever and ever.

C. H. Wetherbe.

OUR MISSIONARY MEETING.

Dear Brother Atkinson:

I have had the "Grip" or the "grip" has had me for the last ten days, so that I have been unable to attend to my work.

I failed yesterday or today to get to Antioch. I preached last Sunday at Beulah, but was not really able to do so. Glad to say however that I am better now and hope to be able to fill my appointments in the future, if it be my Lord's will. I had the pleasure of attending the Sunday in October, and enjoyed the meeting very much indeed. In fact I believe that we did the right thing in dividing the churches into districts, provided our people will take an interest in the work. It will not be burdensome and we can increase our working force much faster, than in the old way. Now it behooves every church to attend the meetings, and learn of these vital questions, that pertain to the church interest as they are discussed at the meeting.

We thereby learn more of each other and of each others' needs. No church can be alive to its every interest and treats carelessly these fraternal gatherings. Our District Meeting will be held at New Hope 4th. Sunday in November and Saturday before. We most earnestly desire to see our brethren from the different churches come and take part in this meeting. Let us pray for a good time. G. D. Hunt.

A PLEA FOR THE CHURCH MISSIONARY ASSOCIATION.

The Christian Missionary Association of the Eastern Virginia Conference will hold its annual meeting with the Suffolk Church, on December 5th, 1911. This meeting will consist of a morning and afternoon session, chiefly given to business, but will be full of interest and vital importance to the conference work. The Association is a mighty factor in the home mission work of the conference and deserves the hearty support of individuals, churches, Sunday Schools and societies of all kinds of the conference. The conference could not do the mission work that it is doing today, without the aid of the Association.

If the Association were eliminate retrenchment would be necessary at once. We would have to abandon several promising points or so cripple them that they could not do successful work. Who would have us to do less for home missions than we are doing? Who would even have us to go backward, instead of going forward? Who would even have us to simply hold our ground. None of these would satisfy us, but our aim would be "go forward." Shall this really be our aim? What think you?

Now, the Conference can go forward with its home mission work only by a proper support of the Christian Missionary Association. The churches, Sunday schools, societies, and individuals must come up with their memberships. At present more than half of the churches and Sunday schools of the conference are not represented in the membership list of the Association at all. Why is this? Is it inability or simply negligence? Who is to blame? Where does the trouble lie? Let's find it and get to work.

APPEAL.

Dear Brother Pastor or Superintendent we beg you to see that your church or churches, shall be represented by at least one membership at the December meeting of the Association. Do not neglect this. The Association needs your support. It will not be able to sustain the work in hand unless you come to its assistance. Can we account on you?

Yours in behalf of the Association,
J. W. Harrell.

PROGRAMME.

Christian Missionary Association of the North Carolina and Virginia Conference, Bethlehem Christian Church, November 23, 1911.

Call to order, by President S. B. Klapp.
Reading of minutes of last session.

Reading of constitution and by-laws,

by W. J. Graham, secretary.

Enrollment of new members.

Election of officers.

Report of Executive Committee.

Report of Treasurer.

Reasons Why the Christian Missionary Association Should Be—By President W. A. Harper. (8 minutes).

The History of the Work, of the C. M. A., by Dr. J. O. Atkinson, (8 minutes).

How the Pastor May Best Interest His People in the C. M. A., by Rev. L. I. Cox. (8 minutes).

The Possible Future of the C. M. A., by Prof. W. P. Lawrence. (8 minutes).

Miscellaneous business.

Announcement of committees

Adjournment.

S. B. Klapp, President.
Greensboro, N. C.



REV. W. T. WALTERS,
Winchester, Va.

Winchester Letter.

As Dr. Staley has already told of our opening service in our new church, at which we expected to dedicate, it is not necessary for me to go into details about the service. Dr. Staley preached a strong sermon on Sunday morning, much to the delight of the congregation. It was a great day for us even if we did not dedicate. It brought our work before the people. We appreciate the interest taken in our work by ministers of our own and other churches as manifested by their being with us on that occasion.

We had hoped that it would not be necessary for us to make any more general appeals for money, but after providing for a part of our debts, we find that we have about \$400 in outstanding bills that should be paid immediately. If we can

raise this amount now perhaps we shall not be in quite as great a strain again. We must have this \$400 soon. It may be that you would like to be one of a thousand to give \$1.00. We have received two hundred and forty-five one dollar contributions. We would like to have 755 more. Our meeting is no win progress and is being very well attended. Some special interest has been manifested of which we will write more later.

The following contributions have been received:

Previously reported,\$4,301.09
Received since. Cash—Scott Grant, \$5.00; Cash Collection, \$66.63; Francis Pease Warden, \$5.00; Sale on surplus material, \$40.70; Mr. J. T. Fisher, \$1.00; Geo. W. Jenkins, \$1.00; Mrs. E. M. Grove, 50 cents; Mrs. Kate Lionberger, 50 cents; Mrs. Maude Spitler, 50 cents; Miss Laura Grove, 50 cents; Rev. P. T. Klapp, \$1.00; J. A. Kagey, \$2.00; Mr. and Mrs. R. A. Hinton, \$2.00; J. W. Tate, \$5.00; Rev. L. L. Lassiter, \$5.00; Mrs. L. L. Lassiter, 50 cents; Miss Fannie Rosenberger, 50 cents; J. S. Dovel, 50 cents; Mrs. J. S. Dovel, 50 cents; C. G. Weast, \$1.00; Miss Sarah M. Lichter, 50 cents; Miss Annie M. Lichter, 50 cents; Miss Emma J. Funk, \$1.10; H. D. Eppard, 50 cents; Samuel Rush, \$1.00; J. W. Black, \$1.00; J. F. Tompkin, \$3.33; J. F. Hoffman, \$5.00; Mrs. Pamey Doffemyre, 50 cents; Miss Mamie Doffemyre, 50 cents; Rev. S. L. Baugher, \$1.00; W. J. Estep, \$7.75; Mrs. J. E. Lincoln, \$3.00; Mrs. Virginia Kingree, \$1.00; L. S. Johnson, \$50; Mrs. L. S. Johnson, \$50.00; A. B. Richards, \$120.00; F. A. Shryock, \$25.00; Samuel Earman, \$15.00; Miss Lydia Creswell, \$10.00; E. W. Cather, \$10.00; M. C. Garvin, \$10.00; Davis Johnson, \$10.00; A. C. Oates, \$10.00; L. M. LaFollette, \$10.00; S. W. Lincoln, \$10.00; H. G. Brill, \$5.00; N. L. Morris, \$5.00; John Park, \$5.00; J. Walter Larrick, \$5.00; Funk & Son, \$5.00; Mrs. Chas. Cooper, \$5.00; Mrs. Davis Johnson, \$5.00; A. R. Coe, \$5.00; Frank Anderson, \$5.00; Mrs. A. B. Richards, \$10.00; J. W. Hook, \$6.00; W. A. McCoy, \$5.00; Marvin Hook, \$5.00; Miss M. Shryock, \$5.00; Harry Potts, \$2.00; A. T. Brill, \$1.00; Mrs. A. T. Brill, \$1.00; Mrs. Fannie Pennington, \$1.00; Thos Hancher, \$1.00; Rev. A. R. Garland, \$1.00; M. S. Loy, \$5.00; Rev. W. W. Staley, \$15.00; Honorable R. M. Ward, \$5.00; Mrs. C. E. Supringer, \$5.00; Mrs. C. F. Dunlap, \$2.50; Wilmer Shryock, \$5.00; J. A. Spaid, \$1.00; Thos. Lincoln, 25 cts.; E. F. Johnson, \$1.00; J. H. Orndoff, \$1.00; Mrs. W. Trammell, \$1.00; Edgar Williams, 50 cents; Clinton Williams, \$1.00; C. H. Grove, \$1.00; Miss Annie Lovick,

\$1.00; Dr. C. M. Walters, \$5.00; Mr. and Mrs. W. M. Stricker, \$1.00; Miss Battie Green, \$1.00; Earnest Carpenter, \$10.00; I. M. Grove, \$5.00; T. W. Liskey, \$6.50; J. R. Liskey, \$5.00; Harry Liskey, 50 cents; Miss Wilda Liskey, 50 cents; A. P. Liskey, 50 cents; Miss Palma Hoover, 50 cents; Mrs. Newton Spitzer, 50 cents; M. L. Capper, \$25.00; A. H. Liskey, \$1.00; George Mayes, \$5.00; J. A. Worthing, \$10.00; Mrs. J. W. Pease, \$5.00; Mrs. Katie Hook, \$5.00; Miss Eula Hook, \$1.00; Rev. A. W. Andes, \$16.33; Mrs. J. S. Davis, \$25.00; A. S. Anderson, \$5.00; Miss Goldie Eaton, \$1.00; Mrs. R. M. Johnson, \$1.00; Miss Jessie Johnson, \$1.00; Miss Martha Brill, \$1.00; Amos Cooper, \$1.00; Rev. H. R. Clem, \$2.00; C. N. Garvin, \$25.00; H. P. Hook, \$15.00; Mrs. E. W. Carter, \$5.00; W. E. McClenny, \$1.00; J. W. Rosenberger, \$5.00; J. N. Good, \$10.00; Ladies' Aid Society, \$6.35; Labor and material—James Darr, \$1.00; H. B. Grim, \$25.00; C. B. Grim, \$10.00; Total, \$5,169.53.

We are grateful for this large report and want to thank every contributor for his or her contribution.

W. T. Walters.

Winchester, Va., Nov. 17, 1911.

Greensboro Letter.

The fourth quarterly conference of the First Christian Church was held Thursday evening. Reports of the officers and departments showed the church to be in a healthy condition. During the year 50 members have been received into the church, while there has been a loss for various causes of 19, leaving a net gain of 31 members for the year. The pastor's salary and conference assessments will be paid in full. About \$75 will be given to foreign missions as a of the Laymen's movement in the church.

Two new deacons were elected: Brethren C. C. Johnson and John R. Foster. Officers of Sunday School next year: Charles A. Hines, superintendent; B. B. Phillips, assistant superintendent; Miss Effie Lowe, secretary-treasurer; Miss Lilly Foster, assistant secretary. S. A. Caviness was re-elected treasurer. Bro. L. M. Clymer is standing secretary of the church. Rev. L. E. Smith was some time ago unanimously called to be pastor of the church again next year.

The report of the Sunday School was the most encouraging feature of the meeting. It showed a gain of nearly 50 per cent in the average attendance of the Sunday School in the last four months. This is due in a large measure to the work of the Baraca and Philathea classes. To the Baraca class of the church, with S. A. Caviness as president and John R. Foster as teacher, has recently put cement floor in

the basement and divided it into a class room at a cost of about \$200. This will mean better things for the school.

The church will use the Duplex envelopes next year. The aim is to raise increased pastor's salary, conference assessments and \$100 special foreign missions solely through the envelope system. The church this year raised something like \$2,000 for all purposes.

The ladies aid society is doing splendid work. Mrs. C. C. Johnson is now president of this organization.

NOTES.

Beginning the third Sunday in August our protracted meeting continued until Thursday night following, and resulted in eleven accessions to the church at Bethlehem. Rev. W. G. Clements assisted me in the meeting, did most of the preaching and did it well. The church was revived by the message as delivered by him and will gladly hear him again. I came home from this meeting sick, and took my bed, and for about two months was unable to do anything, but at this time I am again able to fill my appointments, for which I feel very thankful.

The fifth Sunday in October I began a meeting at Long's Chapel and continued until Tuesday. Three professions and the church much revived resulted from this meeting. Rev. C. C. Peel did the preaching, endearing himself to the congregation by his earnest, forceful message. I have been recalled by the churches of my charge for next year, and am anxious that my health may be sufficient to enable me to render the service required in building up the Master's kingdom.

J. W. Holt.

Cash This Time.

Last Friday, November 10, my friends at Long's Chapel sent me a load of good things to eat, and yesterday at the close of the service at Union, Brother W. J. Graham interrupted long enough to present the pastor a purse of forty-one dollars and seventy-five cents. This was contributed by friends as an expression of sympathy and regard in view of the pastor's recent sickness. The names of the contributors and amounts are as follows: Dr. C. M. Walters, his wife and two daughters each, \$2.50; J. M. Wallace, \$4.00; Mrs. J. M. Wallace, \$1.00; Miss Adeline Wallace, \$1.00; Mrs. L. H. Aldrige, \$1.00; A. Graham and wife each, \$1.00; W. J. Graham and wife, \$1.50; W. T. Perry, \$1.00; T. R. Hughes and wife, \$1.50; J. P. King, 50 cents; N. F. Fosters, \$1.00; G. R. Maynard, \$5.00; W. M. McCauley, \$1.00; E. W. Wilkins, 50 cents; Alice Maynard, \$1.00; Annie Wilkins, 25

cents; Selma McCauley, 50 cents; Della McCauley, 25 cents; Mr. L. H. McCauley, 25 cents; J. D. Wilkins, \$1.00; Nannie Kernodle, \$1.00; J. A. Graham, 50 cents; E. W. Graham, \$1.00; W. J. Turner, \$1.00; Mrs. R. T. Kernodle, \$1.00; J. G. Rasco, 50 cents; A. L. Perry, \$1.00; W. L. Browning, 25 cents; J. H. Wilkins, \$1.00; L. A. McCauley, 25 cents.

My wife and family join me in grateful acknowledgement of this kindness on the part of our friends. May heaven's richest blessings crown their lives with the richest portion of many good things.

J. W. Holt, Pastor.

A LIBERAL DONATION.

My congregation at Long's Chapel sent by Brothers H. C. King and F. P. Rogers, a load of good things, Nov. 10th, 1911. In this load were 5 bushels of wheat, two sacks of flour, 13 chickens, 2 opossums, corn, sugar, canned fruit, soda, coffee, soap, and cash, the whole amounting in value to about \$22.00. I find the following names on the packages: A. O. Huffman, J. B. Rogers, Benjamin Hester, Wm. Garrison, F. P. Rogers, J. W. Johnson, Ed. Wyatt, Sallie and Hattie Rogers, Newton King, D. Haley, G. T. Hurdle, E. Long, H. Montgomery, Allen Dickey, Annie Johnson, H. C. King, W. A. Smith, G. W. Webb, D. Montgomery, C. H. Roney, Baxter Smith, Henry Hall, Brice Hall, Herbert Roney.

How much this kindness is appreciated by myself and wife cannot be expressed in words. It makes us feel that even in our affliction there is something worth living for. An oasis in the desert is not more refreshing to the weary traveler than this great kindness is to us, coming as it does after long and severe suffering to both of us. My heart craves more than ever for health and strength to serve these dear friends. My pastoral relations with them have been pleasant in the past and I feel that it will be more so in the future. May God abundantly bless them for their kindness to us.

J. W. Holt.

CONFEDERATE BALLS.

We do not think that it is well to give public balls for the entertainment of Confederate Veterans.

Three Bishops in North Carolina, twenty-one Presiding Elders and nine Editors of the Religious Papers of the State have signed this statement.

Let the dancers stay away from our meetings. Let us Veterans talk, sing and pray and help each other toward God and Heaven.

A. D. Betts,
Chaplain N. C. Division Confederate Veterans.

MARRIED.**Westmoreland-Scoggin.**

At the home of Bro A. W. Scoggin in Guilford County, October 15, at 9 o'clock, Mr. Harrison Westmoreland and Miss Ella Scoggin were united in marriage. May their lives be long and happy.

Scoggin-Barker.

On the same day at 3 o'clock at the home of Brother J. H. Barker, Mr. William Scoggin and Miss Martha Barker were married. May their lives be long and happy.

J. S. Carden.

DIED.**Farmer.**

Mrs. Parthena A. Farmer was born April 8, 1830, and died November 3, 1911, being thus advanced in her 82nd year. Her husband, James Farmer, died in 1871. Three sons and one daughter survive, and the life of faithful service in community and in church that these are leading tell of the holy influence of this godly woman. She was a charter member of Pleasant Grove Christian church, Halifax Co., Va. She was buried amid a beautiful offering of flowers and floral designs, and a host of sorrowing friends were present to pay their sad tribute of respect to the memory of her who died as she had lived, a faithful follower of her Lord and Master. The interment was in the family cemetery near News Ferry, Va., the funeral services being read by Bro. C. B. Riddle, in the absence of her pastor. Our sympathy to the bereaved ones.

J. O. A. Peele.

Miss Indiana Peele departed this life at the home of her brother, W. Q. Peele, Holland, Va., October 31st, 1911, in the 61st year of her age. She leaves, besides the brother mentioned, a sister, Mrs. Lamb Gardner, Holland, Va. and a brother, Johnson Peele, of Georgia. Miss Indiana made a profession of religion in early life and joined the South Quay Baptist Church, Nansemond County, Va., and remained a loyal and devoted member till her death. In her long illness she spoke often of death and always with a Christian faith and bright hope beyond. Having no family of her own her life was spent largely in ministering to others till failing health closed the activities of an industrious and useful life. In the absence of her pastor the funeral services were conducted by the writer at Holland Christian Church and the remains buried in the family lot, at Holy Neck Church.

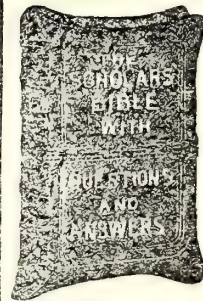
N. G. Newman.

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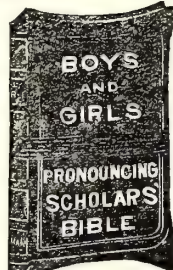
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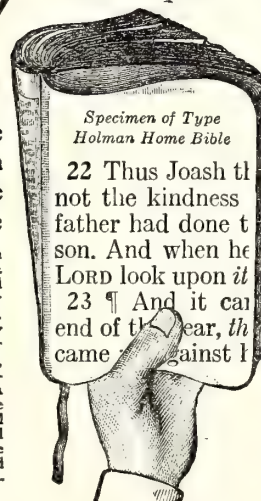
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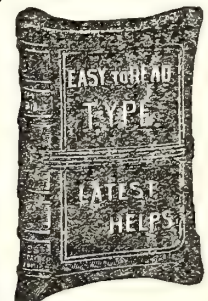


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the priests, the Le'vites, the the singers, the Neth'i-nim, they that had separated then

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J. O. Atkinson, Editor, Elon College, N. C.

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for the editor should be directed.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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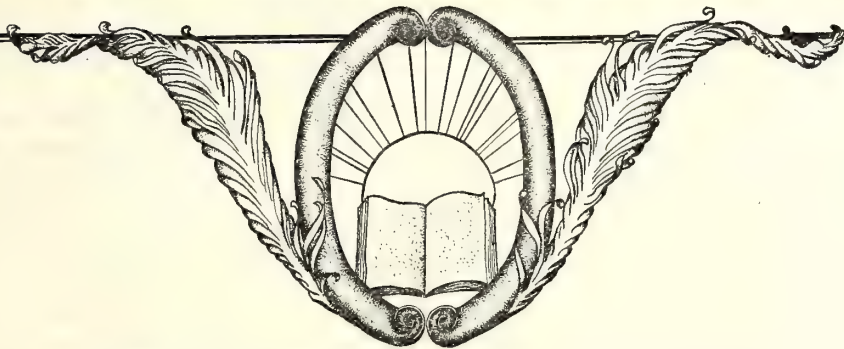
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THE PICTURE ON THE SOUL.

Over in France the leading bank has an ingenious way of getting the picture of the man who is suspected of being a wrongdoer. Behind the desk of the cashier there is a photographic studio. Of this the visitor knows nothing. At a signal from the man at the desk the artist flashes the camera upon him and his picture is taken, and he leaves behind a record that he never can get away from.

Stop and think for a moment that somewhere in your soul a faithful Artist is moment by moment taking pictures which never will be blotted out. Every beautiful thing you look upon, every lovely picture, every splendid thought, every sweet face—all are stamped there never to fade away. And this is just as true of the things which are not pure and lovely. Ah, what a thought this is!—that this Artist working behind the scenes is faithfully picturing upon the sensitive plate of your soul all that ever come before the eye of your mind. Not a thing escapes; and wish it as you may, the story is told, and it is told forever.

God help you to keep on the soul He has given you only the record of things good, pure, true, lovely and of good report! How can this be done? Only by living a life so high, so pure, so consecrated to Jesus Christ that He will give you visions of beauty and shut out the thought and the very appearance of all that is evil.

Do you know any man or woman who sometimes says things that are likely to bring a blush to your cheek? Keep just as far away from that person as you possibly can. It may cost you something to do this sometimes. By going out from the presence of that one you may bring criticism upon yourself, but God never will criticise you. He will love you all the better for it; and in the days to come men will creep up to you for help and strength, for they will know that you have a power which will make you strong and tender to protect them.—Christian Work.

EDITORIAL

TRUSTING AND TRYING.

(Watch ye, stand fast in the faith, quit you like men, be strong. I Cor. 16:13. Golden text for Sunday, December 5.)

Nehemiah had the three traits of a successful leader. First of all he put faith in God. Secondly, he struck courage and confidence into his men by cheering and praising them. Thirdly, he distrusted his enemies and took every precaution against them. Trust in God, faith in his fellows, and distrust of enemies, these are virtues which Nehemiah, the newly appointed governor of Jerusalem, cultivated assiduously, and they have made him famous as leader and builder for all time to come.

No one virtue is strong enough to make a man great and keep him so. Paul understood this and in his command to the Corinthians he employed the circuit of good traits and noble virtues! Watch, be unshaken. Act like men ought to act, (have courage), be men of endurance, of steadfastness, of an abiding disposition.

Men and women have ever done their most faithful and effectual work, their best and bravest deeds under difficulties, dangers and adversities. Of course difficulties and dangers are deplorable and are to be avoided. Yet it seems that the best and bravest in humanity will show itself only under pressure, even the pressure of opposition, discouragement, and danger.

Nehemiah trusted God with all his great faith, and encouraged his workmen to do so; but while they worked with one hand they carried a sword in the other. Nehemiah believed that God would protect and defend His beloved; but he believed that the beloved must be ready for the enemy and be prepared to hit quick and hit hard if occasion arose. Moses was the meekest man, and most trustful, but at the same time he was one of the boldest and most daring the world ever saw. Paul had a faith in God as strong and as simple as that of a child in its father, but never was there a man more tactful, more watchful, more heedful of his foes than Paul. "Trust God and keep your powder dry" combined in a sentence the faith and the prudence that made Cromwell great.

We must trust, and then we must try, if we ever bring things to pass. And this trust must be in men as well as in God.

It is a bad sign to see a man discrediting and distrusting his neighbors and all the people he comes in contact with. Nehemiah brought things to pass because he

believed in the men about him and did what he could to encourage and cheer them on to the work. Did you know that we let many a brave and true soul around us wither and shrivel and shrink, if not dry up and die, for lack of cheer and encouragement. I believe where we ruin one young man by words of cheer and compliment we kill a dozen with sheer chill, coldness, indifference. There are some people who never encourage "for fear of spoiling them." And already, maybe, those self-same others are becoming callous, despondent, cold hearted, indifferent from lack of appreciation, encouragement, good cheer. Nehemiah trusted God, but he cheered his men, armed and protected them, and the work went forward. Work always goes forward under such conditions.

WHERE THE NAME IS GOOD.

(Conference correspondence). Last week the North Carolina and Virginia Conference met in a good place, that is, at least where the blessings and benefits of a good name were shared, and enjoyed. Pastor J. W. Holt intimated this, and Secretary W. P. Lawrence emphasized it in their opening remarks of greeting and of welcome on the part of Bethlehem Church to the Conference. Bethlehem Church, Alamance County, was the place of meeting, and the small town and great part it had played in the world's history, from which the church had taken its sacred name was called to mind. Isn't it a pity in the world that many of our churches have names that signify nothing? Take the Annual some time and run over the list of churches. You will find a number of them poorly named, bearing the burden of an ungainly appellation that signifies absolutely nothing beyond some local incident, event, or human being. There are just a plenty of sacred and Biblical names suitable for churches without having to resort to casual names whose significance, if they ever had any, soon pass away entirely.

Bethlehem is well named, and the people there entertained Conference well. Rev. J. W. Holt has been pastor many years and his people are greatly rejoiced that the Lord has spared him through a recent severe illness and that he is at his post again. He was re-elected President of Conference and presided with absolute fairness, justice and impartiality to all men, interests and enterprises concerned. Prof. W. P. Lawrence is the recording secretary and no Conference has a better or more accurate. Bro. D. S. Farmer is the faithful secretary and handles accounts with care and great precision.

There was an increase in quite, if not all, amounts sent to Conference for the various calls and apportionments. I think the tables also show an increase in church membership the past year. If they do not they should. For if churches do not increase they must decrease. There is no stand still in God's work. Unless we go forward we die. The Conference neither licensed nor ordained a man to the ministry, but a class of five promising men were received as candidates of the first year. All of these are now in school, four of them in Elon College pursuing courses of study looking to the ministry. If these five young men are spared to make preparation, and if they abandon themselves to the work of the Master with zeal, energy, faith and devotion, what a power for righteousness and the world's good they will be in the years that are to come. If the Conference can take care of these young men, safe guard and direct them aright for the next five years, it will in that one event have proven its worth for being and sacrifice. Young men preparing for the ministry are the charges of a Conference and the members thereof should bear them often in mind in their devotions and in their counsel.

A vigorous report on Home Missions was brought in which showed that the Conference does not intend to remain idle in the matter of protecting the weak churches at needy places. Several points are to receive substantial encouragement the coming year and at least two new points are to be investigated with an eye to building churches in future.

Of course members of Conference responded readily and liberally to Pres. Harper's plea for donations to the Elon College Special Fund. During the week I think the pledges went on to more than \$2,000. As the weeks go people become more interested in this fund, see the necessity of raising it, and become more liberal in their contributions to it, and at the same time more friendly to the College. The call for this Special Fund which was a necessity, has made friends for the college and has therein enlarged its field and scope of usefulness and influence for good.

Conference convenes next year with our Greensboro First Church, that church never having had the privilege of entertaining the body that had done so much to build it.

President Harper delivered three masterful addresses before Conference on "Church Finances," having been elected to that undertaking by the body one year ago. The addresses are to appear in The Sun and to be issued in tract form, by or-

der of the Conference, for free distribution. Prof. W. P. Lawrence was elected to deliver three addresses before next session of Conference on The Principles and Government of the Christian Church. Conference appointed a Woman's Mission Board of three and took advanced grounds on Foreign Missions, Moral Reform, Young People's Work and other needful issues. J. O. A.

UNDER BALMY SKIES.

(Sketches and Recollections.)

It has been some weeks now since my visit to the Georgia and Alabama Conferences, but pleasant recollections abide, and a sweet taste in the mouth, possibly from the cane chewed, more likely, however, from the cordial hospitality enjoyed. At any rate not half we saw has been told in The Sun even of that which is worth telling, and worth reading, too, if told aright. I am thinking still of the balmy skies, the gracious October days, the inviting sunshine, the happy and wholesome atmosphere that made every day seem the best day, while sojourning in the land of cotton, cane, and corn. Southern Georgia and north-eastern Alabama are certainly favored regions, and if the people are not prosperous, progressive and happy it is all their own fault. Nature has done her best for them, and the climate is all that could be desired.

One of the largest audiences, the largest with the possible exception of that at Conference, that I found was in our new and commodious house of worship in the growing town of Wadley. Rev. E. M. Carter labored there last year and brought the building to successful completion. He has builded well and the splendid house reflects credit upon him and all who were associated with him in the good work. Dr. J. M. Welch and Bro. Walker Pearson were able assistants in the work, and with counsel, loyalty and liberality cheered the pastor's heart and pushed the work forward. Rev. G. O. Lankford has moved, with his family, to Wadley and he has assumed pastoral charge of the church and will carry forward the work so well begun and conducted thus far by Bro. Carter.

Not far from Wadley, out at New Hope in the country some eight miles away, I stood with uncovered head and uplifted heart at the last resting place of Rev. J. D. Elder, "Uncle Doc," as history has him, the man who did so much to establish firmly our work of this and the adjacent Conference.

They have a monument to his memory out there under the oaks and cedars and his ashes must rest well in the silent sacred shades there. He deserves both, if

ever man did, the monument and the rest. It has been recorded many a time, but let it go in print again here: J. D. Elder, born June 15, 1835, died April 11, 1901. Joined the Christian Church Aug. 1, 1858, ordained to the gospel ministry October 1860. He preached 5,000 sermons and travelled 50,000 miles (mostly on buggy or some private conveyance). Hundreds were converted and added to the church under this man's ministry, and even now goodness and greatness of his work have just begun to appear. The real founder of our churches in these parts was his father, Rev. W. M. J. Elder, who was born October 5th, 1801, and died in 1870. His body sleeps peacefully here and I feel myself on sacred grounds indeed in this silent place of the truly great and glorious dead. There is now the third generation of preachers in this remarkable family of Elders. They have the right name. Rev. W. M. J. Elder was the father of Rev. J. D. Elder, the church builder and promoter. In turn Rev. J. D. Elder was father of Revs. J. W. and H. W. Elder. Both of these men are great in pulpit power today and well maintain the great name their father and grandfather transmitted to them. Bro. H. W. Elder is yet a comparatively young man, but I think he has some sixteen or more church organizations and substantial buildings to his credit already. Of all our Southern preachers I do not now recall one who has built and brought to permanence and success as many churches as Rev. H. W. Elder. If we had ten men like H. W. Elder the church houses and membership among the Christians would well nigh double in ten years. These Elders have consecration, devotion, loyalty born in them and cultivated to a high and holy degree.

From this New Hope church came our Dr. J. W. Manning of Norfolk with whose name Sun readers are familiar and who is doing so much to help in building up our cause at Park Place, Norfolk. Rev. G. D. Hunt is the able and beloved pastor and great congregations gather here to hear him expound the Word. I spent the night very happily in Bro. Hunt's hospitable home and then he made me pay for every indulgence I had enjoyed by driving me across the country more than thirty miles, and seeing to it that I preach to large audiences three times, besides an address or two, and two or three social calls, all in one day (Sunday). Bro. Hunt is a busy man himself and makes others get busy who come about him. But his pungent wit and exceeding good humor keep one in a happy frame of mind and the hours speed by.

A monument to the home mission efforts of the Ga. and Ala. Conference is Rose Hill church, Columbus, Ga. The

membership is not large, but it is loyal, devoted and true. I am glad that Rev. W. L. Wells, who graduated from Elon College last June, has gone to take charge of this work. It ought to succeed and build up into a strong, vigorous body. The house is ample, modern, and inviting; the membership intelligent and interested and the location good and promising. The field of usefulness is broad and ready. Bro. Wells has an opportunity which it is believed he will improve. Next spring the Conferences are to hold Missionary Rallies, and the editor even now indulges the hope of attending and meeting again again the many brethren whom he met and learned to love on this recent visit. J. O. A.

The Passing of A Great Man.

In the death of Joseph Pearson Caldwell at Morganton, N. C., in the early morning hour of November 22, this good State loses one of its best known and beloved sons, and the news-paper fraternity its most brilliant and eminent member. He was the founder and builder of The Charlotte Daily Observer and his illustrious pen gave that paper a place and prestige in the hearts of the people that will not pass in a generation. Mr. Caldwell had been in declining health for three years and wholly unable in that time to do any work, but respect for the work he had done and love for the man who had wrought so well deepened and broadened as the years of his retirement lengthened.

This man, whose mind soared higher and went deeper than most, was as courtly as a prince in bearing and in manner, yet as gentle and as loving as a child in disposition and in heart. If ever I have met and grasped the hand of a true gentleman, I put J. P. Caldwell down as that one. He knew how to be a gentleman. It was natural with him.

There was a frankness, a sincerity, a genuineness about the man that made him at once respected and beloved. I reckon that in our day no man had friends who loved him more devotedly than did Mr. Caldwell. You scarcely knew which to admire more about the man, his brilliant mind, or his great, warm, tender heart. He was master of a style that was lucid, yet chaste, dignified, but not stiff, elegant, but not indifferent, charming always, but not superfluous. He was a truly great journalist, a friend to humanity and absolutely fair to every man and issue that came within the scope of his treatment.

God rest his noble soul, for it lived here to brighten many lives and to help many who were struggling upwards.

The burial was at Statesville and many distinguished friends gathered there to do honor to his good and great name.

ELON COLLEGE LETTER.

The 86th Annual session of the N. C. and Va., Christian Conference was saddened by the absence on account of sickness of its oldest ordained minister, Rev. J. W. Wellons. He had missed only one other session since 1852; that session being in 1862 when he was within the federal lines at Suffolk, Va. Conference honored itself in sending him its sympathy by the hand of its secretary, Prof W. P. Lawrence.

While all were sad over the absence of Uncle Wellons, there was universal rejoicing at the presence throughout the session of Rev. J. W. Holt, whose life had been so long despaired of. Brother Holt was re-elected president and presided like a king with absolute fairness to all. His sermon as president on the Church of God was full of thought and the old-time fire and consecration of Brother Holt. Just before adjournment by a rising vote Conference expressed its appreciation of the good services of its president during the session.

Every report of every committee and address (speaking of course in the third person) delivered during the general discussion pending the final vote on each report deserves special mention, but space forbids. I cannot, however, refrain from saying "amen most emphatically to Dr. Atkinson's powerful address under the Religious Literature Report and to Rev. C. C. Peel's earnest plea for his Alma Mater under the Education Report.

A most impressive scene was that when under the Education report Dr. Atkinson, the chairman, called to the front the five young men at this session of Conference joining the Biblical class as candidates, while Rev. P. T. Klapp offered special prayer on their behalf, praying that God would make them useful servants of His.

Of course the brethren responded liberally to the call of the Special Fund and despite the fact that the brethren of many leading churches had already been approached privately before the Conference met, the subscription was the largest yet taken during the sitting of a Conference, the sum total being \$2,475.00.

I wish to call special attention to the liberal response the citizens of Elon College (see Special Fund donors this week) have made to the Special Fund. This is an expression of appreciation on their part of the liberality of our friends abroad to the needs of the College. The professors of the college do not appear in this list since they subscribed to the fund during Dr. Moffitt's administration as president and are included in the grand

total before reported. There are two or three others whose names will be later added to this list, who could not be seen at this time. This generous sacrifice on the part of the people who know the College best betokens confidence in the success of the movement and should be an incentive to those of our friends in other places to do their best in this hour of need. I think we all feel that this money will be raised, but it will not be done unless it becomes to each of us under our Master's leading our individual duty to help carry it to ultimate consummation. Thanks, kind friends, thanks.

W. A. Harper.

THE FINANCIAL ADMINISTRATION OF THE KINGDOM.

In Three Parts—Part I. Christian Stewardship.

Faith, temperance, love, obedience, patience, forgiveness—these and kindred Christian graces engage the thought and thrill the heart of the followers of Christ. And they are worthy themes for discourse and meditation—worthy ends to be sought and practiced. Any man who essays to lift up his voice in regard to any such principle of the faith will receive sympathetic attention.

But what about giving? Is that not also a Christian grace? Paul makes it very plain in 2 Cor. 8: 1-7, that giving is a Christian grace on a par with faith, utterance, knowledge, as we will glean from his own words to this effect: "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia: how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard to this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. In so much that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." And if there were any doubt on the matter the fact that the Bible speaks more than twice as often of giving as of faith and love ought to settle the question forever. The Christian world needs to appreciate this fact.

I have known men who would pray for the millennium to come and yet would not

pay a mill toward its coming. We must pray, but we must also pay. The most profitable praying for the kingdom is that which issues in personal praying. Alexander the Coppersmith did Paul a great deal of harm and his logical, if not his licentious descendants have continued to this day to do great hurt to the enterprises of the Church and to retard the growth in spirit of the Master's followers. A recent offering in a large city church contained more than 1,100 coppers, but these would have been displaced by mills were the government still coming them. And while nickel-layers have advanced a few steps in the spirit of the gospel, they too need to open their purses and consecrate their money as well as their hearts to the Lord. Purse-consecration and heart-consecration go hand in hand. Religion that does not get into a man's pocket-book has not done its perfect work. How many are laying up treasures in heaven, where moth and rust do not corrupt and where thieves do not break through and steal? Which will go further toward entitling a man to a dwelling place in the mansions not made by hands, eternal in the heavens—charity or miserliness—money given in His name or invested for personal gain in this world's goods?

Giving—the spirit of sacrifice—is the spirit of the gospel. It is as much a form of worship as praying or singing or preaching. And if done in the spirit of worship, as an act of worship, it will bring as much peace of mind and satisfaction of heart and spiritual joy in the inner man as will any other form of worship. We can worship God in our gifts as well as in our prayers, our songs, and our sermons. To give and groan is to lose the spiritual joy of giving—to be a real gift it must be cheerful, and should be done with a smiling face and beaming heart. When we get to the point where we enter into giving in the spirit of the atonement, it will not be necessary to sing while we pitch in our pittances into the collection basket to extend the border of Zion. Is this device resorted to to draw the groans of those who contribute to soothe their anguished hearts? Let us do away with the song while the congregation is worshipping in giving of their substance to widen the paths of the gospel host.

The first, foremost, fundamental fact for us to get before us is that God is absolute owner of everything. Whence came we? Are we creatures of our own handiwork, or were we fashioned by God? Let the Scripture speak. "God created man in his own image." Gen. 1: 27. We are God's by reason of His having made us. Not only so; but we cannot sustain our lives of ourselves. Our absolute dependence is

plainly evident in the question in Matt. 6: 27 to this effect: "Which of you by taking thought can add one cubit to his stature," or as the Revised Version has it, "which of you by being anxious can add one cubit into the measure of your life?" We are God's not only by creation and preservation, but also by redemption. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." 1 Cor. 6: 19-20. And in 1 Peter 1: 18-19, we find it written, "ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers, but with the precious blood, as of a lamb without blemish and without spot, even the blood of Christ.

God not only asserts His ownership of us ourselves, but of everything else. We can own nothing, if the Scriptures are true. We are tenants at His will. We speak of our owning so and so, but what we really mean is that we have so and so under our temporary control—that so and so is in our possession, but ownership and possession are far different things. God has universal right of eminent domain over all our possessions. In the celestial sense, there can be no terrestrial ownership—God is supreme owner of the universe and all that in it is. From Genesis to Revelation this eternal truth is persistently reiterated. Gen. 14: 19 describes God as possessor of heaven and earth. In Deut. 10: 14 we read "Behold the heaven of heavens is the Lord thy God's, the earth also, with all that therein is." "The silver is mine and the gold is mine saith the Lord of hosts." Haggaï 2: 8. "For every beast of the forest is mine, and the cattle upon a thousand hills." Psa. 50: 10. And for a more extended statement of the same truth; see Deut. 8: 10-18. "And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee. Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day: lest when thou hast eaten and art full and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water, who brought thee forth water out of the rock of flint, who

fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that I might prove thee, to do thee good at thy latter end. And lest thou say in thy heart, my power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it was he that giveth thee power to get wealth; that he may establish his covenant which he swore unto thy fathers, as at this day."

The second, sequential, sacred fact for us to face is this: that God's ownership involves man's stewardship. If God is owner, man is steward. If the one is true the other is—must follow as the day the night. And man's stewardship relates not only to money, but to everything else, to our life itself, with all its possibilities, capabilities, and elemental forces. In the passage on Christian stewardship so often quoted there is no reference to money and in it we are to account for all things. 1 Cor. 3: 21-4: 2. "Wherefore let no one glory in men. For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's. Let a man so account for us as of ministers of Christ, and stewards of the mysteries of God. Here, also, it is required in stewards that a man be found faithful." It is a much more serious thing to be a steward of "the mysteries of God" than of money—and a preacher ranks higher than a financier. We cannot escape our stewardship, nor the consequences of it. 1 Peter 4: 10 makes it plain that the law of stewardship applies to all, "As every man hath received the gift, even so, ministers the same one to another, as good stewards of the manifold grace of God." And no grander summary of its universal scope was ever penned than that of Paul in the letter to the Romans "And having gifts differing according to the grace that was given to us whether prophecy, let us prophesy according to the proportion of our faith; or ministry, give ourselves to our ministry, or he that teacheth to his teaching; or he that exhorteth, to his exhortation; he that giveth let him do it with liberality; he that ruleth, with diligence; he that showeth mercy with cheerfulness." Romans 12: 6-8. Note that giving is here placed in the fourth place in the enumeration of the special forms of Christian stewardship, just after preaching and just before ruling, six forms only being mentioned by the sacred writer at this time.

Stewardship involves three things: occupancy, responsibility, accountability. A steward is one entrusted with something, to do something. The faithful steward always

occupies. There is a difference between occupancy and possession. Occupancy is active, dynamic. Possession may be a static condition, a mere fact. This is well brought out in the parable of the pounds. The pound was taken away from the slothful servant justly and given to him that had ten pounds because the command had been "Occupy till I come," not "Possess till I come." Occupancy means the right use of the talents committed to our care—the right employment of things entrusted to our stewardship. What a marvelous change would come over the Christian world, were it suddenly to realize the full import of this great truth.

But responsibility in stewardship is also involved. The parable of the talents teaches the truth. Each man was responsible for his talent or talents committed to him. It is so in this life. The law holds us responsible for our trusts. Public opinion hold a man responsible for doing the thing he undertakes or ought to undertake and praises or condemns him according as he meets his responsibilities or neglects them. My stewardship of God's goodness to me involves my responsibility for the right use, my punishment for the abuse, of the same. We cannot escape our individual responsibility.

But occupancy and responsibility are not enough to exact of a steward. Accountability is also involved in his office—accountability not to his own standard, but to the standard of the one conferring on him his stewardship. For the Christian, stewardship in all things means the doing of the will of Christ. There is no better way to find out that will than to search the Scriptures. Where they speak, we may with certainty act, otherwise we cannot be sure that we are right. "The Holy Scriptures are the sufficient rule of faith and practice," declared our forefathers of the Christian faith and order, and we, their descendants, cannot improve on that principle. When we know what the Bible teaches on any point, we have the standard of accountability—which to the Christian is the only safe, sure, sensible standard. What is the Biblical standard of giving? That is the question involved in the stewardship of that portion of the world's goods entrusted to us by our Heavenly Father. How much ought I to give to His work, the enterprises of His Church? What does the Bible teach? To-morrow's paper, under God, shall undertake to answer that query.

*Delivered before the N. C. and Va. Conference at its 86th annual session, Bethlehem, Alamance, by Pres. W. A. Harper, of Elon College, and published by vote of said Conference.

NOTES AND PERSONALS.

—Rev. Chas. Underwood Butler and wife, singing evangelists, having finished a successful revival at Brunswick, Ga., are engaged at Live Oak, Fla., in a series of meetings till Dec. 7.

—Rev. W. L. Wells went two weeks ago to become pastor of our Rose Hill church, Columbus, Ga. He writes "I am liking my new home very much and think I shall like it even better when I become better acquainted."

—If your church did not have a Thanksgiving service on Thursday, 30th, bear in mind to put aside your thanksgiving offering and send it to the Orphanage at your first regular preaching day thereafter. Bro. Foster has tried to supply envelopes for this offering to every church and enough for every member of the congregation to have one.

—The Woman's Board of Missions for the Eastern Virginia Conference, Mrs. C. H. Rowland, Franklin, Va., Chairman, is to meet at ten a. m., December 5th, pastor's study, Suffolk, Va., for the purpose of drafting constitution, adopting by-laws and laying plans of work for women's missionary societies in the bounds of said Conference.

—We acknowledge with grateful appreciation the receipt of the following: "Mr. and Mrs. Augustus Abram Holland invite you to be present at the marriage of their daughter, Mary Norfleet, to Mr. Arthur Cecil Odend'hal on the evening of Wednesday, sixth of December, 1912, at 7:30 o'clock at their residence, Holland, Va. At home after January 1st, Kingsboro Apartments, Norfolk, Va."

—Under date of Nov. 21, Rev. W. T. Walters writes of the work at Winchester Va.: "I am still continuing the revival services. The congregations are good and some special interest has been manifested. The people here are kindly disposed toward our work." Bro. Walters was selected by the ministerial association of Winchester to preach the union Thanksgiving sermon, the churches of the town uniting in one service for that occasion.

—Rev. David E. Millard, D. D., Portland, Mich., sends us an article for The Sun written in his own hand and entitled "The Simplicity and Saving Power of the Gospel." Dr. Millard was born March 16, 1829, and is now well on into his eighty-third year. In his rearing they did not have typewriters for even now Dr. Millard's hand is almost as legible and as steady and as precise as a machine. How wonderfully well preserved are some men, both in body and in mind, of our time. Evidently these men in their rear-

ing took time to be steady, to maintain the even tenor of their way, and to cultivate the nobler and more stable virtues.

—The simplest, and at the same time, most comprehensive treatment from any source we have seen on tuberculosis is in pamphlet form covering only five printed pages and issued as the Virginia Health Bulletin, Vol. II, No. 12, Dec. 1910. We are indebted to Dr. J. E. Rawls, Suffolk, Va., for sending us a copy which we carefully preserve for reference. It is a Tuberculosis Catechism for Beginners. The Truth About a Dread Disease in Simple Form, Recommended for Use in Public and Private Schools. It is to the point and teaches a layman the facts about this dread disease.

—The Monitor, of Palestine, Ill., Nov. 22, carries the fine face of our friend, Rev. D. A. Long, D. D., and also his inaugural address delivered at Merom, Ind., on Nov. 17, the day of his inauguration as President of Union Christian College. The address and cut of Hon. John C. Chaney, of Sullivan, Ind., are given in the same issue, ex-Congressman Chaney having delivered a masterful speech on the day and occasion named. The Monitor speaks of the occasion and the two addresses in particular terms of highest praise. We would judge that Dr. Long has started off well as president of Union College, for by training and native ability he is capable of doing great work in the high position which he has been called upon to fill.

—We have just received orders from two mothers for Bibles as gifts to their two sons each for Christmas presents. Of course each wants the name of the boy inscribed in gold on the front. This costs only 20 cents per line of three words. What better present can a mother give her son or daughter for Christmas than a nice, substantial, well bound Bible with the name of the receiver in gilt? We are pleased to fill these orders, saving money to the purchasers by giving only the best even far below the publisher's price. Look at our advertisement of Bibles in another column and send order accordingly. Unless there is absolute satisfaction the Bible may be returned and money will be refunded at our expense.

—And so the Burlington people mean business with their new pastor, Dr. A. B. Kendall, and bride. Just as they were moving into the parsonage to begin house keeping Monday, P. M., Nov. 20, more than a hundred liberal souls of the church went with their donations in kind and packed the larder and dining room of the parsonage. They say it was a pounding right such as a minister enjoys (but an editor knows nothing about).

It was a happy hour and we felicitate pastor and people. We love to hear tell of the good work. By the way, we learn from many good sources that our Burlington people are favorably impressed indeed with their pastor and his good wife. Happy indeed is that people whose pastor wins their esteem and leads them on to higher spiritual growth and development.

—The editor is glad to hear from our good brother, Rev. S. P. Sailer, that the work in Boston, Mass., that he went there from Norfolk to undertake is prospering and is much more hopeful now than heretofore. Congregations have doubled, prayer meeting attendance tripled, Sunday school attendance almost doubled, Christian Endeavor force more than trebled, and church contributions last year and this nearly \$1,000 over that of the two previous years. The resident church membership has been increased four fold. Bro. Sailer has labored under great difficulties and disadvantages in building up the work and that too at no small financial sacrifice to himself and family. His address is 79 Clark St., Lynn, Mass. By the way, on our recent trip to Ga. and Ala., some of our brethren said that the best and most beloved man amongst us who had been that way was Rev. P. S. Sailer, who visited our churches in those parts creating an interest in missions and stirring the churches to greater activity along many lines. There is in our ranks no more consecrated and conscientious man as touching this matter of missions than Rev. P. S. Sailer. God bless him in his great and good undertaking.

SUFFOLK LETTER.

November 23, 1911, was red letter day in Suffolk. The laying of the cornerstone of the new \$75,000.00 Post Office on a \$12,000.00 lot, at the corner of Main and Bank Streets, was the occasion. The day was next to perfect, the throng, including 600 public school children, who sang Dixie, Yankee Doodle, and America, was orderly and attentive to the exercises.

Addresses were delivered by C. A. Shoop, President Board of Trade, Welcome; E. M. C. Quimby, Post Master, a brief history and showing receipts last year \$26,000.00; Hon. Alva H. Martin, Republican National Committeeman of Norfolk; and Hon. E. E. Holland, Congressman from 2nd District of Va. These addresses were all pleasant, appropriate, and in praise of Suffolk's growth, prosperity, and future. Six railroads and one waterway make it a great distributing center. More than fifty mail trains a day

puts it in quick touch with other cities. It is the Peanut Center of the world. Many successful manufacturing industries furnish labor and create wealth. Large wholesale business is carried on here and Banking facilities are first class and ample. The Farmers' Bank of Nansmond has the high distinction of standing first on the roll of honor of all the Banks in the United States. A \$100.00 share of its capital is worth on the books nearly \$4,000.00, and could not be bought at that price; and its footings reach nearly \$3,000,000.00. Suffolk's business activity and prosperity made it possible to have this building now under construction of N. C. granite and Indiana sandstone. The design is beautiful, commodious, and convenient. It is said to be one of the best architectural creations in the country.

Suffolk is also erecting a \$40,000.00 High School building and rebuilding the plants destroyed by fire last spring and summer. Her development from a town into a city and her large business proportions seem to be steady, healthy, and prophetic.

The church relations of all the denomination are cordial, fraternal, and co-operative. This is one of Suffolk's grounds for pride and thanks. We are disposed to say as Paul said of Tarsus, "I am a citizen of no mean city." It seems that religion suffers by the substitution of decency for piety; otherwise Suffolk could claim distinction as a religious city; but, in the main, the gospel is believed, respected, and supported; growth in grace is not so certain of its position.

There are too many clubs, societies, organizations in these modern times; while business is concentrating, society is dissipating its energies. There are, in many places, too many and too much organization in the churches. There will come and there should come a reaction in this matter of organization. Creating offices cannot create energy nor spirituality. You can make so many positions that there is no merit or honor in them. The great matter in religion is allegiance to Christ by a new birth and out of that new life will spring the activities that win sinners unto Him.

The Christian Missionary Society of the E. Va. C. Conference will meet in Suffolk December 5th.

W. W. Staley.

COLLEGE NEWS.

Uncle Wellons, who has been ill for several weeks still lingers, but his condition is somewhat improved and it is earnestly hoped that he will soon be restored to his accustomed health and strength.

Dr. Atkinson was the preacher at the 11 o'clock service on Sunday and delivered a powerful sermon.

The children of the Graded School of the town gave an entertainment in the chapel Saturday evening. The program consisted of dialogues, recitations, songs, and drills, and was highly entertaining. Mrs. Smith, the Supt., and Misses McKay and Griffin, her able assistants, deserve much credit for the manner in which the children acquitted themselves. The entertainment was for the benefit of the school library.

Rev. J. S. Williams, pastor of the M. P. Church at Asheville, N. C., was a pleasant visitor on the Hill for a few hours last week.

Mr. and Mrs. R. J. Kernodle, formerly of this place, but now of Durham, N. C., spent Thursday night with friends here.

Mrs. Thos. N. Chandler, of Virgilina, Va., is spending some time with her parents, Dr. and Mrs. G. S. Watson.

An improvement worthy of note is being made in the water supply at the East Dormitory. A large pipe is being laid from the pressure tank to the Dormitory in order that a system of shower baths may be installed for the men of the College. A suite of rooms is being equipped with showers, lockers, dressing rooms, etc., and will add much to the comfort and convenience there.

President Harper is still meeting with success in raising the Special Fund. The brethren are responding liberally and cheerfully and the fund continues to grow.

Prof. W. P. Lawrence attended the N. C. Historical and Literary Society at Raleigh on Tuesday of this week.

Arrangements are being completed for the holiday in store for the College students next Thursday. Dr. Atkinson will lead a Thanksgiving service in the Chapel at 11 o'clock, and a special offering will be taken for the benefit of the Orphanage.

On Thursday evening the annual entertainment of the Philologian Literary Society will be given. Quite a number of visitors are expected to be here and a joyous time is looked forward to. The following is a program of the Society entertainment:

Oration Walter C. Hook.
Snap Shots W. Staley Wicker.
Oration Olive D. Poythress.
Debate—Query: Resolved, That the Initiative, Referendum and Recall are Desirable Agencies for the Safeguarding of Democratic Rights.

Affirmative: Alcazo L. Hook, Marvin S. Revell. Negative: John G. Truitt, Junius H. Wright.

President—J. Sipe Fleming, Secretary—C. Titus Rand.

Marshalls: Odies B. Williams, Chief; Marion C. Barbee; Frank J. Malone; Willie T. Scarboro.

Nov. 28, 1911.

A. L. L.

A SPECIAL OFFER.

Would not many Christian Sun readers like to have in their home "Lives of Christian Ministers," that large, ample, comprehensive, well bound volume, published by Prof. P. J. Kernodle, A. M.? The price of this volume is \$2.50. Some copies yet remain unsold. We have perfected an arrangement whereby we can supply this book with The Christian Sun a year for \$2.50, plus 25 cents postage on the book. Now, to all Sun subscribers who will send us this amount, a total of \$2.75, between now and January 1, 1912, we will send The Christian Sun one year and "Kernodle's Lives of Christian Ministers." This applies to new and to old subscribers alike, provided of course the old subscribers remit all back dues. All orders should be sent with cash to The Christian Sun, Elon College, N. C. This offer only holds good to Jan. 1, 1912.

NORFOLK LETTER.

An interesting missionary program, entitled "A Photograph Album," was held at the Memorial Christian Temple last Tuesday evening. Persons dressed in costumes represented various countries. Refreshments were served, so combining in one both the educational and social interests of the church. The Temple has always been a missionary church. For that it has every reason to be happy. The missionary church is on the winning side of a mighty crusade, the crusade to win the whole world to Jesus Christ. In "The Outlook" for November 25th is an article entitled "John R. Mott." It is full of encouragement for those who believe in the world conquering purpose and power of Christianity. There is food for thought in one of the closing paragraphs: "The personality of Eastern races is more varied, flexible, and profound than that of the West. For instance, the capacity for passionate devotion, for uncalculating obedience, for suffering, of the typical Moslem races is unlimited. If Christianity should get possession of their resistless qualities, it would take on a vitality never before known. Carry the same thought to the races of the Middle East which have developed such marvelous faculties of meditation and speculation. If Christianity should be interpreted by them, it would take on an emotional aspect that must make our phlegmatic Wes-

Continued on page 11.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

KEEP AGE AND YOUTH APART.

The plan of the international society is to have Christian Endeavor organizations suited to the needs of various ages. To this end there are three branches of Christian Endeavor societies. These are called the Senior, Young People's and Junior.

The Senior society is designed for those people who are grown—fully matured in mind and body. Its meetings should probably be held once a month, having the usual officers and committees and looking after the welfare of the church and the comfort of the older members. This organization should have its social meetings, its business meetings and definite work, but its prayer meetings should be the prayer meetings of the church.

Take the Young People's Society of Christian Endeavor as the principal and oldest branch of the work. It will have its officers and committees, will hold frequent social and business meetings. Its prayer meeting is to be separate from the regular church prayer meeting; this organization will have a prayer meeting of its own.

The Junior Society is for the children, boys and girls from eight to fifteen years of age. The leader of this organization should come from one of the other two societies, but all the officers should be from the children. More about program for the meetings, prayer meeting topic etc. may be had by reference to the various publications of the society.

Christian Endeavor has failed in many churches because the above order has not been observed. I know a society in which there were members from 12 to 60 years of age. The organization died in a few months. There were a number of bright boys and girls in the organization when it began its work, but they would not express the things they felt in the presence of so many of their elders. The elder people run the thing and one by one the children and young people dropped out.

The organization would mean great things in any church if the three divisions above outlined were put into use, proper officers chosen and the members availed themselves of the much good literature published.

If in your church you decide to have only one society, fix some limit upon ages—make it either a society for grown people, young people, or children, but in no case

for all. It is just as fatal to lump all ages together as it would be to have a Sunday school with only one class.

NOTES ON C. E. TOPIC, DEC. 10, 1911.

Subject—The Worker's Source of Strength. Col. 1:9-13.

Daily Reading.

M. Strength from God ----- II Tim. 1: 7
T. Strength through the Spirit, Eph. 3: 16, 17
W. A strength promise ----- Isa. 41: 10
T. God our strength ----- Ps. 46: 1-3.
F. Strength in weakness ----- II Cor. 12: 9, 10
S. Strength in the world ----- Eph. 6: 17

Suggestions to the Leader.

For a candlelight meeting see that every one is provided with a candle. Those that cannot get candlesticks will have squares of board upon which the candle is fastened by the melted grease. Burn the ends of the wick before the meeting. Put out all the light in the room except that on the organ. As the leader takes part he will light his candle. The members will now take part in order as they sit, beginning in front, each lighting his candle from that of the one who has just spoken, until the room is a blaze of light.

In the open meeting have just as many take part as can be enlisted. Plan with them before the evening of the meeting. Keep your presence of mind, and fill in your program where necessary, without attracting the attention of the meeting. Have special music.

Discussion Topics.

1. Discuss the lesson text.
2. Quote other strength texts.
3. How may we get this strength?
4. How must this strength be used?

Gems from the Poets.

I cannot live without Him,
Nor would I if I could;
He is my daily portion,
My medicine and my food
None can with Him compare—
The chief among ten thousand.
The fairest of the fair. R. L. Allan.

Some Short Addresses.

1. In all the departments of life it is the quiet forces that effect most. The sun's rays fall all day long, silently, unheard by human ear; yet there is in them a wondrous energy and a great power for bless-

ing and good. Gravitation is a silent force with no rattle of machinery, and yet it holds all the stars and worlds in their orbits and swings them through space with unvarying precision. 'Tis in the lightning, not in the thunder peal, that the electric energy resides. Thus even in nature strength lies in quietness; and the mightiest energies work noiselessly.—J. R. Milner.

2. "I can." That means determination. It means faith. It means the full strength of one's powers, for they come into full service only for him who dares. Let no one fear the coming of egotism. Egotism is not akin to confidence, determination, faith. It has been said that "God helps those that help themselves." This is a proverb. Some may deny it. But it is a dangerous thing to quarrel with a proverb. It is a child of experience. Deep down it may be, and difficult to find, but there hidden away in the proverb is the truth. So there is truth in the proverb "God helps those who help themselves." Where is it? May it not be in this: he can only help those who will permit him to help them? The man who brings in line all his powers puts himself in a position where God can help him. So "I can" has underneath it a deep philosophy as well as first of all the word of God.—Ex.

3. "I can't." That spells defeat. It is not hard to see that one who is sure he can not do a thing is weakened in every means in his command, to begin with. In any thing that requires strength, precision, quickness, skill, the one who comes to the task in the spirit of "I can't" is impaired in the powers that hold the keys to all the above objects. "I can't" trembles; the nerves are unsteady. The courage is weak. Nothing will work as it should. No power will come forward with the strength of which it is capable under favorable circumstances. "I can't" is not loyal to one's capabilities. "I can't" robs one of his resources.

"I have no sharer of my heart,
To rob my Saviour of a part,
And desecrate the whole.
Only betrothed to Christ am I,
And wait His coming from the sky.
To wed my happy soul."

"It is easy, in the world, to live the world's opinion; it is easy, in solitude, to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

"Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education."

AMONG THE CHURCHES.

Holy Neck.

The third Sunday in November was a good day at Holy Neck. The congregation was large, two members were received into fellowship, and a collection of \$39.50 was taken for improvements on the parsonage. The Missionary Society met in the afternoon. A short, but interesting, program was rendered by the children. About a dozen new members were received and between \$8.00 and \$9.00 collected on dues. The Society also took a membership in the Christian Missionary Association.

N. G. Newman.

Greenville, Ohio.

We had a good day yesterday. A nice Sunday school and interesting services both morning and evening. The Sunday school offering was \$14.82. Prof. W. M. Jay, of Defiance College, was with us at the morning service and delivered an interesting address on education. It being Defiance College Day with the Greenville church, an offering was taken which amounted to nearly \$50.00. The exact amount, I think, is \$47.31. I wish that all of our Conferences might line up with some one of our schools and that each church might take a special offering for the school of its special care; this in addition to our general educational offering for schools and colleges.

This method is being followed to some extent in the Conferences of the Southern Christian Convention where the church is raising \$50,000.00 for Elon College, \$24,515.00 of that amount was raised in cash and pledges by President E. L. Moffitt, who retired from the presidency last June, and President elect W. A. Harper is now actively engaged in raising the remainder. This plan of a special educational offering is being pursued by the R. I. and Mass. Conferences, and in our work here in Ohio, Ind., Ill., and in some other Conferences and States. Such a course would not only bring all of our schools before the church in the general educational offering, but it would bring some one of them before each church in a special way.

P. H. Fleming.

Valley Letter.

My rather long list of revivals for this year was begun by holding my first at New Hope. Our meeting here was better than last year in attendance and interest. One promising young man was converted and added to the church. Congregations are steadily increasing at this point and the outlook is hopeful.

Royal

BAKING POWDER

Absolutely Pure

Used and praised by the most
competent and careful pas-
try cooks the world over

The only Baking Powder made
from Royal Grape Cream of
Tartar—made from grapes

Huntley-Stockton-Hill Company,

FURNITURE—UNDERTAKERS—SLATE VAULTS.

GREENSBORO, N. C.

My next meeting was at Joppa in Powell's Fort. Here I was ably assisted by Miss Minnie Eawman, of Linville, who presided at the organ, and also did good personal work. She deserves credit for the part she took in helping to make this the best meeting I have ever had at this place. Congregations were the largest, music the best, and interest the deepest I have known there during my pastorate of five years. There were eight conversions and additions to the church.

It was my privilege to attend the (intended) dedication of our new church in Winchester first Sunday in November. The announcement that a sufficient amount of money could not be raised to dedicate the church was quite a disappointment to all. However, we have reasons for encouragement with what was done.

Our people should rally to the support of the work there and pay off the indebtedness as quickly as possible. We are able to do it. Are we willing? Brother Walters and wife have labored hard and sacrificed much to make our Winchester church a reality. It means much to us as a denomination and as a Conference to have a church in Winchester. We can

well afford to make some sacrifice in order to free it from debt.

It was also my privilege to be with Brother Walters three nights in his meeting at Winchester toward the latter part of the week following the dedication Sunday. The interest was increasing from night to night. Was very sorry I could not remain with them longer.

I am now in a good meeting at Linville. Rev. M. W. Butler and wife, from Newport News, Va., are assisting me.

A. W. Andes.

Harrisonburg, Va., Nov. 21, 1911.

Alabama Letter.

Almost every town in the land has some vacant houses, but Wadley is an exception to that rule as every residence here is occupied. We haven't a large town, but a full town, it being necessary in some instances for two small families to occupy the same building, just as Bro. J. H. Hand and wife and this writer and family are doing. This good brother and wife, "Uncle James and Aunt Susan," as they are affectionately called, very kindly opened their doors to us until the first of January, at which time other arrangements

can be made. We only wish that January were a more distant date, that we might longer share the delights of this good Christian home. Uncle James and Aunt Susan are cheerful and happy in the daily enjoyment of the comforts that the religion of Christ alone can give. It is indeed an inspiration to sojourn here with these aged pilgrims for a little while and to hear them speak confidently and with all expectation of the joys that shall soon be theirs. Tired of life? No. They are happy here in contemplation of that larger happiness that shall be hereafter. Uncle James is now well on towards his seventy-eighth birthday, and Aunt Susan has already passed her four score and three years. Their days hastens to a successful end; already the sunset is tinged with gold.

Our town was shocked and saddened yesterday by the sudden death of Mrs. Sallie Thompson. She was a consecrated woman, a devout member of the M. E. Church, South, from which the funeral was held today at ten o'clock. Interment followed at the Elliott Cemetery.

The writer was at Pleasant Grove last Saturday and Sunday, this being the first appointment there for the new Conference year. Two gracious services were held. Here we have a great field for development. We are hoping for a good year at this point.

Rev. G. D. Hunt has recently had an attack of lagrippe which lasted him for several days. On this account he failed to reach Antioch the second Sunday. He was able, however, to meet his congregation at La Grange the past Sabbath. Bro. Hunt was accompanied home Monday by Mr. J. E. B. Williams, a most loyal member of the La Grange church, who visited relatives here for a few days.

The Alabama Conference extends the glad hand across the Georgia line to Rev. W. L. Wells, of tar-heel fame, who takes charge of the Rose Hill church, Columbus, Ga. Now, Bro. Wells, that you are not so far away, we shall expect you to come over into Alabama to visit and help us.

G. O. Lankford.

Wadley, Ala., Nov 23, 1911.

DR. J. H. BROOKS,

DENTIST,

Foster Building, - - Burlington, N. C.

FOR FEVERISHNESS AND ACHING.
Whether from Malarious conditions, Cold or
Chills, try HICK'S CAPSULES. It re-
duces the fever and relieves the aching. It is
liquid—10, 25 and 50 cents at Drug Stores.

Special Fund, \$50,000 Elan College.

Charity begins at home, but it ceases
to be charity if it ends there.

Amount yet to be raised, \$7,500.00

Total pledged to date, \$42,500.00

The light that shines farthest abroad
shines brightest nearest home.

The Lord loveth a cheerful giver. The
liberal soul shall grow fat.

Total pledged this week, \$2,500.00.
(See list of donors below)

Total pledged to Nov. 20, \$40,000.00. . .

We can do it, if we will. We can do it,
and we will.

We are climbing. Will you help?
All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our
Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, and generous people, and the money given to this end will do good for ages and ages to come.

Pledged since Nov. 20 in the N. C. and
Va. Conference:

Nelson, Va.

A Friend\$25.00

Greensboro, N. C.

Rev. S. B. Klapp 25.00

Haw River, N. C.,

A. L. King 25.00

Durham, N. C.

J. W. Atkins\$50.00

R. J. Kernodle100.00

Total150.00

Brown Summit, N. C.

M. V. Brown 25.00

Guilford College, N. C.

L. C. Huffines 25.00

Wentworth, N. C.

W. B. Madison 25.00

Summerfield, N. C.

A. W. Scoggins 25.00

J. M. Simpson 25.00

Rev. R. P. Crumpler 50.00

Total100.00

Pace's, Va.

E. D. Dunn 50.00

Altamahaw, N. C.

Mrs. Margarette Wilkins . 25.00

J. H. Gilliam 25.00

I. N. W. Garrison 25.00

L. D. Rippey 100.00

Total175.00

Burlington, N. C.

B. L. Simpson 25.00

Rev. A. F. Iseley 100.00

C. R. Kernodle 25.00

W. A. Paschal 25.00

J. D. Wilkins 50.00

A Friend 50.00

Total275.00

Elon College.

J. O. Atkinson (add'l) ..	50.00
Miss Cornelia Bryan	50.00
Rev. J. V. Knight	25.00
J. B. Gerringer	100.00
S. J. McCauley	50.00
W. T. Lewis	25.00
C. A. Hughes	50.00
A Friend	25.00
Miss Mary Lou Pitt	50.00
Miss Linda Barnes	50.00
Miss Ethel Clements	50.00
J. R. McNally	50.00
J. C. McAdams	50.00
J. J. Lambeth	50.00
H. D. Lambeth	50.00
Mrs. N. F. Brannock	50.00
J. P. Huffman	50.00
H. A. N. Apple	25.00
Rev. B. J. Earp	25.00
Rev. P. T. Klapp	25.00
Dr. C. E. Kernodle	50.00
Miss Florence Wilson	50.00
Dr. G. S. Watson	250.00
Dr. J. L. Kernodle	500.00
Total	\$1,750.00
Asheboro, N. C.	
Mrs. E. H. Morris.....	25.00
Grand Total pledged since Nov. 20,...	\$2,500.00

Note: By error in proof reading the names of H. E. Moffitt and B. E. Hatch, Asheboro, N. C., were omitted from the printed list last week, though their gifts of \$25.00 and \$50.00, respectively, were included in the sum total. Excuse us, friends. Editor.

Begun on page 7.

tern faith seem like dry skin and bones. Or pass onward, still onward, to the stolid masses that have accepted the restrained teachings of Confucius and Mencius. Not only by faith, but by training, these multitudes have become possessed of a marvelous ethical habit. It is fixed within them as no other moral feature was ever incorporated in a race. Right living, according to precept and precedent, is not simply a feature of life; it is life itself. All thinking, feeling, willing, crystalizes automatically into conduct. If Christianity should ever come completely into the life of the Chinese and express itself through such invariable and disciplined habits, it would amount to an entirely new revelation or discovery of the meaning of religion." Truly the harvest is great, and happy are they who are bringing in the sheaves.

Rev. W. R. Harward and family move to Newport News this week where his pastorate with the East End Christian Church begins Dec. 1. Rev. M. L. Bryant is still on a vacation at his father's home, and is reported as feeling some stronger.

Our prayers are that he may soon have full strength and so return to his work with joy.

Yesterday at the Third Christian Church the pastor completed a series of three evening sermons to young people. The subjects were, "Our Dreams," "Our Friendships," "Our Education."

Next Sunday night a series of four from the book of Matthew will begin:

1. "The Miracle of the Birth of Jesus Christ."

2. "The Miracle in His Ministry of Healing."

3. "Never Man Spake as This Man, or Jesus, the Example of His Teachings."

4. "The Miracle of the Resurrection."

A. M. Hanson.

Monday, Nov. 27, 1911.

—President Harper of Elon College, though he has served only two months, is making a reputation as a money raiser, being fair to rival President McReynolds of Defiance College. He has just returned from the conferences (two) in Georgia and Alabama, where he was expected to do little more than introduce the college and raise possibly \$500, and some thought that would be remarkable success, and yet he returned after only two weeks of visitation among them having raised nearly \$1,000.00. He seems to be gifted of giving unto the people a desire to give. It is said that he does not beg, and has but little to say of money publicly—he merely offers the people an opportunity to give and they accept it cheerfully. He is raising \$50,000 to clear the college of its indebtedness, and now lacks less than \$15,000. His many friends believe that he will quickly raise it, though when he began the effort many shook their heads doubtfully. Now the smile of assured success gives place to the one time feared failure.

—Dr. Barrett in H. G. L.

A GIFT WITH A THOUGHT IN IT.

What other Christmas present cost so little and means so much as a subscription to The Youth's Companion—52 weeks for \$1.75? It is a gift that not only benefits the one that receives it, but every member of the same household.

If you do not know the Companion, if you are at all uncertain, just send us a postal card asking for sample copies.

Not only is the Companion the best gift that you can choose for the money, but the easiest to choose. Keep the loving Christmas thought bright and unwearied by making the gift The Youth's Companion.

The one to whom you give the subscription will receive free The Youth's Companion's Calendar for 1912, lithographed in

ten colors and gold, and you, too, as giver of the subscription, will receive a copy of the Calendar.

The subscription price is only \$1.75, but on January 1, 1912, it will be advanced to \$2.00.

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THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Baines, Treas., Elon College, N. C.

Amount brought forward\$3,040.56
 Dues.

Wm. Staley Cheatham10
 Florence H Cheatham10
 Planche Saunders05
 Amy Morris10

Monthly S. S. Offering.

Lebanon, N. C.\$1.25
 Virgilina, Va.1.00
 Union, N. C.55
 Antioch (R) Val., Va.57
 Wentworth, N. C.2.88
 Damascus, N. C.2.00
 Richland, Ga.2.70
 Dendron, Va.5.00

Special Offering.

D. J. Mood7.37
 M. H. Hayes1.00
 J. W. Featerson50
 Mrs. Martha Hargrove5.00
 Rev. J. O. Atkinson10.00

From Western N. C. Conference:

Rev. J. F. Morgan1.00
 Rev. J. W. Patton1.00
 Wm. Keith1.00
 J. M. Wright1.00
 T. J. Green1.00
 Mrs. Annie B. Wicker1.00
 Rev. J. R. Comer1.00
 Rev. H. A. Albright1.00
 Little Nellie White10
 Dr. E. L. Moffitt1.00
 Maj. E. Moffitt1.00
 Collection2.92
 Pleasant Grove, N. C.25

13.27

Thanksgiving Offering:

Mrs. Rebecca Pierce1.00
 From O'Kelly's Chapel3.79
 Amount 44th week\$53.23

Total\$3,098.79

My Dear Children and Friends:

We are having some frosty mornings and the boys are hunting in some fine rabbits. They caught four one morning; another morning they got one rabbit and two opossums. They were very much delighted. They are talking Thanksgiving now and hope for themselves a great day. They will have holiday and of course that means a good time for a boy. The rains have been so often we have not sowed any more wheat, and if it keeps raining

every few days it will be little wheat we will raise. We have most of our corn out and the crop is very short—about half of our expectation.

We are glad to have received the nice help while at the Western N. C. Conference. These special gifts help us out.

Thanksgiving for 1911 has begun.

Sister Rebecca Pierce, of Franklinton, N. C., is the first. For many years she has been prompt in sending \$1.00 Thanksgiving offering. Think of it—she is nearly ninety years old (87, we believe). How many men and women stronger and more able to give than she, and yet many will not give half what she has done. She gives regularly and cheerfully. Oh, that thousands may do as Sister Pierce has done!

O'Kelly's Chapel is the first church to send in Thanksgiving Offerings by their pastor, Rev. J. V. Knight. We trust that all churches will take the Offering and make it very liberal—we need your help: we have no assessments and it is your free-will offering that shall help us close up 1911 with a clear sheet and a liberal balance for 1912 for a good starter? Come on children, churches, schools and friends for a great rally 1911. Make the offering \$2,500.00? Yours for work,

Uncle Jim.

Elon College, N. C., Nov. 22, 1911.

Dear cousins:

We are having some very cold weather these days, though it isn't too cold to pick cotton. I am eleven years old. I go to the graded school and am in the third grade. My teacher's name is Miss Affie Griffin. We are looking forward to a good Thanksgiving this year at the Orphanage.

I will close wishing you all a good time, too. Lula Brown.

Portsmouth, Va., Nov. 13, 1911.

Dear Uncle Jim:

I am a little girl ten years old. I am going to school, and am in the fourth grade. I have three little sisters. I am enclosing five cents for the cousins.

I will close with love to you and all the cousins, From your little niece,

Blanche Saunders.

You must have been studying hard, Planche, to be in the fourth grade. Welcome to our Corner and may you prove a faithful member.

Manry, Va., Nov. 10, 1911.

Dear Uncle Jim:

I will write my letter for November. I am sorry that I haven't written before.

I am going to school every day now. I haven't missed a day. I hope the little

cousins are well and are having a nice time.

Enclosed you will find ten cents. Love to all the cousins.

From your niece,

Amy Morris.

And now you are waiting for a big Thanksgiving, aren't you, Amy? You will have holiday and I hope a happy time.

Franklinton, N. C., Nov. 16, 1911.

Dear Uncle Jim:

It was Grandma who said I was "another girl added to the string of girls." Grandma gave me a dime also to send you. I weigh eleven and one fourth lbs. I am only two months old, but have already had as many nurses as brother. You must not think it is because I am naughty any more; for Willie says I am the sweetest tiny baby she ever saw, because I laugh so much. She said William Staley was interested in her songs and speeches, but was as solemn as a judge and that even now he has the hiccoughs when he does laugh.

Every one here has been more or less excited this week and we have had two more girls in the house—Nannie and Mary Lou. Guess you have heard that Willie and Ben were married yesterday afternoon. Dadda's youngest sister, Pearle, was married yesterday morning. My cousin, Bessie Joyner, was married last evening in Franklinton. Boppa christened me last evening and baptized me with some of the water brought from the Jordan River in 1895.

Aunt Annie, Mary Lou and Boppa sang "The Sweet Story of Old," and 819 and 821 in the Christian Hymnary. I wore as a bib the lace handkerchief that grandma and her sister, Aunt Annie Mitchell wore on their wedding days. I behaved very nicely and trust the prayers for me may be answered.

Lovingly,

Florence Cheatham.

We join with your loved ones, baby Florence, in praying God's richest blessings upon your little life. May He make you a good and noble woman.

Franklinton, N. C., Nov. 20, 1911.

Dear Uncle Jim:

The sixth of September I went with Annie and Degges to Aunt Annie Mitchell's to see my cousin, Jack Moore, who has since moved to Victoria, British Columbia. I also had a nice time that afternoon walking around in some stores in Franklinton for the first time. In Mr. Vann's store, I asked some one to "turn electric fan." They didn't understand me until I pointed toward it, as no one there thought of my knowing what that was. I

hadn't seen one since I left Roxboro in June. Mr. Hunt turned it with his hand as there is no day current in Franklin-ton.

When Miss Hayes left October 2nd, I went with her and Annie to Franklinton to meet papa and enjoyed the ride back with him. He was distressed at one of my September accomplishments—stammering, and gave me a lesson in correcting it. I have tried hard to stop in order to please him. I told him that I had a little sister to show him and that her name was "Florence Harvey Bell."

September 3rd, I picked my first cotton and had it tied in a handkerchief and when papa was here told him I had a sheet of cotton on scales. He asked how much it was worth, and I said \$2. So he gave me two pennies. He told me in August when my appetite began to improve that he would have to charge me \$2 a month for board and since then every thing in the financial line with me has been \$2. After supper, August 30th, I helped papa and "Miss Pattie" shell butter beans, the first I ever shelled, and the 31st I helped them shell peas, so he said I was worth my board.

Papa calls me "Mr Climber," when I climb over him and Mr. Walker, when I stand up and walk. I like those names so well that I sometimes pray "God bless Mr. Climber."

I had scarcely made the wish in my September letter when it was fulfilled; for two days later Aunt Minnie surprised us by bringing Mary Melissa and Wm. Cook to see us.

"Geatma" sends a dollar in my letter for her Thanksgiving offering. Here is a dime "Gamma" gave me. Much love.

William Staley Cheatham.

You should see our little ones pick cotton, Wm. Staley. They will get some money too for picking, but they pick in bags and not in "handkerchiefs."

VISIING THE SUOTH.

Dear Brother Atkinson:

After a very pleasant trip to Norfolk and return, then a week attending State Conference, I have at last found time to breathe a little freer and I want to tell you briefly of my impressions of the Sunny South. In the first place it was not sunny, while I was there, as it rained nearly every day. But the good people whom I was privileged to meet while there made up for the absence of sunny weather, and my short stay among them was pleasant indeed.

I had often heard of the splendid hospitality of our Southern people and now

I know, by experience that what I heard was true.

I was very deeply and favorably impressed with the work of our church in and around Norfolk. The pastors are wide-awake, capable men who, under the blessing of God, are holding high the standard of the Christian ministry and are pushing forward the Master's work.

If each of you Southern pastors has as loyal a band of workers as has Brother Hanson of the Third Church, the prospects for the Christian Church, South, are indeed bright. It has been my privilege to meet a number of our people, but never have I met a band of people more devoted to their church and showing a more pleasing spirit of unity than that of the Third Church. In so many churches today one finds at least a few folks who are constantly stirring up strife by exhibiting a selfish spirit toward fellow church-members, and as a rule it doesn't take a stranger coming into their midst very long to find this out. But at the Third Church there was no inkling of such a condition. Everybody seemed willing to do or not to do, as the good of the church might demand and I believe that is one of the secrets of their splendid growth.

Brother Hanson is doing a splendid work. He has the interests of his people and the cause of Christ at heart and with this equipment for service and a loyal people back of him, I feel safe in saying that in a few years the Third Church, of Norfolk, will be one of our strongest churches. Such devotion to their church and such earnestness in service on the part of pastor and people are bound to bring results.

My short visit among them is a source of very pleasant recollections and my prayer is that the Lord may continue to work in and through them as individuals and as a church, that His kingdom may become more and more firmly established.

Yours in Christ.

W. P. Minton.

214 E. Plymouth Ave.
Goshen, Ind.

MARRIED.

Williamson-Forlines.

On the evening of November 20, 1911, this writer, at his home, united in matrimony Mr. H. W. Williamson and Miss Etta Forlines, both of Mecklenburg Co., Va. These young people decided to attend Conference, and to take their friends by surprise by being married away from their home. The groom is a rising young farmer of his community, is son of Dea-

con J. J. Williamson of Hebron church, and himself is treasurer of same church, while the bride is the daughter of Deacon E. G. Forlines of the same church, and herself is organist.

Both are active in church work, and deservedly popular where known because of their many amiable traits of character.

Their many friends will join the writer in wishing for them a long and happy life, crowned with heaven's benedictions.

C. C. Peel.

Holden-Staley.

On Wednesday afternoon, Nov. 15th, 1911, Oak Level Christian Church was crowded with interested spectators, the occasion being the marriage of Mr. Benjamin Thomas Holden and Miss Willie Staley, both members of Oak Level church. Mr. Holden is the son of Mr. and Mrs. John M. Holden, of Youngsville, and Miss Staley is the youngest daughter of Rev. and Mrs. W. W. Staley, of Franklinton. Mr. Holden is the popular mayor of Lewisburg, N. C. He is a general favorite among a host of friends. He has twice been chosen State Senator by the Fourth District, and is one of Louisburg's most prominent attorneys. A member of the firm of Spruill and Holden.

Miss Staley is a brilliant and talented young lady, winning friends wherever she goes and is a graduate of Elon College. They were married by the bride's father, Rev. W. W. Staley, D. D.

The church was artistically decorated with trailing cedar and ferns. Just before the bridal party entered, Miss Mary Lou Pitt, teacher from Elon College, sang sweetly, I Love and the World Is Mine.

The bridal party entered the church to the strains of Lohengrin's March as follows: Ushers—Mr. Edward S. Ford, of Louisburg, and Mr. Will Holding, of Wake Forest, cousin of the groom; Mr. Edwin Cook, of Louisburg, and Mr. Henry D. Mitchell, of Franklinton, cousin of the bride.

Then came the groom with his best man and brother, Mr. Stephen Holden, of Youngsville. Last to reach the altar was the bride with her sister, Miss Annie Staley, as Maid of Honor.

During the ceremony, Miss Nannie Carlton, of Richmond, presided at the organ and rendered softly Mendelssohn's Spring Song.

When the words that made them one were said and the benediction pronounced, the happy pair left the church while Miss Carlton played Mendelssohn's Wedding March.

The presents were many and handsome. Among them was a handsome check from the parents of the bride.

The happy pair left immediately after the marriage for Jacksonville, Fla., Cedar Keys and other points South.

Bessie Staley Cheatham.

DIED.

Clem.

Sophia Clem was born October 7, 1827, died October 29, 1911, aged 84 years and 22 days. For a number of years before her death Sister Clem was blind and in feeble health. It was only two or three years ago that she became a Christian and united with the church at Dry Run.

It was my privilege to receive her into the church and administer the ordinance of baptism by immersion. From then until her death she continued steadfast in the faith, and although deprived of much of this world's happiness, was happy in the love of Christ, and in the thought that His amazing grace was able to save her even at such an advanced age. Deceased had been a widow about six years. Four children preceded her to the grave. She leaves 3 children, one brother, and other relatives to mourn their loss. Funeral services were held at Dry Run, October 31.

A. W. Andes.

Munch.

Virginia Munch was born February 26, 1853, and on November 12, 1911, was called to her home above, at the age of 58 years, 8 months, and 17 days. About 39 years ago, during the ministry of Rev. W. A. Dofflemyre she was converted and was received into the Christian church at Dry Run, where she remained a faithful member till death. She was a woman of exemplary Christian character, loved and respected by the entire community. Her life was above reproach and filled with good deeds. Deceased was never married. She leaves two brothers, Daniel and Jacob, and four sisters, Irene, Mrs. Catherine Ritteraur, Mrs. Mary Smith, and Mrs. Charlotte Bayer. A short service was held at the home of Mrs. Bayer, where the deceased spent the last years of her life, and also at the grave. Interment was made in the Munch grave yard, near Dry Run.

A. W. Andes.

Winstead.

Thomas A. Winstead was born August 15th, 1861, and died Nov. 19th, 1911. Age, 50 years, 3 months, and 4 days. He was a son of Henry S., and Mary Winstead. He married Bettie S. Oliver February 27th, 1889, to which union were born five children. Louise and Harry were born Jan. 1st, 1890—the one died Jan. 1st, the other, Jan. 4, 1890. The following children

survive their father: Willie S., Myrtle L., and Oscar H. Winstead. The widow with these children, relatives, and friends mourn their loss.

Mr. Winstead had attended the services at Lebanon and dropped dead on the railroad about 100 yards from his home as he returned from services. He had complained of pains about his heart for some time and had otherwise complained.

It seems that sudden deaths are increasing rapidly. Death is always sad; but a sudden death is more so. Not a minute's warning—and gone into Eternity!

These instances are great warnings unto us—'for in such a moment as ye think not, the Son of Man cometh.' May God's providences and blessings be continuously upon the wife, children, and friends.

The burial services were conducted from Lebanon Christian church, Semora, N. C., in the presence of a large congregation of friends, relatives and neighbors. He was buried in the new part of Lebanon Cemetery. Services by

Jas. L. Foster.

Kallay.

November 11, 1911, Gustave Kallay, infant son of J. J. Kallay, of this place, died after several months of illness. Its body was interred in the town cemetery Sunday afternoon, November 12, to await the resurrection. Brother Kallay came to America from Hungary six years ago and has lived in Waverly the past two years.

The loss of his child is very keen, but the little flower of the home has become an ever-blooming flower of eternity. Brother Kallay says he is a Christian—then, he has a tie to eternity now which binds him closer, and more in eternity to live for. May their loss eventually be their gain.

H. E. Rountree.

Plummer.

Alfred Plummer, age sixteen years, died Friday, Nov. 3rd, 1911.

He was a great snifferer, having been ill all summer. The funeral services were conducted Sunday afternoon from the church and the body was borne to the cemetery here for interment.

He leaves to mourn their loss his devoted father and mother, Mr. and Mrs. L. W. Plummer, two brothers, Edward, and Robt., the latter not yet seven years old; and one sister, Anna, not yet five. The family moved here from Ohio about five years ago and since that time have ingratiated themselves in the esteem of all those whom they have met, as well as gaining much prominence in higher circles.

They are members of the Friends

Church. There being no church of that faith here, they have affiliated with us, both in Sunday school and church. Alfred was a member of the organized class of boys of our school. He will be greatly missed. He was an amiable boy. He was quiet, meek, and unassuming in manner, and of a spiritual turn of mind. Only twelve months prior to his death in a meeting held here he confessed Christ as his Saviour, and in fact, his confession seemed to be but the public acknowledgement of what he had been in his life as a boy.

Death brings sorrow and trial indeed, but he who bears such with Christian fortitude is brought to Christ, the Son of the Living God. The mere turning of tear-stained eyes toward the place of his dwelling shall be accepted by Him as if we had spread out stronger wings and outstripped the eagle in its flight to His presence.

May we all be made stronger and better and to see the way more clearly by the light of those whom we believe precede us in the presence of Jesus. Be comforted, parents. God cares, and He will care for you.

H. E. Rountree, Pastor.

Harrison.

Mrs. John David Harrison departed this life at her home, 1617 Hight St., Portsmouth, Va., Nov. 18, 1911, aged 44 years, 7 months, and 21 days. She leaves a husband, a mother, Mrs. Malinda Butler, two sisters, Mrs. Mary Elizabeth Holland, and Mrs. Laura V. Joyner, five sons and five daughters. She was a daughter of the late Jethro Butler of Isle of Wight County, Va. The remains were brought to Isle of Wight County and the funeral was conducted by the writer at the home of Mr. Jason Holland. The burial was in the family graveyard nearby. The deceased was a member of Portsmouth Christian Church. This was a very sad death and we extend our sincerest sympathy to her suffering loved ones. May they ever rest in the Heavenly Father's keeping.

N. G. Newman.

Little.

Saturday, November 19th, 1911, Brother James Henry Little died, having spent 83 years, 9 months and 13 days in this life. His wife, Katharine P. Little, died fourteen years ago, since which time he has lived with his only son, Binns Felix. He had only two children born unto him; Ealla, A. R., who was born in 1852 and died the following year; and Binns Felix, who survives him. His last few years were spent in weakness and waiting for the coming of the Lord. His re-

mains were interred in the town cemetery Sunday afternoon, November 19th, 1911, in the presence of a great concourse of relatives and friends. Peace be to his ashes.

He was converted at Spring Hill church in the year 1874. The same year he united with the church and was baptized. The day he was to have been baptized, I am told, the incident of the mill dam bridge took place. It is recollected by many who were there and by others who heard of it that as the crowd was gathered on the dam by the water, on the bridge and elsewhere just before the baptizing was to have taken place, the bridge suddenly gave way and fifty or more people were literally spilled into the water, and but for the good work on the part of many some would have been drowned. Brother Little was a candidate that day. The baptizing was postponed.

When Waverly church was organized, Brother Little and wife withdrew from Spring Hill and united here where they each held their membership till death.

I am glad I have the privilege to offer to his loved ones, and his many friends, the consolation of his repeated confidence in his future peace. "I am ready to go. I don't know why the Lord is keeping me here; it must be for some purpose, but I long to be taken out of my suffering and go to rest." Many times during the past year or so, he has voluntarily introduced this subject in our conversation. I was with him just two evenings before he was called and he again reassured me of his longings to be at rest and his expectation to be with Jesus.

H. E. Rountree, Pastor.

Barbee.

Whereas an all wise Providence has seen fit to remove from this earth our esteemed brother and pastor, Rev. A. P. Barbee, be it Resolved:

That we bow in submission to the will of Him who doeth all thing well, yet we deeply feel this act of Providence.

That we sincerely regret our dear brother was called hence from his labors of love among us and we in this manner express our appreciation of zealous labor, and that our community has sustained a great loss, our Church a willing worker, and a most devoted friend.

That we extend to his bereaved family our deepest sympathy, assuring his devoted wife of the love and protection of the church.

That a copy of the above resolutions be inserted in the minutes of Hayes Chapel Christian Church, and that a copy be sent to the bereaved family and the Christian Sun for publication.

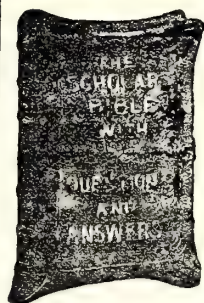
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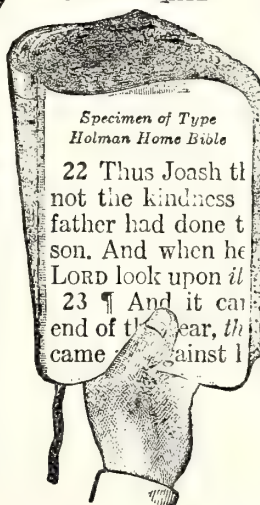


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22 Thus Joash the not the kindness father had done t son. And when he LORD look upon it 23 ¶ And it came end of the year, the came against h

SPECIMEN OF TYPE
22 And the prophet came to the Is'ra-el, and said unto him, Go, str thyself, and mark, and see what the for at the return of the year the

Beautifully printed on fine white paper from new, clear type. Containing, in addition to the Old and New Testaments, 32 Beautiful Photo Views of Scenes in Bible Lands. These views are printed on enameled paper and are made from recent photographs, which show places as they actually are today. In addition, this Bible also contains Helps to the Study of the Bible. Four Thousand Questions and Answers, Presentation Plate and Maps in colors.

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SPECIMEN OF TYPE
the priests, the Le'vites, the the singers, the Ne'th'i-nims, they that had separated then

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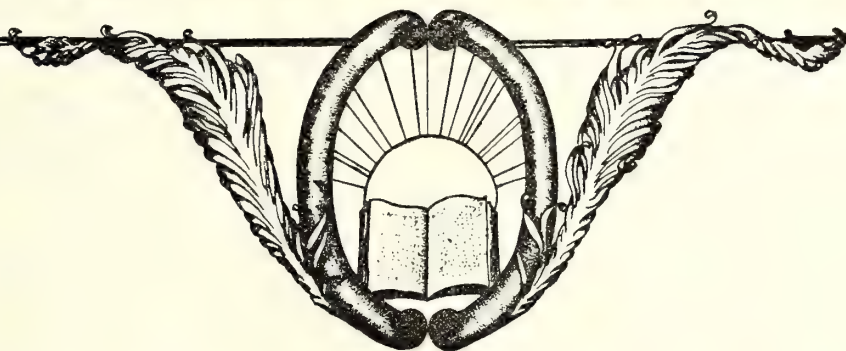
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"THE ABOMINATION OF DESOLATION."

False religions are an abomination. So-called liberalism, that puts heathen religions on a par with Christianity, is not liberal at all; it is simply blind, ignorant, and stupid. The horse, the dog, the parrot, know no difference between religions; but that does not make them liberal. They simply lack spiritual sight; they have not been born of God.

False religion is an abomination, in warring against the people of God; in sacrificing victims; in worshiping dead men; in worshiping live men; in changing the worship of Apollo and Hercules into the worship of so-called saints; in making a pope infallible, that is, a god; in turning science into religion, a science falsely so-called, tracing all life to an unproved germ-cell, the creature of a credulous heathen man.

Such abomination makes desolate. Such abomination destroyed the temple of God at Jerusalem; the Jewish nation, which could not believe that Jesus was the Son of God; the first Christians, who have always been persecuted.

False religion makes desolate, by turning men from God to a pope; by turning men from Jesus to Darwin; by turning men from Christ to a priest; by turning men away from the Bible to traditions; by turning men away from Christian liberty to loyalty to prelates; by taking away the wine from the communion; by teaching that none are saved but the baptized; by taking away that religion which converts men and turns them into the children of God by a spirit birth, thus leaving them as mere animals to die and rot.

Oh! the desolation of false religions!
Dayton, Ohio.

J. J. Summerbell.

EDITORIAL.

THE STRENGTH OF MY LIFE.

(The Lord is the strength of my life; of whom shall I be afraid? Psa. 27:1. Golden text for Sunday, Dec. 10).

What is the strength of your life? If you are doing anything worthwhile, something what is your strength above and beyond yourself. A man does not accomplish in his own strength. He must rely upon strength greater than his own. With all the dangers and difficulties about him Nehemiah had never finished his great task of rebuilding the broken-down walls of Jerusalem unless God had given him prudence, patience, perseverance, a prayerful heart and divine guidance. God enlarged Nehemiah's strength and clarified his vision for the tremendous task appointed him.

In the lesson of today we have the deceit of foes and the treachery of supposed friends brought out and laid bare. It took a wise man with a keen perception to discover the traps set for him and then keep clear of them. God opened Nehemiah's eye that he might see, enlarged his understanding that he might perceive, his real enemies whether without or within. Nehemiah was therefore a wise and also a brave man. God made him wise, and increased his strength.

The one who studies this lesson will know that it is not the hardest thing to make sacrifice and put forth effort in behalf of a good cause. The hardest thing is to make sacrifice when people are trying to frustrate your efforts and make to none effect your gifts and your deeds. The very people whom you would help are often the very ones who would play you false and do you greatest hurt and harm. Helping those who do not want to be helped, protecting those who do not want to be protected, sacrificing for those who do not want your sacrifices—that is the bitter pill ever and always. Nehemiah's most treacherous and dangerous foes were within the walls which he himself was straining every nerve to rebuild for the protection of the city. Often those whom we would help are our severest critics, our bitterest foes.

But when a man relies as absolutely on God as did Nehemiah he has nothing to dread or fear. In the everlasting arms there is absolute safety and security. It strengthens a man's arm, stoutens a man's heart, increases a man's courage, takes away a man's fear and clarifies a

man's vision to rely upon God, to make a draft daily on God's strength, and to rely upon Him for help and guidance at all times.

He is the source of all true strength and the giver of all genuine wisdom. We need not fear, when we are consciously relying upon God. He is our strength and the light of our eyes.

THE LAYMEN'S MISSIONARY MOVEMENT.

Let us bear in mind this Movement is not dead. We might as well bear in mind another fact or so about it.

The Movement is no spasmodic or temporary sentiment. It is as deep seated as love and as far reaching as eternity. Mark this word: the Movement has come to stay till its great work of evangelizing the world shall have been accomplished. The business men of Christendom have taken hold of missions in dead and determined interest and they will no more let this go than they will let the commerce of the nation go, nor the banking interests of the community die. The church has proven to business that missions are as important as commerce, trade, banking, or any other enterprise, and the Laymen's Movement means that business men have taken hold of missions in a business-like manner.

There are two other facts that may be put down by those who care to know and keep up.

The foremost is that this Movement has accomplished wonders. It is just five years old, but may high heaven bear witness to those amazing results. In these five years the gifts to foreign missions alone in Canada and the United States have increased from \$8,980,000 to \$13,350,000 annually, a gain of about 50 per cent. Besides this about \$5,000,000 has been raised the past two years in "specials" for various foreign missionary equipment. Now this increase came to one object of the Movement. Home missions and development of the work of the church have received like if not even greater impetus by the Movement.

And the second fact to be noted is the manner in which this thing has been done, the methods by which the work was accomplished. These are told in a word: The individual has been given a chance. There has been a canvass from house to house, person to person, and each has been given an opportunity to contribute.

This is the secret of money raising in the church—give each individual a chance.

—Be of good cheer.

AFTER CONFERENCE, WHAT?

Conferences are over and of course each one was the best one in its history. This is as it should be. Each one should be better, or it will be poorer. A Conference cannot stand still and live. There were some good reports of churches to Conference, and others not so good. Now these lines are written especially for the benefit of those "not so good." Ninety-nine times out of a hundred there is just one reason why a church does not carry up a good report to Conference. It does not start in time, and so bruises along without any plan of work. A large per cent of the churches wait till a month or two before Conference and then count on the few faithful to raise the entire sum for Conference. What a pity and a shame.

I believe that every church member, great and small, nearby and far off, rich and poor, has one inalienable right, and that is to be approached in person or by letter at least four times a year—in a city, once per month—and given the privilege of contributing somewhat for the church and its claims. Brethren and beloved, give the church member a chance—not only the faithful few who happen to be present and easy of access, but the callous, the indifferent, the absented, the unconcerned. Approach every church member at least four times a year and give him the gracious opportunity of contributing as the Lord has prospered and you will see somewhat of a change take place.

The Laymen's Missionary Movement has taught us this much, namely, that large sums of money will be obtained for charitable, church and missionary purposes when the plan of individual approach is adopted. Ask the individual, not the congregation, for your Conference apportionment. Ask those who do not come once in six months as well as those who come every month, or six times a month. Brethren, give the individual a chance.

After Conference, what? Just this: map out a good plan of work now and for the coming year, and begin now to work your plan. This for raising your funds and also for increasing your church membership and developing the work.

"HOW COME?"

How come a Thanksgiving football game? Who originated the idea and what for?

President Taft issued a proclamation advising the people to meet at the places of worship, render to Almighty God thanks for His abundant blessing the past year, and remember the poor and

needy with gifts of gratitude and so forth. How does a Thanksgiving football game fit in with that proclamation and with the thought of giving thanks?

Do please somebody tell us, How come a Thanksgiving foot ball game?

THE ANNUAL.

The printers promise us the Annual this year before Christmas and it seems now that they will live up to their promise as most of the copy is now in type and all of it is in the hand of the printer. It promises to be the completest one issued so far, and this is Volume 40. It will contain full reports of all our Southern Conference proceedings, with detailed accounts of money raised the past year, members received, etc., and a full church and ministerial directory. It will be neatly bound and will contain about 160 pages. The price is as usual, 20 cents the copy. Send your orders with cash at once to THE CHRISTIAN SUN, ELON COLLEGE, N. C., and a copy will be mailed you as soon as published.

A TRUE AND TRAGIC ACCOUNT OF A THANKSGIVING FOOTBALL GAME.

(From Associated Press Dispatches). Newport News, Va., Dec. 1.—Charles Benson, the seventeen-year-old left halfback of the local high school team, who had his neck broken in the game against Fredericksburg College in Fredericksburg yesterday, died at the Mary Washington Hospital tonight at nine o'clock.

The boy was paralyzed from the neck down and was operated on this afternoon and the fractured cervical vertebra removed in a attempt to relieve the pressure on the spinal column, but without success.

EDITORIAL COMMENT.

Lessening the Number of Homicides.

The people of the good State of Virginia must be very much gratified at the conduct, within the recent months, of her courts and her executive, in their dealings with a case of revolting crime that became the topic of conversation throughout the country. No country in the world has as many homicides as the United States and the number is on the increase. One of the principal reasons assigned for this unenviable record is that our courts are slower in meeting out justice and our executives are readier to stay the execution of sentences than in any other country in the world. On this account Virginia has given a good example of late in dealing out justice, where justice was

deserved, in spite of a hundred contradicting influences. We agree most fully and heartily, therefore, with this statement from The New York Christian Advocate;

"If all homicide trials were conducted with the spirit and method of that in Virginia which has attracted the attention of the world; if all juries were as honest and as sensible as that jury; if every State has a Supreme Court that could not be swayed from its duty, and a Governor who could withstand the combination of puerility, abnormal sympathy, countless letters from all parts of the country, and the demands of the ultra-religionists who wished to give the criminal three months to make his peace with God, the number of murders would be lessened by seventy-five per cent."

The Burden of Dollars.

To everybody, save the thief, the robber, and the degenerate, wealth carries a weight of obligation and a burden of responsibility. Dollars represent power and power not rightfully used recoils and becomes dangerous. No one knows this, no one feels this, more than the man of a conscience who has dollars piled up for his disposal.

A man who talks frankly of this matter, and reveals the situation, is Mr. Carnegie, who by a recent gift of \$25,000,000 to the Carnegie Corporation of New York, rounds out a sum of \$200,000,000 that he has given away in lump sums. Mr. Carnegie assigns as one of the chief reasons for his giving away so much now is that he wants to lift from the shoulders of his wife the burden of his wealth after his death. It will be remembered that Russell Sage died leaving it to his wife to dispense his millions. Mr. Church, one of Carnegie's close personal friends and a trustee of his funds, says:

"I have heard him (Mr. Carnegie) express deep sympathy with Mrs. Russell Sage and say that he would never entail on Mrs. Carnegie a burden of wealth so crushing. * * * He has already provided for every philanthropy that appeals to his own sound judgment and has frequently begged his closest friends to suggest otherwise channels for the employment of his fortune."

Let it not be thought the men of means are care free, "independent," indifferent, unconcerned. The man who has dollars, if he has a conscience, cares, and no one knows better than he that he is as much responsible for the way and manner in which those dollars shall be distributed and disbursed as he was for the way and manner in which they were obtained. And the man who has acquired them honestly

will be honest, sincere, candid with himself, his fellows and his God in the distribution of them. Dollars do not make a man "indifferent." They heap up responsibilities upon him and enlarge his opportunities for serving the better his day and his generation. A man is as accountable to God in the distribution of his dollars as he was in the raking of them.

The Beginning of a Great Preacher.

That God works in a mysterious way and brings mighty events to pass out of small beginning is exceedingly well illustrated in the life of Rev. A. C. Dixon, who recently left one of the largest congregations in America to go to London to become pastor of the Spurgeon Tabernacle there, supposedly the largest single congregation in the world. The Charlotte Observer recently erroneously remarked, in writing of this wonderful preacher, that he was born in Duplin County, North Carolina. We are glad now that the Deacon made this blunder in counties for it calls forth this simple and striking account of Mr. Dixon's birth place and of his beginning in the ministry, from Mr. L. B. Weathers of The Cleveland (Co.) Star, Shelby, N. C.:

"He (Mr. A. C. Dixon) was born on Buffalo creek four miles east of Shelby, being the son of the late Rev. Thomas Dixon, Sr., the father of prohibition, in this section and perhaps in North Carolina. Dr. Clarence was here when his father was buried and in his sermon in the First Baptist Church he told of how he took to the ministry. His father was conducting a protracted meeting at one of his country charges. The meeting was so fruitful that the old gentleman did not wish to close at the appointed time. It ran on into his appointment when he was to begin a series at New Prospect. The morning dawned on the opening day so the aged minister told his son Clarence to go over and inform his flock that he could not be with them that day; that he could not close such a great revival right at that time, but that he would be over in a few days. Clarence was a stripling of a youth. Barefooted and scantily clad he mounted a bareback mule and rode over to New Prospect to deliver the message.

"A handful of country people had gathered from the surrounding neighborhood to hear the pastor and it was a great disappointment when Clarence told them that his father could not come that day. Rather than be disappointed, those Gospel-thirsty men and women prevailed on Clarence to attempt a talk. They had confidence in the ambitious lad and after

Continued on page 6.

ELON COLLEGE LETTER.

Thanksgiving week has been spent in many places, pleasant places, all of them. I am beginning to think there are no other kind.

One hour spent in Siler City with Brother J. R. Parks yielded fine fruit for the Special Fund. Brother Parks has always been Elon's friend and loyal supporter.

Sunday was spent with Pastor C. C. Peel and his Belows Creek congregation. I had known these brethren before, having attended Conference there two years ago. Brother Peel preached an excellent sermon at 11 o'clock a. m. and followed it by inspiring remarks relative to the College. The congregation was visibly touched and responded with the handsome subscription of \$300—a magnificent sum for a border church, young in years, but not so youthful in good deeds and the generous spirit of its members.

Tuesday, full of rain and mud, was divided, like ancient Gaul, into three parts, Mebane, Chapel Hill, Durham. How nobly the friends here responded will be seen by reference to the Special Fund list of donors Chapel Hill will be visited again, as some of the brethren could not be seen on this trip.

Thanksgiving Day was spent at the College. As usual the annual dinner was much enjoyed. It was preceded by a great discourse by Dr. Atkinson and followed by the annual entertainment of the Philonian Literary Society. This was the 13th annual public entertainment of the Society and was well worthy of its predecessors. The Initiative, Referendum, and Recall was discussed with thoroughness and complete mastery of the facts and principles involved. The orations and other features of the program were excellent also. The judges, who were Hon. E. S. Parks, Hon. J. H. Vernon, and Rev. L. E. Smith, expressed themselves as well pleased. So were we all.

We were glad to have visits during the Thanksgiving from Trustee K. B. Johnson, Cardenas, N. C., Mr. H. P. Cline, Charles Town, W. Va., and Mr. W. L. Beale of Handsom's, Va., besides greeting with pleasure many of the Alumni and old students too numerous to mention.

Friday night it was my pleasure to enjoy an oyster supper with Miss Mabel Pugh's Sunday-school class at Morrisville, N. C., and be entertained in the home of Rev. W. G. Clements. These friends also responded to the Special Fund liberally.

I am now on the wing, greeting the brethren and being encouraged on the way. I have never been the recipient of such kindness, so unstintingly showered upon me—but these favors are not so much to me personally as to the representative of Elon

College, an institution dear to the hearts of our people, loved by them devoutly, sacrificed for by them heroically, and destined at the hands of loyal, consecrated constituency, under the blessing of God, to do a great, good work for our Brotherhood. So mote it be. Amen." W. A. Harper.

CHURCH FINANCES II.

By Prof. W. A. Harper.

(Before the N. C. and Va. Conference and published by request of that body).

The Biblical Standard of Giving.

In the very beginning of our investigation of this theme we need to get distinctly before us this truth: God does not need our gifts so much as we need the spiritual blessings that will come of our giving to Him and His work. The covetous soul is a small, shrivelled soul. Covetousness is the opposite of sacrifice, of giving. To rid our hearts of selfishness, our spirits of covetousness to which the flesh is heir, we need to give, and for that reason God has ordained that we should in this way assist in working out His plans in the world. Christ said, "Ye cannot serve God and mammon." But we can serve God with mammon, and it is our inalienable right and high privilege as well as Christian duty to do so. But what does the Bible teach on this point?

We are not told that Adam and Eve made offerings unto God, but we would infer that they did, for we find Cain and Abel bringing of their substance to honor God. Just why Cain's offering was unacceptable we do not know,—perhaps it was too small an offering considering his prosperity, perhaps it was not of his best, perhaps he brought it with the wrong motive. The point for us is that the first children born in the world acknowledged their debts to God and set about paying them. But we would get no standard from them. The first time that a definite standard of giving is mentioned in the Bible is when Abram paid tithes to Melchizedek, the great prototype of our Lord in his priestly character and work, and the second time is when Jacob vowed unto the Lord one-tenth of all that he should bless him with, (Gen. 28, 22). Thus did tithing antedate the law. Recent research has revealed the fact that the tithe was also practiced by many heathen nations of antiquity.

But what did the Hebrew law teach on this point? The general law of the tithe is found in Lev. 27:30-32, and reads as follows: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy unto Jehovah. And if a man will redeem ought of his tithe he shall add unto it the fifth part thereof. And all

the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah." Numbers 18:26 shows that it applied also to the priests: "Thus speak unto the Levites and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe." The tithe referred to in these passages was a permanent enactment for the support of the temple and the priesthood, and was known as the tithe-térumoth. But the Jews were subject to two other tithes also. The first is the tithe for the feast of the Tabernacles, which was the Jewish Thanksgiving occasion and applied only to corn, wine, oil, and the increase of the flock. We find an account of it in Deut. 14:22-27, as follows: "Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field every year. And thou shalt eat before Jehovah thy God, in the place which he shall choose, to cause his name to dwell there, the tithe of thy grain, of thy new wine, and of thine oil, and the firstlings of thy herd and of thy flock: that thou mayest learn to fear Jehovah thy God always. And if the way be too long for thee so that thou art not able to carry it, because the place is too far from thee, which Jehovah thy God shall choose, to set up his name there, when Jehovah thy God shall bless thee; then thou shalt turn it into money and bind up the money in thy hand, and shall go up unto the place which Jehovah thy God shall choose: and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee, and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou and thy household. And the Levite that is within thy gates, thou shalt not forsake him, for he hath no portion nor inheritance with thee." The second was the tithe laid at the end of each three-year period for the benefit of the poor and fatherless and widowed, including the Levite, as we find recorded in Deut. 14:28-29, which reads thus: "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: and the Levite, because he hath no portion nor inheritance with thee, and the sojourner, and the fatherless and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest." These three tithes must be kept separate and distinct,

else great confusion must cloud the whole subject of Christian giving and especially of the Hebrew practice of this grace. The tithe-terumoth instituted among the Hebrews by the founder of that race, Abram, was enacted into law by the Lord through Moses on Mount Sinai. The other two tithes were special enactments of the law and with it passed away. We celebrate our Thanksgiving day in another way than by levying tithes on corn, wine, oil, and flocks, and we have instituted orphanages and various sorts of homes to care for our own poor and our fatherless. The only way we have of supporting the ministry and maintaining the Church and its enterprises is by giving, or tithing, as the old Hebrew did.

These three tithes, the tithe-terumoth or that for support of the temple and the priesthood, the tithe for the feast of Tabernacles applying only to corn, wine, oil, and flocks, and the poor-tithe due every fourth year, were obligatory upon the Hebrews throughout the period from Sinai to the birth of Christ, and are according to the view of their rabbis still obligatory upon them. We find, however, that they were not always faithfully observed, and with dire consequences to themselves. One of the most powerful of the minor prophets charges up many evils to the neglect of the people to pay their tithes and calls the failures to do so robbing God. But hear Malachi (3:8-12) speak for himself: "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee. In tithes and offerings. Ye are cursed with the curse; for ye rob, even this whole nation. Bring ye the tithes into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither, shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delight-some land, saith Jehovah of hosts."

But what of the teaching of the New Testament on this point? Did the law—all of it—not pass with the new dispensation? Are we not under love rather than under the law? These questions might be very comforting, but for the last one—for surely a man will not do less for love than the law required. And so even without any direct Scriptural warrant. I would feel safe in saying that the tithe is the minimum standard of Christian giving under the New Testament dispensa-

tion. I would also have you recall that the tithe antedated the law and had its origin in the heart of man.

But Christ specifically commends tithe-paying. In his indictment of the scribes and Pharisees this is made plain: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightiest matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone: Matt. 23:23." This gives Christ's sanction to tithe paying as much so as his conversation with the rich young ruler does to the ten commandments, and also teaches us a great moral truth, that a man cannot buy his way into Heaven.

But as in other matters, the New Testament is in advance of the Old Testament also in the matter of giving. It is true that the old Testament provided for free-will offerings but it gave no standard for them and designated no method beyond individual caprice. The New Testament is very plain and specific on this point. Its standard of giving is given in I Corinthians 16:2. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." This is the standard of giving under the dispensation of love, the tithe of course being the minimum. It shows that our gifts should be systematic—"upon the first day of the week" that is, upon our present Sabbath. If we were to do this, how easy it would be to pay our pastor quarterly in advance and to meet all Conference requirements without a struggle! Nor can the objection be raised that country churches do not have weekly service. The point of the injunction is not that offerings are to be paid, but laid up in store, each week on the first day. We can take it to the Church and pay it over once a month, once a quarter, or once a year, but we ought to lay by us in store for that purpose on each Sabbath. Suppose we try it for one year and see how things will work out.

But this standard shows another thing, that giving is obligatory upon every one. "Let every one of you lay by him in store," that is the Biblical ideal. In how many churches is this standard attained? According to this ought a father to say, my family will give so and so? Do we not often hear it complained that only ten or a dozen out of a hundred members have to do all the paying? Brethren, we ought never to rest until every member of the Church contributes to the support of the Church and its enterprises. It may take more time and effort to get the few pennies that some

will be able to give, and it may be that we would rather pay it ourselves than to go after it, but can we afford it, in the face of the plain command of the Scripture to the contrary? It is always better for a Church to get ten men to give than for one man to give as much as ten men of his ability ought to give.

But in the third place, our gifts according to the New Testament standard are to be proportionate, "as God hath prospered him." That is the hard part—that is where it hurts. It may be more of a sacrifice for me to give ten cents than for many of you to give one hundred dollars. Many of us expect a man to give as he loves the Lord or according to his official station in the Church, but the Bible says "as God hath prospered him." We are willing to grant that we should give systematically and individually, but when it comes to giving proportionately,—well, what about that? And this proportionate part should not be reckoned according to the gifts of the most liberal man in the Church or the community, but according to a man's gratitude for what God has done for him in proportion to his prosperity, never falling below the minimum set in heathen lands, adopted by Abram, reinforced by the authority of the law, and specifically enjoined upon us by Christ.

If this standard were adopted, ten men in moderate circumstances could support a minister in moderate circumstances for all his time and two or three others per church could provide all the funds necessary for all church enterprises. I know a few who practice the tithing plan and they are happy and prosperous. God has wonderfully blessed them. I never knew of but one man who gave the double tithe during all his life, but he died a multi-millionaire, and was one of the best loved men of his day. His money went to establish colleges, found orphanages, and do the work of the Lord—one dollar out of every five he ever made—but he prospered and has left a name honored among his fellows. That man was Francis Asbury Palmer, one of the best friends the Christian Church ever had.

Yes, we live under the dispensation of love, but we ought not to be content to do less for love than the old Hebrews did at the bidding of the law. What father will not do more for his child for love than the law requires? The Scripture tells us that "God so loved the world that he gave." We must so love God that we shall carry out the Biblical standard of giving, which, with the tithe as the minimum, enjoins us to give systematically—"Upon the first day of the

week," individually—"let every one of you lay by him in store," and proportionately, "as God hath prospered him," remembering that the Lord Jesus said "It is more blessed to give than to receive," and that "The Lord loveth a cheerful giver." "Freely ye have received, freely give." But the greatest gift we can give him is that we should give our selves. 2 Cor. 8:5.

Begun on page 3.

a song and prayer he mounted the front door steps and began. I have forgotten what he said his text was but anyhow he aroused the people with his simple interpretation of a well-known lesson and they asked him to come back next day and continue the meeting until his father could come. The lad preached the next day and the next and with each day the attendance and interest grew. From that day on he has been preaching. His first sermon was at New Prospect in the King's Mountain Baptist Association.

"I do not know where he was ordained. New Prospect was organized by his father and he was its pastor for 60-odd years. He was the only pastor of the church until he died and now the remains of that wonderful old man lie buried there. His portrait hangs behind the pulpit."

A wonderful old man indeed was this old gospel preacher, and his influence is being felt now in the world as never before. God works in a wonderful way.

NOTES AND PERSONALS.

—Rev. J. W. Wellons is much improved and is now allowed to sit, for a short while three times a day, propped up in bed.

—Rev. L. E. Smith, pastor Greensboro First Church, came in for a great and good pounding last Friday evening. This church never does things by halves and Bro. Smith is happy.

—Send in your order to The Christian Sun for Peloubet's Select Notes on the S. S. Lesson for 1912. We can save you 25 cents from the publisher's price and deliver the book to you for \$1.00 the copy.

—The dawn of peace has hardly arrived. They are fighting like mad in China and bloodshed is deplorably abundant. No one knows the end of the strife and upheaval that now obtain there. Moreover, the Secretary of the Navy of the U. S. A. has outlined a program which calls for the building of other and heavier warships for our purposes of offense and defense. Turkey and Italy have not cooled off yet, and the war dog, if not turned loose, is doing some awful growling. All of which is regrettable in the extreme.

—What do you think of a good woman working at 75 cents the week and saving on that wage over \$700 in good cash to give the Orphanage at her death? With that sum the Orphanage will begin its permanent endowment, will only spend the income and keep for all the years to come the bequest as a memorial of her, and all like her who live and labor and sacrifice that the homeless and the needy may be well cared for. The Trustees have voted that only the interest, none of the principal, of any bequest shall be spent in maintenance and current expense. In this way we hope to build up an endowment that will mean much in future years for the Orphanage.

—The Executive Board of the Christian Orphanage Trustees was in session last Friday and accepted six more orphan and needy children into the home. This makes 53, and there were many other applications. The Board firmly believes two things: 1st, As long as we take only the needy, deserving and real objects of charity, and, 2nd, As long as we conduct the Orphanage on a discreet, careful plan, there need be no fear of numbers. The Christian church is able and will take care of its share of the hungry, homeless, parentless boys and girls. We of the Board do not fear numbers half like we fear our own inability to manage the Orphanage economically and discern carefully the needy and deserving from the impostor and undeserving. If our management appeals to the brotherhood, then by God's help the brotherhood will do the rest.

—The Woman's Mission Board of the Western N. C. Conference, Mrs. W. H. Carroll, Chairman, Burlington, N. C., has arranged to meet at Greensboro First Church at 12:30 o'clock, December 13th. The other members of the Board are Mrs. T. E. White and Mrs. T. A. Moffitt, both of Ramseur, N. C. We learn that the Woman's Board of the N. C. and Va. Conference is arranging to meet at same place and time. This Board is composed of Mrs. L. E. Smith, Greensboro, N. C., Mrs. M. F. Cook, News Ferry, Va., and Miss Lillian Aldridge, Union Ridge, N. C. The Woman's Board of the Eastern Va. Conference is called to meet to day—Tuesday, 5th—at the Suffolk, Va., Christian Church. We have not learned when the Board of the Eastern, N. C., Conference meets, but we presume at some early date. Mrs. L. F. Johnson, Raleigh, N. C., is Chairman. Thus our women are beginning a work which many feel should have begun two decades ago. If our good women get thoroughly aroused on the subject of Missions there will be something doing along that line of weight and influence.

SUFFOLK LETTER.

All Elon College students and many other friends of Miss Goldie Holland will be interested in her marriage on the evening of November 28th, 1911, to Benjamin C. Britt, of Franklin, Va., at the family residence corner Washington and Brewer Place, Suffolk, Virginia.

It was a tableaux wedding in the back parlor. Before the doors were opened her sister Virgie, as pianist, and Mrs. Hatcher Eley, violinist, rendered "To a Wild Rose," "Cavaliere Rusticana." As the performers struck "Lohengrin's Bridal Chorus," the ushers, J. D. McClenny, J. E. Holland, J. H. Britt, W. V. Leathers, and T. O. Reed, opened three doors that brought the tableaux scene, embowered by yellow and green ferns, smilax, palms, and chrysanthemums into full view of the expectant friends who stood waiting and watching in the surrounding rooms. Master Jack West held the license and little Antoinette Darden the wedding ring. Miss Mamie Holland, the bride's sister, was maid of honor and bore a sheaf of yellow chrysanthemums. The ceremony was performed by the pastor of the family.

The bride wore a tailored suit of dark blue cloth, with hat and gloves to match, and carried a shower bouquet of lilies of the valley.

The bride and groom left via Richmond for Washington, Baltimore, Philadelphia, New York, and Boston and, upon their return, will reside in Franklin, Virginia.

Miss Goldie will be missed from the Suffolk Christian Church Choir and many friends in the church and Sunday school, but Brother Rowland will welcome her into his choir in Franklin.

More than a hundred presents graced the tables that bore the precious remembrances of far and near friends. Silver and cut glass in many forms, pictures and needle work, rugs and chairs made the display beautiful and valuable, intrinsically, and invaluable, sentimentally.

When I stand at the marriage altar and see two lives pledged to each other till death "do part," I am impressed with the sacredness and destiny of such union. Then I think that the only allegiance worth the name is absolute surrender to the obligations involved. God accepts no divided service. "Give me thy heart" is the sole condition of childhood to Him; and all human experience proves that half-hearted service is unhappy and unsafe. Marriages, with reserves, end in doubt or falling away. "Therefore shall a man leave his father and mother and cleave unto his wife;" and, therefore, "come ye out from among them and be ye separate, saith the Lord."

Ruth had the right idea of religious life without knowing it, except in her heart. That is what the church needs to-day—the spirit of the song, “I surrender all.” With a church surrendered to Christ, as husband and wife surrendered to each other, there would be spiritual conditions so full of service and power as to win the world to Him. I am satisfied that we live such a half-hearted and selfish life as to rob ourselves and God. Beyond us, yet within our reach, are soul-experiences, by full surrender, of which we know little now. The “seen” obscures the “unseen,” and we shut ourselves up in the *now* instead of looking by faith into the *future* where all spiritual life shall forever mature. I am conscious and you are conscious that we drag our anchor and retard our progress; if we could only lift anchor and move as the Spirit fills our sails!

Well, it may be said in truth for all that human life finds its best in the home and the church and one of these cannot exist without the other, for they are both rooted in and nourished by love. W. W. Staley.

NORFOLK LETTER.

Rev. James L. Foster of the Christian Orphanage, Elon College, was a Norfolk visitor yesterday and spent a very busy day. In the morning he preached at the Memorial Temple, in the afternoon he went with Bro. J. W. Harrell to Berea at Great Bridge and spoke there; in the evening he preached for Bro. Harrell in Portsmouth. Offerings were taken for the Orphanage not only at these churches, but at others as well.

Rev. D. A. Keys had a very good service at South Norfolk. He received one new member and baptized four by sprinkling.

Rev. I. W. Johnson, of Suffolk, preached at the Memorial Temple in the evening, and Rev. J. T. Kitchen, of Windsor, supplied for Brother Bryant at Berkley.

Various churches are at work on Christmas programs.

Last Wednesday evening Thanksgiving services were held at the Third Christian Church. Rev. C. Brown Cox, recently of Burlington, N. C., but now the pastor of the First Lutheran Church, Norfolk, preached. He gave a good discourse on the theme, “Thanksgiving for the Communionplace.”

The following item appeared last Saturday in the Ledger-Dispatch:

Series of Sermons.

“Who Do Ye Say That I Am?” Tomorrow night, Rev. A. M. Hanson, the pastor, will begin a series of six sermons at the Third Church in answer to this question of Jesus. They will be bas-

ed on the book of Matthew, and are the result of a careful study in that book in an effort to find a comprehensive answer to Christ's question, “Who Do Ye Say That I Am?” The subjects are:

Dec. 3.—“The Miracle in the Birth and Protection of Jesus.”

Dec. 10.—“The Supernatural in Christ's Healing of Disease.”

Dec. 17.—“The Revolutionary Elements in the Teachings of Jesus.”

Dec. 24.—“The Extraordinary in His Death and Resurrection.”

Dec. 31.—“Son of Man,” Sane or Insane?

Jan. 7.—“Who Do You Say That I Am?” A. M. Hanson.

Dec. 4, 1911.

“CHRISTMAS IS THE BIRTHDAY OF ONE WHO NEVER GAVE THE WORLD A DOLLAR.”

In the December Woman's Home Companion, Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle in New York, writes a great Christmas sermon. One of the eloquent passages in it follows:

“It is worth remembering that Christmas is the birthday of Jesus, the Man who never gave the world a dollar. He bestowed upon mankind not a solitary material gift. He carved no statue, painted no picture, wrote no poem, composed no song, fashioned no piece of jewelry, built no edifice, founded no city, erected no triumphal arch; but He stands in history as the great Giver. Silver and gold He had none, but such as He had He gave to men, the gentle touch of a sympathetic hand, the golden glow of a genial mind, the healing love of a generous heart, the bracing energy of a courageous spirit. Paul calls Him God's ‘Unspeakable Gift.’ The best thing God is able to give us is not gold or silver, or costly stones, but Himself.

“It is when we give of the things of the spirit that we escape from the realm of embarrassments and burdens. Into a spiritualized Christmas we every one can enter, the rich and the poor, the high and the low, the small and the great.

“In preparing then our Christmas presents, let us get ready to give some of the things which Jesus gave. Along with the many gifts which have prices, let us give a few which are priceless. Let us give thought to some one who needs it, sympathy to some one who craves it, praise to some one who deserves it but does not get it, kindness to some one whom the world has overlooked, affection to some one who is starving for it, inspiration to some one who is fainting because

of the lack of it. One's Christmas does not consist in the abundance of the things which he receives or gives away, but in the spirit of good-will which fills his heart.”

Our Public Schools.

At Raleigh last Thursday evening before an audience of some four thousand people Mr. Charles L. Coon, principal of the Wilson, N. C., Graded Schools, and President of the North Carolina Teachers' Assembly, which Assembly he was then addressing at its President, was howled and hissed down before he finished his address. We haven't read Mr. Coon's address, all of it, for it looks too long for us; but report is that the howling down occurred because Mr. Coon was criticising, in a rather severe manner, the public schools, and the manner and method of conducting them, and dealing with them, in this good State. Not having read all of the address we are not prepared to say just how severely Mr. Coon criticised the public schools; but to our thinking the strongest condemnation of our public schools is that any one can make is to simply use the cold facts and bare figures about them, and if Mr. Coon was any severer in his condemnation than these facts and figures, then we are not surprised that he was howled down and hissed out. For instance, the average length of school term in days per year in the U. S. is 155. In the North Atlantic States the average is 179 days the year. In the Western States it is 161 days. Now the average in North Carolina is 101 days. Two States in the Union are good enough to save us the ignominy of being at the bottom of the column, South Carolina and Arkansas, which are three days behind us. That is to say North Carolina is 50 per cent below the average of all the States in the matter of educating her youths in the public schools, and nearly 100 per cent behind the New England States. So, with all our “educational talk” and all the campaigns waged in behalf of “common school” education we are not yet giving the boy in North Carolina the chance by 50 per cent that he gets in other States. If Mr. Coon made any severer criticisms than these facts indicate, it was time to howl him down, for we cannot conceive of severer criticism than the cold, bare facts and figures in the matter.

—Congress assembled at noon Monday, Dec. 3, in its sixty-second regular session. The House is largely Democratic, the Senate is Republican and a long session seems evident.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

THE MACEDONIAN CALL.

In connection with the Christian Endeavor lesson for December 7th, would it not be well for the society to consider some plan to obtain a number of regular, systematic givers to foreign missions in the church? Not only is this a work Christian Endeavorers can do, but it is a work that every official board might undertake and should undertake if the church is not giving regularly to foreign missions.

It is a shame and a disgrace that men will call themselves Christians and not give to the salvation of others. The true follower of Christ desires to carry others with him. The man who attempts to follow Christ without saving others will soon discover that he is not a follower of Christ, for the Master doesn't go that way.

I suggest that the society appoint a missionary committee of five, and let this five divide the members of the church into five groups. Each committeeman will then become responsible for one group and will agree to canvass and collect from them each preaching day, Sunday school meeting or Christian Endeavor meeting a weekly, semi-monthly or monthly gift to missions.

It is true this a work for the church to do, but if the church doesn't do its work then the responsibility falls back on the Sunday school, the Christian Endeavor society or some other auxiliary.

Is estimated that every \$2.00 given to foreign missions saves a soul. Who is a member of the church and willing to give enough each year to save at least one soul in the foreign field?

Start a mission study class in your church. Give your pastor a subscription for the Christian Missionary. Learn something about the call to the harvest and the few laborers and little means, and it will loosen your purse strings.

NOTES ON THE WORK.

The editor of this department has had a number of calls recently for Christian Endeavor literature. He has sent to those who asked for it such literature as he had at hand. It is suggested that every pastor, society secretary or person interested in organizing a Christian En-

deavor Society should write to the United Society of Christian Endeavor, Tremont Temple, Boston, Mass., and get a catalog of Christian Endeavor supplies and samples of literature. Also subscribe to the Christian Endeavor World. One cannot make the society a going institution unless the best of literature is used. Get the catalog, go over it carefully; order freely, for the literature is cheap; read the matter and then put the suggestions into practice.

The Christian Endeavor topic treated this week should be of interest to our people this week. We are doing work in Porto Rico, and the two brethren, Barrett and White, with their wives, helpers and others, have started the work of the Christian church well. The foundations have been laid, whether or not we shall raise the superstructure of a Christian church in Porto Rico depends upon our people. We cannot do it unless money is given by our people.

Read in the annual and Christian Missionary of our work in Porto Rico.

C. E. TOPIC FOR DECEMBER 17, 1911.

A Missionary Journey Around the World.

XII. Missions in the West Indies. 2 Cor. 12: 1-15.

Daily Readings.

Dec. 11. Power for the Needy. Matt. 9:6-8.

Dec. 12. Life for the dead. Jno. 5:24-26.

Dec. 13. Liberty to captives. 2 Cor. 3:16-18.

Dec. 14. The dry bones. Ezek. 37:1-12.

Dec. 15. The acceptable year. Luke 4:18-19.

Dec. 16. Harvest at last. Gal. 6:9-10.

Dec. 17. The Topic.

Hints for This Meeting.

1. President open the meeting with an announcement of the topic, prayer for the leader and the meeting, then introduce leader.

2. Leader announce hymn, followed by reading of the lesson and story of the daily readings. Quote in concert the golden text of the Bible, and little talk, "The Life Text."

3. Have a rough blackboard map showing relative location of the lands being studied. Have some one give a short address concerning the same.

4. Have missionary hymns full of light and life, not just "happen so," hit and

miss fashion. Think and pray over the topic and its preparation for this meeting.

5. Let the leader be from the missionary committee, or better, the mission study class. If you have no mission study class, begin now; it will put life in the society.

Quote in concert the golden text of the Bible, John 3: 16, if the members do not know it, have them learn it. Follow with short address, "The Life Text."

John 3: 16, is the greatest text in the Bible, because it tells the most about the nature of man, that is he is a sinner; and the nature of God, that He loves sinners; and the nature of Christ, that He is the Saviour of sinners; and the future of the unrepentant sinner, that it is perishing; and the future of the Christian, that it is eternal life. It would be impossible to find a life situation that would not be illumined by this sun of text of all the Bible.

Discussion Topics.

1. Tell of what has been done in the West Indies.

2. How can our society aid West Indian missions?

3. What are some of the effects of the gospel in a new land?

Helpful Points From Fruitful Pens.

1. Make all you can; save all you can; give all you can.—John Wesley.

2. Giving is an effort to share our blessings with others, and is measured by willingness and not by amount.—Tressa R. Arnold.

3. Genuine benevolence is invincible.—Marcus Aurelius.

4. He that giveth, let him do it with liberality.—Paul, (Rom. 12: 8).

5. Giving yourselves, you give everything.—Peloubet.

Gems from the Poets.

1. A man there was—the people called him mad—

The more he gave away, the more he had.—John Bunyan.

2. My words fly up, my thoughts remain below.

Words without thoughts never to heaven go.—Shakespeare.

3. "Lord Jesus, look down from thy throne in the skies,

And help me to make a complete sacrifice;

I give up myself, and whatever I know;

Now wash me and I shall be whiter than snow."

The Spanish-American war, our temporary rule over Cuba, our permanent annexation of Porto Rico, have made every

American more interested in the Antilles than any other mission field. Some of the people who live there are of our nationality, and many of us have relatives in this field. The islands are only a few miles from the mainland of our country. There is every reason for our being supremely interested in the natives.

The climate of these islands is tropical. The result is that of most tropical countries, much of the population is indolent. Living in a land of great fertility, where tropical fruits are in abundance, the people do not need to worry about things to eat. As for apparel the scantiest possible is used by the grown ups, and, many times, none at all by the children.

To understand the religious situation one must consider the make-up of the population. More than two-thirds of it is what is known as the native Cuban. A small percentage of this class is of considerable intelligence and ability, and in some cases the Cubans are rich men with large estates. There are the merchants, tradesmen and other middle classes. Finally there is the big class of indolent, ignorant, shiftless natives.

Of these foreign born the Spaniards are in the majority. Among them is more intelligence, but at the same time there is often as much of the vicious as in the less intelligent natives. These people need the church as much as the most ignorant of the aborigines that roam the country half-naked.

The Roman Catholic church has held sway in this country for four centuries. No stronger arraignment need be brought against Catholicism than to repeat the condition into which that church has brought the people of Cuba and Porto Rico. Truly the last state of these people under Catholic dominion is worse than the first. The priests in the church were men themselves depraved. Many fathers would not allow their wives and daughters to attend mass in these houses said to be devoted to the worship of God, but which were in fact given over to the carnal.

Ten years ago in all Porto Rico there was but one Protestant church. Today the number of churches and stations probably exceeds a thousand. This means that all the towns and cities are occupied, though, of course, there is much of the country districts that is still untouched. In Cuba all of the principal places have the gospel of Christ, but there is still great work to do to cover the entire country.

In these islands the work is different from what the missionary work is ordinarily. Instead of winning the men from false God, we must win them from the

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GREENSBORO, N. C.

false worship of the true God. The Catholic church has taught them of God, but has given them by example of the lives of their priests, a false conception of what the life of a follower of God should be.

Americans have practically built up a public school system in Porto Rico during the past ten years. They range from high schools downward, are free to all, and are eagerly attended. School libraries, school banks, and municipal playgrounds are being established.

Since our war with Spain Americans have built roads in Cuba, stamped out yellow fever, introduced election laws that will give an opportunity for pure politics, revised the criminal code so as to safeguard personal rights, advanced free education, and established religious liberty. The missionaries are active and successful uprooting superstition and planting the knowledge of the truth.

Christian Endeavor flourishes in the West Indies, especially in Jamaica, where there is a large union that holds important conventions.

READ THIS AND RESPOND.

The Young People's Convention is endeavoring to do a great work for the church. It will not be able to accomplish this unless our people pay the pledges they have made to the work, and those who have not pledged give something.

The writer realizes that a newspaper appeal is about the most ineffective way of reaching folks, and yet it is the easiest way. We cannot take the money out of our pockets, but we can ask you for it, and you are bound to feel that you are missing an opportunity for real service if you fail to respond.

We are called upon frequently for liter-

ature and help in organizing societies and classes and are unable to send all the literature we would like to for the reason that we haven't the funds with which to buy it.

Now, brethren, will you continue to allow us to be hampered in our work? Do you not feel that it is OUR work, as well as ours? Do you not wish it to prosper?

Kindly mail that \$5, \$2 or \$1 to Rev. L. I. Cox, Treas., Elon College, and help the work long.

TREASURER'S REPORT.

The following amounts have been received by the treasurer since the last report:

J. C. McAdams	\$2.00
Rev. H. E. Truitt	2.50
Elon Sunday school	5.00
Dr. J. O. Atkinson, part	2.00
N. C. & Va. Con. (Col.)	17.95
Total	\$29.45

A Note of Thanks.

Please allow us space to thank the good people of Timber Ridge Christian Church for a two-horse load of good things to eat brought us by sisters Janie Johnson, Beall Garvin and Bessie Lafollette. Our pantry has never been quite so full before. In addition to the eatables there was a dress for Master Alfred and a broom.

May the Lord richly bless every one who contributed and help us to be more deserving of such acts of kindness and generosity by leading us in paths of greater usefulness. We would like to give the name of every contributor, but the list is so long we fear it would take up too much space. We want to thank one and all and to assure them that every gift was appreciated and enjoyed. Sincerely,

Rev. and Mrs. W. T. Walters.
Winchester, Va.

Special Fund, \$50,000 Elon College.

Charity begins at home, but it ceases
to be charity if it ends there.

Amount to be raised, \$5,600.00

Total pledged to date, \$44,400.00

The light that shines farthest abroad
shines brightest nearest home.

The Lord loveth a cheerful giver. The
liberal soul shall grow fat.

Amount pledged this week, \$1,900.00.
(See list of donors below)

Total reported Nov. 25, 1911, \$42,500.00

We can do it, if we will. We can do it,
and we will.

We are climbing. Will you help?

All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our
Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted and generous people, and the money given to this end will do good for ages and ages to come.

Total pledged since Nov. 25, 1911:

Siler City, N. C.	
J. R. Parks	\$100.00
Belews Creek, N. C.	
W. J. Moten	\$25.00
J. E. Sapp	25.00
Talmage R. Preston	50.00
A. W. Preston	50.00
T. J. Preston,	25.00
Z. V. Strader	50.00
V. O. Roberson	75.00
Total	300.00
High Point, N. C.	
Alpheus Moffitt	25.00
Mebane, N. C.	
Dr. N. D. York	100.00
J. O. Fowler	25.00
J. H. Fowler	25.00
Total	150.00

Riggsbee, N. C.	
J. B. Farrington,	100.00
Chapel Hill, N. C.	
D. S. Long	50.00
Hon. W. N. Pritchard	25.00
Everett W. Neville	50.00
W. E. Lindsay	50.00
Total	175.00
Durham, N. C.	
J. E. Harward	50.00
R. F. Harward	25.00
J. H. Harward	25.00
J. L. Harward	50.00
J. B. Farrell	25.00
A. J. Bray	50.00
Dr. S. D. McPherson	100.00
C. C. Mulholland	25.00
J. J. Pritchard	50.00
Fred B. Pritchard	50.00

W. H. Pritchard	50.00
J. Albert Riggsbee	50.00
Miss Annie Bagwell	25.00
Total	575.00
McLeansville, N. C.	
Prof. E. T. Hines	50.00
Virgilina, Va.	
Mrs. T. W. Chandler	75.00
Reidsville, N. C.	
Prof. W. F. Warren	100.00
Charles Town, W. Va.	
H. P. Cline	75.00
Elon College, N. C.	
C. R. Heater	50.00
W. L. Smith	25.00
Mrs. J. C. McAdams	50.00
Total	125.00
Altamahaw, N. C.	
Henry D. Gilliam	25.00
Morrisville, N. C.	
Mrs. M. E. Pugh	\$25.00
Miss Mabel Pugh	25.00
Total	50.00
Grand total pledged since Nov. 25, 1911,	\$1,900.00

COLLEGE NEWS.

Thanksgiving was duly celebrated by all on the Hill. At the eleven o'clock service Dr. J. O. Atkinson preached the Thanksgiving Sermon, and certainly appeared at his best. At this service a Thanksgiving offering was taken for the Orphanage and a liberal response was forthcoming. On Thursday evening the Philologist Entertainment was given to a large and appreciative audience.

One of the chief attractions of Thanksgiving Day was, of course, the West Dormitory Dining Hall. The Hall had been tastefully decorated for the occasion and all was made ready for the feast which was expected. President Harper presided as the toastmaster and a number of witty and snappy toasts were responded to. Among the guests of honor at dinner were: Dr. and Mrs. J. O. Atkinson, Rev. and Mrs. L. E. Smith, Mr. H. P. Cline, Sr., Rev. J. W. Patton, Mr. W. L. Beale, Miss Grace Rhodes, Miss Sadie Fonville and others.

Uncle Wellons who has been confined to his room with bronchitis for several weeks seems to improve slowly, but he is cheerful and it is expected that he will be out in the near future.

President Harper on Friday of last week went to Eastern Carolina in the interest of the Special Fund. At Youngsville he was overtaken by an attack of grippe and was forced to return home. At this writing it is impossible to predict what the outcome will be, but the best is hoped for by all.

Mr. D. F. Parsons, of Dendron, Va., was called home last week on account of the sudden death of his father.

Mr. W. F. Warren, class '10, who is now principal of the Reidsville High School, was on the Hill for Thanksgiving.

Examinations are looming up in the near future. Already the examination schedule has been posted and students who are wise are preparing for a systematic and thorough review.

Prof. W. P. Lawrence acted as a judge at a Declamation Contest at Trinity College last week. This was an interscholastic contest between the high schools and preparatory schools of equal rank in North Carolina and Virginia. The Professor reports a very pleasant time.

A. I. L.

Dec. 5, 1911.

AMONG THE CHURCHES.

District Meeting.

Dear Bro.: Have been to all my churches since conference except Antioch. I think my work is starting off very well. I am expecting to do a good year's work and am looking for success in a large measure. I am not satisfied with past achievements, but shall endeavor to do more the present year than any previous year.

Last first Sunday we had a good service at Beulah. On Saturday before the District Sunday school convention convened with this church. An interesting session was held, though the attendance was small. At our next meeting we are expecting to elect two of our number as deacons.

We had a very good service at La-Grange, third Sunday and Sunday night. We are expecting to accomplish more here this year than last.

Our District Meeting was held with New Hope church last Saturday. We had a good meeting, though all the churches in the district were not represented. Thus closes our District Meetings for the fall season. We are very well organized now for the work and I look forward to a more systematic work next year. Our next District meeting will be held with Antioch church some time in the spring. I am to go to Rockstand next Thursday to attend Thanksgiving services. I wish all of our schools and churches might observe this day. Truly we ought to be thankful to our kind heavenly Father for the blessings of this year.

G. D. Hunt.

—James McNamara has confessed to the crime of blowing up The Times building in Los Angeles, in October, 1910, in which explosion 21 persons were killed. McNamara was a labor union man and The Times did not employ union labor.

McNamara awaits the decision of the court as to his penalty. It was one of the most horrible murders on record.

"DON'TS" FOR THE SPEAKER.

Grenville Kleiser has issued a list of "Don'ts for Public Speakers." These, he thinks, should be of suggestive value to every one having occasion to speak before an audience. He says:

- Don't apologize.
- Don't shout.
- Don't hesitate.
- Don't attitudinize.
- Don't speak in a high key.
- Don't pace the platform.
- Don't distort your words.
- Don't exceed your time-limit.
- Don't indulge in personalities.
- Don't emphasize everything.
- Don't praise yourself.
- Don't tell a long story.
- Don't sway your body.
- Don't be "funny."
- Don't fatigue your audience.
- Don't speak with closed teeth.
- Don't drink while speaking.
- Don't fumble with your clothes.
- Don't be sarcastic.
- Don't "hem" and "haw."
- Don't stand like a statue.
- Don't clear your throat.
- Don't fidget.
- Don't over-gesticulate.
- Don't wander from your subject.
- Don't address the ceiling.
- Don't be monotonous.
- Don't put your hands on your hips.
- Don't be violent.
- Don't rise on your toes.
- Don't forget to sit down when you have finished.

In brief: Stand up so that you can be seen. Speak up so that you can be heard. Shut up so that you will be liked.

THE BEST INVESTMENT FOR \$1.75

There is no other way to spend \$1.75 and get as much in lasting pleasure for every member of the family as for a year's subscription to The Youth's Companion.

For the boys there are the fine articles by experts in athletic sports on the best practice in foot ball, the knack of pitching, new "kinks" in swimming and sprinting—everything that interests the active high minded boy. For the girls there is encouragement for all wholesome activities indoors and out, from dainty dishes to dainty dresses. For the household there is good advice about gardening, handy contrivances, ways of stretching the nickels and dimes.

This reading is all in addition to the treat-

ment of stories, articles by celebrated men and women the unequalled miscellany the invaluable doctor's article, the terse notes on what is going on in all the fields of human endeavor.

It will cost you nothing to send for the beautiful announcement of The Companion for 1912, and we will send with it sample copies of the paper.

Do not forget that the new subscriber for 1912 receives a gift of The Companion's Calendar for 1912, lithographed in ten colors and gold, and all the issues of the remaining weeks of 1911 from the time the subscription is received.

Only \$1.75 now for 52 weekly issues, but on January 1, 1912, the subscription price will be advanced to \$2.00.

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THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, **Elon College.**

Officers of the Orphanage.

Jas. L. Foster, Supt., **Elon College, N. C.**
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., **Elon College, N. C.**

Amount brought forward\$3,098.79

Dues.

Callie McNair 10
Holt Gerringer 10
Gilbert Gerringer 10
Janie Pearce 25
Rebecca Pearce 25
Eugene Pearce 25
Mary Francis P arce 25

Monthly S. S. Offering.

Wakefield, Va. 1.63
Apple's Chapel, N. C. 41
Bethlehem (W.) N. C. 75
Antioch (W) 1.75
Youngsville, N. C. 1.00
Beulah, N. C. 1.00
Palm St., Greensboro 3.00

Special Offering.

Hattie Blanchard 3.00
(On support of children).
T. J. Fraley 10.00
(On support of child).
"The Little Workers," .. 9.77
Dendron, Va.

Thanksgiving Offering.

Graham church & S. S. .. 15.00
Bethel, N. C. 3.06
Mrs. Nannie L. Hawkins .. 50
Monticello, N. C. 4.33
Apple's Chapel, N. C. ... 7.70
New Hill, N. C. 3.80
Bib. C. No. 2. Holland, Va. 11.00
Primary C., Holland S. S. . 2.35
1st Chr., Portland, Ind. ... 1.00
Berea, (Nans'd.), Va. 36.12
Youngsville Church col. .. 2.75
Youngsville S. S., Class 1 . 2.60
Youngsville S. S., Class 2 . 1.00
Youngsville S. S., Class 3 . 5.00
Youngsville S. S., Class 4 . 1.75
Mrs. J. L. Barksdale 1.00
N. Highland Chr., Ga. 11.78
Otego, Chr., N. Y. 2.00
Chr., Cynthiana, Ind 4.07
Mrs. Rose Morton 50
Mrs. Margaret Wilkins .. 1.00
Mrs. Preston's S. S. C., ... 1.72
Belews Creek, N. C. ch. ... 4.42
Shallow Well, N. C., ch... 6.63

Shallow Well S. S., published by special request:

Mrs. A. L. Thomas 50
Mary Branon 10
Estelle Caddell 10
Nellie M. Salmon 05

THE CHRISTIAN SUM.

Mattie B. Rosser 05
Clyde Brown 05
Frank F. Watson 40
Watson Thomas 05
Grogdon Foushee 25
W. L. Thomas 1.00
Alma & Claribell Webster . 10
Geo. M. Branen 25
Homer McIver 05
Clayton Riddle 25
Mattie Gunter 05
Annie E. Gunter 05
Essie Rosser 05
Perry McIver 05
Flossie McIver 10
Lizzie Brown 05
Annie Brown 05
Cyrus Hawley 10
Staley Watson 1.50
Anjalett Kelly 10
J. A. Avent 50
A. J. McIver 25
Beulah Lawrence 10
Cloie Lawrence 05
Merwin & Mary Gunter 20
Special Col. from S. S. 1.58
Milton and Phil Wicker 15
Linden Rollins 11
Vallie Lawrence 05
Eugene Lawrence 05

Ebenezer, N. C. 6.95
Amount 45th week\$182.48

Total\$3,281.27

Elon College, N. C., Nov. 30, 1911.

My Dear Children and Friends:

This is Thanksgiving Day, and while services are being held at many places, we trust, we are writing this letter, and sending out much other mail. The Thanksgiving offerings are coming in very nicely, but the amounts are not as large as we hoped for from the churches—many thus far sending only a few dollars. We do hope that an earnest effort will be made to have the entire congregation make an offering. Give as the Lord has prospered. He has given you dollars and hundreds of dollars. Will five cents or 25 cents satisfy your appreciation for the year's blessings?

Our children are having a great day by the liberal gifts of Bro. Jno. A. Mills and family, \$15.00, and J. T. Rowland (with his annual box.) All these brethren are of Raleigh, N. C., and Capt. W. J. Lee, of Drivers, Va. 5 gallons oysters, by their cash and kindness we have a bountiful Thanksgiving dinner and 47 hearty and hungry children (dinner a little late) know what to do with good things to eat. They are having a full holiday and we trust their hearts may appreciate divine blessings as their bodies appreciate the

good gifts of friends. We had after-dinner speaking and several of our children expressed themselves in language of gratitude for "the good dinner" and all other blessings.

Our friends far away are remembering us nicely and we are expecting great results from hundreds of our churches in the next few weeks. We ask this because of the extra expenses we have had this year, which have been reported from time to time. When you take your offering, please send in promptly.

We have received the following donations: Mrs. B. M. Jones, Holland, Va., sends 1 box towels, handkerchiefs, collars and neckties.

We are grateful for all these gifts; they make the children happy, save us money, and give valuable service. Ours is a very large family and we can use anything that would be serviceable in your home.

May we hope for \$1,000.00 next week?

We wish our friends the joy of many happy Thanksgivings like this one has been to us.

Gratefully yours,

Uncle Jim.

Franklinton, N. C., Nov. 24, 1911.

Dear Uncle Jim:

It has been some time since you have heard from us, but we have not forgotten the orphans. Enclosed find \$1.00 for Thanksgiving. Our offerings are small, but we are going to school, have to help mother, make up beds, sweep, dust, wash dishes and nurse baby. Little Mary Francis is four months old and weighs 17 pounds. Twenty-five cents for her.

Your little friends,

Janie Pearce,
Rebecca Pearce,
Eugene Pearce,
Mary Francis Pearce.

Welcome, little Mary Francis, and thanks to sisters and brother, too, for their dues. Mother has lots of helpers.

Dendron, Va., Nov. 27, 1911.

Dear Uncle Jim:

It has been some time since we have sent in any money. Hope you haven't forgotten us. Feeling it is never too late to do good, will send the amount which I now have in hand, which is \$9.77. Hope it may reach you in a good time.

The Little Workers.

I see you have not been idle, "Little Workers," and we are delighted to receive this amount now when we are needing money so much.

Sanford, N. C., Nov. 27, 1911.

Dear Uncle Jim:

O yes; you didn't know the little "tot"

Sunday when you spoke to me. Guess there is a little change now, as I am six feet high—just think of that. So here is my dime.

Your niece,

Calie McNair.

You'll have to put an iron on your head, Callie, or you will make Uncle Jim feel old.

THE SIMPLICITY AND SAVING POWER OF THE GOSPEL.

By Rev. D. S. Millard, D. D.

On a certain occasion the disciples asked Jesus why He spake in parables. He answered, "Because it was given unto you to know and understand such teaching, and it is for this reason I speak in parables." It was then, as it is now, the heart can be more easily reached by the simple comparisons of life, and the more attractive they are made the more certain is their effect on the human heart.

Jesus would speak to men in a way that would reach the spirit within them. Therefore He gave the truth in such a manner as to leave it alive in the soul. He unfolded it by simple illustrations which they who heard Him could understand, and which all who study His Word can understand also.

God's truth is of priceless value. The Bible, especially the New Testament, reveals it unto men. Jesus is the revealer. That which the soul needs is found in His Gospel. If, with believing hearts, we study the Word, we shall know the truth, and if we "follow after the truth," we shall follow Christ, who said—"He that followeth me shall walk in the light."

The more we do of that which we know to be the will of God, the nearer we shall be to Him and the greater will be our joy. There can be no abounding joy to any heart living beneath a dark cloud of unbelief. Unbelief that says, "I know not God; I have no experimental knowledge of Christ; I know nothing of the way of salvation; I am in utter darkness concerning the future." Sad, indeed, is the condition of a soul in such darkness! How different the feelings of the man who can say, with the assurance of a true and living faith, "God is love; He is my father; His divine heart goes out after all, even the low and sinful; He would not that any should perish, but that all should come to Him and live." "I know my Redeemer liveth, and in Him do I trust." Here are fountains of joy, here are helps to uprightness and purity; here are promises of blessings which extend beyond the present life to the life eternal.

Reader, go to the Word of God with a devout heart and an unprejudiced mind, and at the same time with a willingness

to be led by its teachings, and it will reveal to you inexhaustible fountains of joy. They are open now and the Spirit and the bride say, "Come." Here to penitents is pardon, and here to trust and prayer are rest and peace. We read, "The pure in heart shall see God." In spiritual vision they see Him now, as faith looks away to brighter scenes and fuller joys in the friendships and loves of blessedness and eternal home above.

Faith is not a mere sentiment. It is the unchanged and unchangeable basis of all true religion. "Believe on the Lord Jesus Christ and thou shalt be saved." That is, accept, without reserve, the testimony of the Scriptures concerning Christ. This is the faith that brings light and peace and joy to the soul—the faith that saves. Let us hold it up to the world, and count not the means, time or faculties ill-expended which may advance or establish it more firmly on earth! Such faith "adds charms to earthly bliss,

And saves us from its snares;

It yields support to all our toils,

And softens all our cares."

"Wide it unveils the heavenly world,

Where endless pleasures reign,

It bids us seek our portion there,

Nor does it seek in vain."

Portland, Mich.

—Bro. T. J. Green, of Ramseur, N. C., who was admitted to the class as a candidate for the ministry by the Western N. C. Conference at its recent session is to enter Elon College after the holidays. Bro. Green was at the College last week and purchased a nice home here into which he will shortly move his family to reside while he is taking his college course. Bro. Green is a prosperous and successful citizen of Randolph, but feels impressed to preach the gospel and so gives up a lucrative business to follow the divine call. This is sacrifice indeed, but great sacrifices often precede and help prepare for great and effectual service.

—Put it down that an editor is not always and every time forgotten, especially if that editor will preach some. Last week the good and generous people of Pleasant Grove church, Halifax County, Va., handed to this scribe a crisp \$20.00 note with which to buy for himself an overcoat. My! we were grateful and gleeful and happy. Let it not be said any more in Israel that even an editor is not loved by some, at least. We have decided that this is a great and happy world.

—We judge from recent utterances in The Herald of Gospel Liberty that former Agent J. N. Hess, of The Christian Publishing Association, Dayton, Ohio, is sending out letters and circulars to Christian churches and Sundays schools, solici-

iting orders for Sunday school supplies furnished by some house with which he has connected himself since giving up his position in our House. This is indeed a surprise to us as we had counted Bro. Hess among our loyal brethren and convinced that he gave up his position willingly and gratuitously. At any rate Bro. Hess no longer represents our House and an order should be sent for supplies to The Christian Publishing Association, Dayton, Ohio.

—David L. Bruce-Brown, a young American millionaire, established a new world's record for automobiling on the race tracks at Savannah, Ga., Nov. 30, when he went over a race course of 411.36 miles at an average speed of 74.45 miles an hour.

—Hon. Champ Clark, Speaker of the House of Representatives, delivered a notable address before the Teacher's Assembly at Raleigh, Nov. 30. An audience of about 5,000 greeted him and the papers report that a great address was delivered. He did not talk politics, as he was speaking to teachers and he himself was several years a school teacher.

—A frightful freight wreck occurred on the high bridge of the Southern Ry., at Haw River, Thursday, p. m., Nov. 30. One of the engines tumbled down into the deep abyss pinning under the fireman who died some hours later. The engineer jumped and had a narrow escape.

—Speaker Champ Clark, in an address at Raleigh, last week, said that the present revolution in China started July 4, 1776. That there are now 26 republics and American made them all.

MARRIED.

Good-Sine.

A quiet marriage was celebrated at the Christian Parsonage, November 29, at 8:30 P. M., when Mr. Luther C. Good and Miss Pearl E. Sine were united in matrimony by the writer.

A few friends were present to witness the ceremony. The bride is the daughter of Prof. and Mrs. E. C. Sine. The groom is the son of Mr. and Mrs. F. S. Good and is a cooper by trade.

W. T. W.

Seldon-Eaton.

A pretty wedding was solemnized at the home of Mr. and Mrs. J. E. Eaton near High View, W. Va., Nov. 22, at high noon, when Mr. Henry F. Seldon led their eldest daughter, Miss Goldie May, to the marriage altar. Quite a number of friends and relatives gathered to witness the ceremony which was performed by the writer. After the words were spoken which made them one, the company were invited into the din-

ing room to partake of the good things from a loaded table.

The bride is a talented musician and is organist at Timber Ridge Christian church, where her father leads the choir.

The groom is the son of Mr. and Mrs. Wm. Seldon. Both young people are members of Timber Ridge Church and have a host of friends who join in best wishes for their happiness. W. T. Walters.

Holt-Thompson.

Wednesday P. M., November 29, Mr. William Stark Holt, son of Mr. and Mrs. W. S. Holt, led to the marriage altar at Pleasant Grove Church, Halifax Co., Va., Miss Fannie Dunman Thompson, daughter of Mr. R. D. and Mrs. T. E. Thompson. It was a solemn, impressive and beautiful church marriage. Mrs. M. F. Cook had charge of decorating the church and her work was beautifully done. A large company gathered and the scene was one of rare excellence and picturesque design. There were eight couples as attendants; Jesse Robertson with Miss Kate Hawkins; E. R. Farmer with Miss Annie Holt; Richard Holt with Miss Phebe Holt; Chas. Powell with Miss Nannie B. Farmer; Frank Farmer with Miss Nannie E. Farmer; Ed Thompson with Miss Bessie Ballou; James McDowell with Miss Nannie Wilson; Ed Powell with Miss Rossie McDowell. Mr. Archer Puntin was best man and Miss Mary Farmer maid of honor. The bride was led to the altar and given away by her father, Deacon R. D. Thompson, Sr. Miss Nan Walker presided at the organ, rendering Mendelssohn's Wedding March, and played softly, while the ceremony was being said, a selection from Fred Baker. Miss Lizzie Boyd sang sweetly "The flour That Gave You Me," before the bridal party entered.

Miss Thompson, the bride, has been organist at Pleasant Grove for some time and the groom is an active member of choir and church. They have a host of friends who wish them all happiness along life's journey. Ceremony by the writer.

J. O. Atkinson.

Boyd-Osborn.

A beautiful marriage was solemnized in Ingram church, Nov. 23, 1911, at 4:00 p. m., when Mr. Thomas C. Boyd led to the altar Miss Emma Sue Osborne. Mr. Boyd is a very popular and successful farmer of Ingram, Va., and Miss Osborne is one of the most popular and interesting young ladies of that community. The church was most tastily decorated with swinging lines of ever-greens and chrysanthemums with beautiful arches and the altar was banked with ferns and potted flowers. The attendants came in order down the side aisles: Mr. Phil Oulds and

Miss Hester Kent, Mr. Roy Davis and Miss Esther McDowell, Mr. Jim Tune and Miss Sadie Boyd, Mr. Tom Osborne and Miss Eva Osborne, Mr. Alvin McDowell and Miss Lizzie Boyd, Mr. Jim McDowell and Miss Olia Bane, Mr. Tom Dawson and Miss Annie Boyd, Mr. Fuller Bane and Miss Annie Osborne; then came the groom with his brother, and the bride came, leaning on her father's arm, down the main aisle, while Mrs. Charlie Walton sweetly rendered Mendelssohn's wedding march, meeting in the altar in front of a bank of potted flowers and ferns.

After the ceremony a large number of guests drove to the Osborne home and were invited into the spacious dining room which was beautifully decorated with ferns, chrysanthemums, oak leaves, and was illuminated with electric lights. The table was heavy laden with the richest nuptials. The bridal presents were numerous, beautiful and costly.

S. B. K.

DIED.

Jackson.

At his home, Winchester, Va., November 27, L. W. Jackson, aged 68 years. He was reared in the Friends Church and held to that faith until his death.

Funeral services were conducted from the Cemetery Chapel by the writer in the presence of a large gathering of friends. May the Lord comfort the bereaved.

W. T. Walters.

Sanford.

Jennings Sanford, the son of Bro and Sister J. P. Sanford, was born April 1st, 1906, near Virgilina, Va., and died July 23rd, 1911, near Stems, N. C., age, five years, three months and twenty-three days.

The little fellow was always delicate, but had a bright mind. His afflictions strengthened the parents' love with tender sympathy and drew towards him the kindness of others. A few weeks before his death he would surprise his mother with questions like these: "Mama, how come we all have to die?" "Mama, if I die, will I live again?" He was sick only two days. The day he was taken sick he said, "Mama, I am going to die."

Sister Sanford was, before her marriage, Miss Cora Sandford and is well known to Elon College students of a few years ago as one of the best students in the institution and a splendid Christian woman. I have been her pastor for seven years and found her true to her church and Christian profession. Her husband is a prosperous farmer of Gran-

ville County, N. C. Rev. M. D. Giles conducted the burial service at Robert's Chapel. My prayer is that some day father, mother, the one brother and three sisters may meet Jennings in the better land.

C. E. Newman.

Fuller.

Mrs. Elizabeth Fuller (nee, Miss Reams) was born July 1st, 1832, and died Nov. 6th, 1911, age, 79 years, 4 months, and six days.

At the age of 13 years she professed faith in Christ and joined Ebenezer M. E. Church. In 1864 her membership was transferred to Oak Level Christian church and she remained a consistent member of the Christian church till death.

In 1851 she married William Thomas Fuller, who died suddenly in 1894. There were twelve children in the family only three living. Seldom have I known one to pass through a greater series of troubles than did Sister Fuller in the declining years of her life. Yet her faith was strong in her Saviour and enabled her to bear her afflictions with Christian submission. Her life was a useful and busy one.

Besides the two sons and one daughter surviving, there are twenty-six grandchildren and five great grandchildren. One of her grandsons, Walter Fuller, a student in Elon College, was licensed to preach on the day of his grandmother's burial.

In my absence, Rev. R. C. Stubbins, of the M. P. Church, conducted the funeral at Liberty Christian church on the afternoon of November 7th, and the burial was in the church cemetery.

C. E. Newman.

Thomas.

Sister Fannie Thomas, one of the oldest members of Pleasant Hill Christian Church, has obeyed the final summons. She was born April 14, 1836, and died December 2nd, 1911, aged seventy-five years, seven months and eighteen days. She was a faithful Christian, and said that she was only going home.

The funeral services were conducted by her pastor from Pleasant Hill church, Sunday, Dec. 3rd. A large congregation was present to witness the funeral and burial of this good woman. Peace to her ashes. L. I. Cox.

In memory of Isaac Jones, who died Nov. 22, 1910, at his home, "Georges Bend."

As memory serves us, this year seems but as a day, and the sadness of the hour still remains. But though he had fought the fight, finished the course, and won the

victory over sin and death through Christ Jesus our Lord, we feel that the results of the good seed sown by him while here below are yet to bring forth an abundant harvest by his noble example. "What he had written he had written," and this beautiful life stands for itself, a noble heritage; a stand for the faithful discharge of duty, worthy of emulation.

I love to think of his love for the sunny South, his patriotism in the trying days of the old Confederacy and his devotion to his old comrades of his soldier days. It was pathetic to see him, when only a few weeks before the end, upon the death of one of his old comrades, the late Jason Holland, a noble veteran of Company K, 41st Virginia Infantry, he was unable to attend the funeral. The death of this old comrade seemed to turn his attention but the more heavenward, feeling assured that he must soon follow. No more will they "Tent on the old camp ground," for they have "passed over the river to join the army of the Great Commander in Chief and unite with the heroes who have gone before. "There shall be no night there;" neither shall there be any more war.

Hereditarily he held a love for the nautical, and demonstrated this by his adaptability and love for the watercourse on which he lived, taking great interest in the tortuous Blackwater in all her varied conditions. The cypress tree at the foot of South Quay bridge stands a living memorial of him. It bears the high water mark of 1896. This he did, not for himself, but as a matter of record, and information to others in the future. "And there was no more sea;" but, "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God."

His fidelity to his church adds to his glorious example, and his pew at Bethany Christian Church was never vacant at a service if it were possible for him to attend regardless of weather conditions; and, the memory of boyhood days rushes upon me as I recall how he hurried us off for church service in days past and gone.

Not a man that courted popularity, or yielded to public opinion, but a dear father who stood for the right, and lived a life in the community and around the fireside, which we would be proud to imitate. His earthly career has ended, but his example lives on. "He who lives in the hearts of others is not dead."

"Sleep, father, sleep; you won not only rest,

But rich reward for duty nobly done;
Sturdy and staunch as yonder mountain
crest

You fought the fight, the glorious victory won,
Stilled that true heart, and hushed thy gentle voice;
Cold now that once strong, tender, helpful hand,
Yet though we mourn, the angels must rejoice
To welcome you, so strong, so true, so grand."
—His Son, T. S. J.

PREPARING FOR THE SUNDAY SCHOOL.

It behooves every Sunday school teacher to prepare well the Sunday school lesson. No one can teach more about any lesson than one really knows about that lesson. This, furthermore, is a self-evident proposition, to wit, that no one can prepare the lesson who hasn't good tools and implements to prepare with. These tools can be had, the very best, and at comparatively little cost.

There are on our table now three helps, accorded by all who know to be of the very highest type of workmanship. We advise every Sunday school teacher to provide himself with one or the other of these three treatises on the lesson for 1912.

Peloubet's Select Notes.

All Sunday school teachers know of the excellent report of this book which has come to be a standard in its particular field. The volume for 1912 is well bound in substantial cloth, has 369 pages beside a beautiful frontis piece in colors, contains three maps in colors and besides illustrating every lesson with picture designs, has a very beautiful color design at the beginning of each quarter. The texts of the lesson are given both in the authorized and revised versions, and the comment on each lesson is ample, comprehensive, illuminating. We have not had time to examine all the lessons, but what we have examined reveals the fact that this work measures up to its usual high standard of excellence and ranks among the very best to be had by way of comment on the Sunday school lesson. Peloubet's Select Notes on the International Lessons for 1912. The Life of Christ in the Synoptic Gospels. By Rev. F. N. Peloubet, D. D., and Prof. Amos R. Wells, A. M. Published by W. A. Wilde Co., Boston, Mass. \$1.25.

Tarbell's Teachers' Guide.

This ranks among the most brilliant and illuminating works now published on the Sunday School Lesson. It is an attempt to help every grade of Sunday school teaching. There has been spared neither effort nor labor to make this work fresh, vital, comprehensive and suggestive. It essays to assist every teacher from

the primary to the Senior Bible Class, and supplies a fund of information adapted to teachers' needs. The volume is beautifully bound in cloth, contains 466 large octavo pages, with maps, illustrations, etc. The price is \$1.15, post paid. Tarbell's Teachers' Guide to the International Sunday school Lessons for 1912 by Martha Tarbell, Ph. D. Published by Fleming H. Revell Co., N. Y.

The Gist of the Lessons.

This is a convenient vest pocket edition of a treatise on the lesson for 1912, by Rev. Dr. R. A. Torrey. It is bound in leatherette, carries a calendar for 1912, and contains 156 well filled pages. It is a condensed account of the lessons in Dr. Torrey's best style and is certainly very helpful and quite convenient to carry. This is the thirteenth year Dr. Torrey has brought out a volume of this nature and he has made his work very popular and readable. This book is well bound, and is durable. The Gist of the Lesson, by R. A. Torrey, published by Fleming H. Revell Company, New York, 25 cts the copy post paid. If The Christian Sun may be instrumental in supplying any of these excellent books to Sunday school teachers and workers, we shall be glad to do so. Or they may be ordered of the publishers.

Sidney, says a writer in the Delineator, was walking on the beach with his uncle John one day, when his uncle told him if he would find two pebbles exactly alike he would give him a dollar.

Full of glee, Sidney began searching. By and by he ran to his uncle, crying, "O Uncle John, I've found one of them!"

"I love little children, and it is not a slight thing when they, who are fresh from God, love us."—Charles Dickens.



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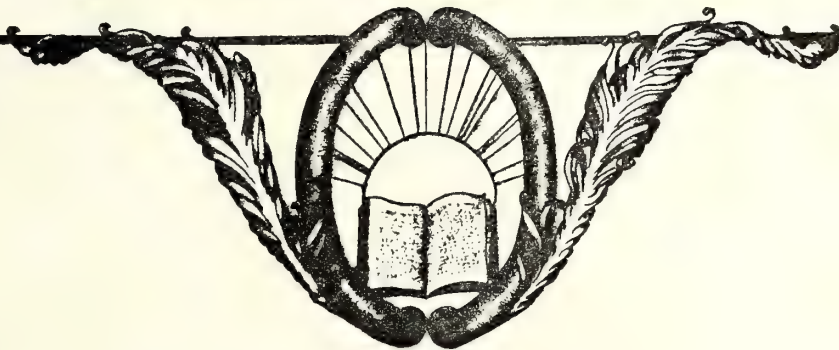
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A WASTED DAY.

A wasted day! no song of praise
Wells up from depths of grateful heart,
Yet others long to hear our lays,
The souls that dwell in gloom apart.

A wasted day! no kindly deed,
No cup of water, cool and sweet,
We bear to other souls in need,
Nor lead some pilgrim's straying feet.

A wasted day! no victory won,
The sword lies idle in its sheath.
If deeds of valor be undone,
How can we wear the conqueror's
wreath?

A wasted day? Forbid it, Lord!
Glad service would we render Thee,
To mourners speak a cheering word.
Bless Thou the deed, though small it be.

Time is too short for wasted days,
Then let us leave no task undone.
Nor fail to lift to Thee our praise,
For by Thy help the goal is won.

—Anon.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL

THE LAW OF THE LORD.

The law of the Lord is perfect, converting the soul. *Psa. 19:7.* (Golden Text for Sunday, Dec. 17.)

That which man makes is imperfect. That which God makes is perfect. That which God does is perfect. The law of man is imperfect. Man may do his best, but his best is never perfect. But the nearest to perfect man ever does or becomes is that which God does or becomes through him. All human effort, energy, speech, thought, conduct, is inadequate, insufficient. All divine effort, energy, speech, thought, conduct is wholly adequate and sufficient. Man's only hope of doing or becoming anything perfect, adequate or sufficient is that God may work through and in him. When God speaks through you then your speech is worth while. When He works through you then your works are worth while. When He undertakes for you, then your undertakings count and are eternal. "Oh Lord, undertake thou for me."

Nehemiah could and did build good, tight and strong walls about the city of Jerusalem. But the Jews there were not prepared to defend those walls, maintain their integrity, and build characters of strength, power and beauty until they heard and heeded the law of God. Happy indeed is that people who know the law of God, and in all their way strive to do it.

Nehemiah's great work was not complete until the people had heard from the Book, learned the law of God concerning them. Work is never complete till it has been crowned and blessed with worship. And all good work leads inevitably to worship. Ezra went before Nehemiah and made him and his work possible. Then Nehemiah's work led inevitably and logically to the worship which Ezra conducted. No great work is complete until there has been worship. And workmen are never completely happy over their work until they have worshiped.

There are many workmen in the world who shun and try to escape the teachings of the Law of God. They stay away from preaching. They are too tired to go to Sunday school. They are too busy to attend prayer meeting. They are too much engrossed to hear the sermon through and give attentive ear to the reading of the Word. Pity indeed this is for them. The best way in the world to enjoy the week's work, get rested, refreshed, recreated for

it is to attend worship on the Sabbath, give mind and heart and soul to hearing the Word and seeking to understand the Law of their Lord.

The Sabbath sermon and expounding of the Law, enlightens the mind, enlarges the understanding, increases the knowledge, enriches the soul, rests and refreshes the body and crowns the week's labors with joy, thankfulness and praise. The lesson of the text for our busy time is, Seek on the Sabbath the place of divine worship and hear there to the heart's delight the law of the Lord, which is perfect.

THE SPECIAL FUND.

All Sun readers are compelled to rejoice at the wonderful progress that has been made in raising the Special Fund of \$50,000. for Elon College. To ex-President E. L. Moffitt, as every one knows, belongs the credit of projecting this great undertaking and of raising nearly one half the entire sum before failing health and private business compelled him to turn the work over to other hands the first of last June. That Dr. Moffitt did his work worthily and well is attested by the fact that his worthy successor, Pres. W. A. Harper, has met with unexpected success in carrying forward this great task. These two men have done their best and there is no disposition on the part of either to take any glory from the other or to attach to one's self any prominence in the matter. Both of these faithful earnest workers want the praise to go where it belongs, namely, to the loyal, liberal, willing men and women who have given their pledges and their cash out of anxious hearts and for a great cause. Herein do we all rejoice, that this great task nears completion so rapidly and so hopefully. Harper is carrying to a successful and glorious conclusion a task so nobly begun and so ably and efficiently planned and prosecuted by Moffitt. It was a great undertaking. It has been conducted in a magnanimous spirit. And it shows the large and liberal hearted manner in which our people do things. It has taught us that the love for Elon College was warmer, deeper and broader than the most sanguine had ever dared hope. Again we say, though the work is not completed, all Sun readers are compelled to rejoice at the wonderful progress that has attended the great efforts put forth in this mighty undertaking.

BANNER CHURCHES.

We have in our communion certain churches usually known as banner churches. This is well. The pity is that we

haven't more of them. The banner church is one that raises and sends to Annual Conference all that Conference asks that church to raise for missions, education, charity and so forth. Our banner church then is a matter of finance. It is one of giving, of rolling up the funds, planking down the cash. This, we say, is well, for it gives a goal to strive for and the idea of reward to all who attain.

Could we not in our Christian churches have another and even a better sort of "banner church"? We think so. One need not crowd the other out. Let a church have two "banners" if it deserves, wins out and is worthy. The object of the church is not to raise money, manipulate finance, go into the real estate or corporation business. Verily nay. The object of the church is to perpetuate the gospel message and win men and women, boys and girls to Christ. Why should our banner churches not be banner churches on a basis of soul winning? How many souls did your church win to Christ last year?

That is a far more important consideration than is this of how many dollars did it raise. A church wants dollars, but it must have souls. It may call for money, but it must get men. Matters not what Conference may say, no church is truly a banner church, in the real and true sense of the term, that does not win men and women, boys and girls to Christ. Soul winning, not money getting, is the supreme object that the church must ever keep uppermost.

How many souls did your church win for Christ the past year? How many souls is your church planning and praying to win to Christ this year? You have pride for your church. That is pardonable. Do you want it to win out, be a banner church, take the forefront in the march of progress? Surely. Then put on your heart, let the church members take upon their heart, the number of souls your church ought to win for Christ the coming year; and then pray God and work hard in His name and strength that the desire of your heart may be fulfilled, and that yours may be a banner church before God as well as before men.

AN INALIENABLE RIGHT OF THE CHURCH MEMBERS.

Has the church member any right or privilege that does not belong to the non-church member? We answer unhesitatingly that he has.

Here is one. I believe that every church member, young and old, rich and poor, healthy and unhealthy, regular attendant and constant absentee, every

church member everywhere at large, has the right to be waited on at least four times a year, in person if possible, by letter if impossible, and given the individual and specific privilege of contributing something to the support of church and pastor. And no church has done its duty to its membership until it has done this very thing. There are lukewarm, unconcerned, indifferent church members to day in uncounted number who have grown away from their church and care precious little for it for no other reason on earth than that the church has shown an equal unconcernedness and indifference to them. They have turned their back upon the church, but the church is equally guilty of turning its back on them.

A large percent of us have been thinking that the indifferent and absentee church member does not want to be approached and appealed to. Very often the exact opposite is true, and the one thing needful for bringing that indifferent or absentee member back to activity and regularity is to be told by some one in the name of the church, appointed for the purpose, that the church is in need, is trying to raise funds and wants his or her help here and now. Money getting from church members is not hurting the churches. It never has hurt the church. But the opposite has; or the attempt to get all the church needs from a few. If you want to arrest a church, hold it up from progress and development, just depend on the few, look to the few, and neglect the many. Your task will certainly be effectual. The church lags because it does not give the careless, the indifferent, the absentee a chance. See to it that the man who does not come to church once in six months or a year has the same privilege of giving that the one has who comes regularly. You will then see something happen in church finance. Give every church member a chance to give. This is a right that belongs to all.

EDITORIAL COMMENT.

The Drug Habit.

Well, here is a singular and significant fact indeed. China in particular, and a few other nations in general, are striving with might and main to check the desperate and deadly opium habit. To that end a conference of the nations was called at The Hague to begin sessions December 1 to take counsel together as to what could be done to help China and some other pagan countries out in the struggle to be free from opium habit. It comes about that our Government appoints Dr. Hamilton Wright on its commission of five to go as representatives of this Christian nation on this philanthropic

mission to The Hague. Furthermore, this same Dr. Wright bears the unique distinction of being the greatest authority on the drug habit in all America. Whereupon said Dr. Wright, upon his superior knowledge and acquaintance with the facts, avers and avows that the United States, and not China or any other, consumes the most opium in one form or another. Dr. Wright goes further and says that we actually use more smoking opium than six great nations of Europe whose population aggregates 155,000,000 against our 90,000,000. And our consumption of raw opium is growing now twice as rapidly as is our population. Much of this opium is used in drugs and nostrums containing narcotics of various and sundry kinds.

We knew that the drug habit was growing amongst us and that the use of narcotics of various kinds was on the increase; but we were not prepared for the astounding and humiliating confession that we were using more opiates and narcotics than any nation in the world, than even poor, prostrate, weakened opium cursed China with its teeming millions. It is time the doctors and the preachers were crying aloud and sparing not the awful and the growing drug habit.

Entertaining Religious Bodies.

Editor Johnson, of Charity and Children, wants Baptist folks to pay their own board and keep while attending the annual session of their Convention. Last week the Convention met at Winston-Salem and Bro. Johnson estimated that it would cost the good people of the town between \$2,500 and \$3,000 to take care of the Convention's members, and "this burden ought not to be laid on them."

We are glad to say that the Convention did not follow Bro. Johnson's suggestion and go upon the pay plan. Why man, we are losing out fast enough, heaven knows, from the manner and method of our good Southern hospitality. We need somewhat to increase, nothing to decrease, our customs in this particular. Must we estimate everything under the sun in dollars and cents? What if it did cost Winston-Salem \$3,000 to entertain a body of men engaged in the King's business, if those self-same men quitted themselves like men, and we presume they did, then the interest in church work, in charity, in education, in missions that those men created and left behind in Winston-Salem cannot be estimated in dollars and the citizens of the town are the gainers, not the losers. Bro. Johnson simply cannot estimate in real values as to what that Convention meant to the town in which it was held.

I wonder if Bro. Johnson would have

us preachers and editors, when out on the King's business, pay for our board and keep in a brother's house in which brother's church we were going to preach or speak next day. This may be the New England way, but excuse us of the South. When this writer was a student at Harvard he was asked to go several miles into the country to preach on Sunday. The Saturday night was spent in the home of one of the leading men of the church. Both the man and his wife sang in the choir on Sunday and took active parts in trying to make the service a success. We went back to the same man's house for dinner after preaching Sunday. On leaving the place of our entertainment about 3 p. m., Sunday, we chanced to inquire what was the charge for our lodging and board for the night and two meals Sunday. "\$2.00," was the prompt reply. I supposed it was the custom there and it may be a good one, but we did not feel like it then and somehow don't feel that way about it yet. Bro. Johnson, we beg to differ.

WHAT IS HAPPENING.

—Very many things.

—People are shopping very heavily for Christmas.

—Two years ago the Post Office deficit was \$17,479,770. Now for the first time since 1885 the annual financial statement from this Department shows a surplus. That is saving somewhat.

—The National Republican Convention is slated to meet in Chicago about the last of next June. The three candidates now prominently urged for nomination to the presidency by this Convention are: President Taft, Senator La Follette, Ex-President Roosevelt.

—There was a terrible mine explosion near Briceville, Tenn., Dec. 8, when about 100 miners were entombed.

—Ex-Governor Brown has been named, in a State primary, as Democratic candidate for Governor of Georgia. Brown and Hoke Smith take it turn about, and just now Smith is away attending the Senate, of which he is a member, in Washington.

—The Revolutionists seem to be victorious in China and it is now believed that the present Manchu dynasty will be swept out of power and the government will be entrusted to other and more liberal hands.

—The Baptists of North Carolina have decided on raising an endowment of \$150,000 for Meredith (their woman's college) at Raleigh.

—Mr. Ashley Horn, of Clayton, N. C., has given \$10.00 for the erection of a monument to the Women of the Confederacy to be placed on the capitol grounds at Raleigh.

A FOREIGN MISSION SERMON.

(Preached by Rev. C. E. Newman before the Eastern N. C. Christian Conference, at Catawba Springs, Nov. 5, 1911.)

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:40.

The Savior has just given a picture of the final Judgment when he, the Son of man shall come in his glory and sit upon the throne of his glory to judge the nations of the earth. Let us contrast the picture with the scene enacted when the Savior was divested of his glory and stood before a throne upon which another sat to pass judgment upon Him. When instead of being surrounded with holy angels it was a howling multitude bent on the crucifixion of our Lord.

He tells us that when He shall come in his glory, accompanied by the holy angels and sit upon the throne of His glory all the nations of the earth shall be gathered before Him and there shall be a division of the good on the right hand and the bad on the left. To those on the right hand will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He who when upon this earth had not where to lay His head will have a kingdom to give and that kingdom is heaven, the future home of the righteous. This is the reward awaiting those who are faithful in this life.

Upon what the reward depends:

It depends upon our feeding the hungry, giving drink to the thirsty, showing kindness to the stranger, clothing the naked, visiting the sick and going unto those in prison. Strange indeed it is that the Master in making mention of deeds to inherit the reward names only the apparently insignificant ones. So small were these that those who had done them had forgotten the same. Surely the great acts of philanthropy of this modern Christian age will be worthy of some mention in the final day of reckoning. Why, then are only little deeds mentioned? I think it is because these are such things as all can do. The church from its early history has had an interest in the temporal welfare of mankind. And I think such service is none too exalted for the humble and none too low for the most highly favored. From the lesson we have in the Judgment scene, we learn that Christ would have us serve Him through service to our fellowman. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Mr. Vandyke, in his story of "The Other Wise Men," beautifully illustrates the text. In the days when Augustus Cae-

sar was master of many kings and Herod reigned in Jerusalem, there lived in the city of Ecbatana, in the mountains of Persia, a certain man named Artaban, who, together with his three companions, had read in the ancient prophecies concerning the star that should come out of Judah and the scepter that should rise out of Israel. They had searched the ancient tablets of Chaldea, and computed the time of the year. In that year they had studied the heavens and seen two of the greatest planets draw near together. A new star had appeared which shone for one night and vanished. Again the planets were meeting. The night of their conjunction had arrived. Artaban was watching at home and his three brethren were watching by the ancient temple of the Seven Spheres at Barsippa, in Babylon ten days' journey away. It had been agreed that if the star appeared again, they were to wait for him ten days and together they were to set out for Jerusalem to see and worship the Promised One, who should be born King of Israel. Artaban had made ready for journey. He had sold his possessions and purchased a sapphire, a ruby, and a pearl to carry them as a tribute to the King. From the roof of his house he watched Jupiter and Saturn as they rolled together like drops of lambent flame about to blend in one. And as he watched the mysterious star appeared. He bowed his head, he covered his brow with his hands. "It is the sign," he said; "the King is coming and I will go to meet him." All night his horse had been saddled and bridled in her stall. Early in the morning the Other Wise Man was on the high-road leading westward. Artaban must lose no time if he would keep the appointed hour with the other Magi. He passed along the brown slopes of Orantes; crossed the plains of the Nicene and passed the fertile fields of Cancubar. He traveled over many a cold and desolate pass, down many a black mountain gorge, and across many a smiling vale; over the swirling floods of the Tigris and the many channels of Euphrates till he arrived on the tenth day at nightfall beneath the shattered walls of populous Babylon. His horse was almost spent. Gladly would he have gone to the city for rest and refreshments for himself and her; but it was a three hours' journey yet to the Temple of the Spheres, and he must reach there by midnight if he would find his companions waiting. So he halted not, but rode steadily across the stubble fields. A grove of date palms was reached, near the further end his horse scented danger. At last she stood still, quivering in every muscle, before a dark object.

Artaban dismounted and the dim starlight revealed the form of a man lying across the road. His humble dress and outline of his haggard face showed that he was probably one of the Hebrews, who still dwelt in great numbers around the city. His pallid skin bore the marks of the deadly fever which ravished the marsh lands in autumn. As Artaban turned to leave, a ghastly sign came from the man's lips, and with his long fingers he gripped the hem of his garment. How could he linger here and fail to meet his companions! Certainly this man had no claim upon him. "God of truth and purity," he prayed, "direct me in the holy path, the way of wisdom which Thou only knowest." He took the sick man to a little mound, he unwound the thick folds of the turban and opened the garment above the sunken breast. He brought water from one of the canals nearby and moistened the sufferer's brow and mouth. He mingled a draught of of those simple, but potent, remedies which he always carried in his girdle—for the Magi were physicians as well as astrologers—and poured it slowly between the colorless lips. Hour after hour he labored till at last the man's strength returned and he sat up and looked at him. "Who art thou," he said, "and why hast thou sought to bring me back to life?"

"I am Artaban, of the city of Ecbatana, and I am going to Jerusalem in search of one who is to be born King of the Jews, a great Prince and Deliverer of all men. Here is all that I have left of bread and wine and here is a portion of healing herbs." The man raised his trembling hand solemnly to heaven and uttered a prayer for the success of the journey. And then told Artaban that he had nothing to give him in turn only he could tell him to look not in Jerusalem, but in Bethlehem, for the Messiah.

He hastened on; but the sun had arisen before he came in sight of the Temple of the Spheres. There was no trace of his companions to be found. Artaban dismounted and climbed to the highest terrace and looked out to the westward. There was no sign of the caravan of the Wise Men. Under a cairn of broken bricks he saw a piece of papyrus. He caught it up and read: "We have waited till past midnight and can delay no longer. We go to find the King. Follow us across the desert."

Artaban sat down and covered his head in despair. "How can I cross the desert with no food and a spent horse?"

He went to the city, sold his sapphire, purchased a train of camels and provisions for the journey.

Next we see him as he moves on by day

and night across the desert. Till at last he arrived at the garden and orchards of Damascus. Then in sight of the snowy peaks of Hermon and the cedars of Lebanon. Down the valley of Jordan and on by the blue lake of Galilee. At last he arrived at Bethlehem just three days after the visit of the three wise men. The streets seemed deserted. From the open door of a cottage, he heard the sound of a woman's voice, singing softly. He entered and found a young mother hushing her baby to rest. She told him about the visit of the wise men and Joseph and Mary and the child. How the strangers had disappeared as mysteriously as they came and the same night Joseph and Mary had taken the child and fled and the report was they had gone into Egypt. Since that time a spell seemed to hang over the city. It was said that Herod's soldiers were coming to levy an additional tax and the men had gone with their flocks to escape the same.

The young mother placed the baby in its cradle and set food before the stranger. Artaban accepted, and as he ate the child fell into a happy slumber and a deep peace seemed to fill the room.

But suddenly there was a great noise in the streets, a clangor of brazen trumpets, the clash of swords and the shrieks of women. "The soldiers! the soldiers of Herod! They are killing our children." The young mother's face grew pale. She clasped the child to her bosom and crouched motionless in the darkest corner of the room.

Artaban went quickly and stood in the doorway. The soldiers came hurrying down the street with bloody hands and dripping swords. The captain of the band made as though he would thrust him aside. Artaban stood motionless. He took the ruby from his girdle and gave it to the captain to leave the house in peace.

The next that is seen of Artaban he is among the throng of men in populous Egypt, seeking traces of the household that had come down from Bethlehem. Traces were found, but so dim that they vanished before him continually.

He continued to travel from place to place among the people of the dispersion. He passed through famine-stricken countries where the poor were crying for bread. He made his dwelling in plague-stricken cities where the sick were in helpless misery. He visited the oppressed and the afflicted in the gloom of subterranean prison, and the crowded wretchedness of slave markets. While he found none to worship, he found many to help.

Three and thirty years of Artaban's

life had passed and he was still a pilgrim and a seeker after light. His hair, once dark, is now like wintry snow. His eyes once flashed like flames of fire were dull as embers smouldering among the ashes.

Worn and weary and ready to die, but still looking for the King, he had come for the last time to Jerusalem. He had often come to Jerusalem before, had searched its lanes, crowded hovels and black prisons without finding any traces of the family of Nazarene, who had gone from Bethlehem long ago.

On this occasion the city seemed to be in a stir of excitement. The great crowds seemed to be moving along the street that led to the Damascus gate. Artaban joined himself to a company of Northern Jews, who had come up to keep the Passover, and inquired the cause of the tumult and where they were going. He learned they were going to Golgotha, outside the city walls, where two famous robbers were to be crucified and with them another called Jesus of Nazareth, a man who had done many wonderful works among the people, for which they loved Him much. But He was to be put to death because he had given himself out to be the Son of God. Could this be the same, thought Artaban, who was born in Bethlehem thirty-three years ago? Ah! thought he, the ways of God are stronger than thoughts of man. It may be that I shall at last find the King and come in time to offer my pearl for His ransom. So the old man followed the multitude with slow and painful steps. A troop of Macedonian soldiers came down the street dragging a young girl with torn dress and disheveled hair. As the Magus passed to look in pity, she broke from the hands of her tormentors and threw herself at his feet, and begged him to save her from worse than death. She told him that was a daughter of the true religion as taught by the Magi, her father had been a Parthian merchant, and she was to be sold for his debts.

Artaban trembled. It was the old conflict in his soul that had come to him in the palm grove of Babylon and in the cottage of Bethlehem. Twice the gift which he had consecrated to the worship of religion had been drawn to the service of humanity, and this was the third trial. He took the pearl from his bosom. Never had it seemed so luminous, so radiant, so full of tender lustre. He laid it in the hand of the girl. "This is thy ransom, daughter! It is the last of my treasures which I kept for the King."

Just then the darkness of the sky deepened, shuddering tremors ran through the earth, the walls of the houses rocked

to and fro, stones were loosened and crashed into the street. The soldiers fled in terror. But Artaban and the ransomed girl crouched beneath the walls of the praetorium. The earth again began to quake. A heavy tile loosened from the roof fell and struck the old man on the temple. He lay breathless and pale as the blood trickled from the wound. The girl bent over him, fearing he was dead, and as she did there came a voice small and still, like music sounding from a distance, in which the notes are clear, but the words are lost. She turned to see if someone had spoken from the window. Then the old man's lips began to move as if in answer; she heard him say "Not so, my Lord; for when saw I thee an hungered and fed thee? Or thirsty and gave thee drink? When saw I thee a stranger and took thee in? or naked and clothed thee? When saw I thee sick or in prison and came unto thee? Three and thirty years have I looked for thee; but I have never seen thy face, nor ministered unto thee, my King."

He ceased, and the sweet voice came again and she heard it very faint and far away, but now it seemed as though she understood the words: "Verily I say unto thee, inasmuch as thou hast done it unto the least of one of these, my brethren, thou hast done it unto me."

Then calm radiance of wonder and joy lighted the pale face of Artaban, a long breath of relief exhaled gently from his lips. His journey was ended. His treasures were accepted. The Other Wise Man had found the King.

Message for the church:

The last of the nations of earth are included in our Lord's commission to the church: "Go ye into all the world and preach the Gospel to every creature." The heathen world is an hungered, they have not the bread of life; thirsty, they have not the life-giving water. Strangers to grace, because the church is slow in giving them the opportunity to be taken in. They have not the blessings of Christian civilization and enlightenment, they are sick and in prison because of idolatrous superstitions and gross immorality. Oh, Christ! if we would find the King, see Him in His beauty, enter into the richest inheritance of the kingdom prepared from the foundations of the world, we must be up and doing. For in obeying the great commission of our Lord there is a work that each can do. He shows us the field. The Church must furnish the men and means. This is the highest work of the Church, although it is to be done for even the least of the people of the earth, is the service Christ

would have us render unto him, for "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

NOTES AND PERSONALS.

—Superintendent of the Durham Graded Schools, Prof. W. D. Carmichael, and one of the most widely known teachers in the State, has resigned from the classroom to take a position with the American Tobacco Co., Jan. 1.

—The Government is indicting the Chicago meat packers for violating the criminal provisions of the Sherman Anti-Trust Law. The trial is in progress in a Chicago court and several distinguished meat dealers are involved.

—Brethren, please don't desecrate and belittle the event and the time by writing it Xmas. That is a travesty on the best of good names that should not be perpetrated by any sane person. Write it full and free—Christmas, or not write it or observe it at all.

—Our Woman's Missionary Boards are doing their work and are planning to organize a Missionary Society in every church and a Mission study class in every Society during the year. This will mean much for our cause when carried out.

—The U. S. Navy Department has issued an official statement, since the battleship Maine in Havana harbor has been cleared that that ill-fated craft was blown up by explosives from without, this is, by the Spaniards. Well, on that supposition Uncle Sam long since licked the Spaniards to a stand-still anyhow.

—The Christian Missionary Association of the Eastern Virginia Conference leads them all, collecting each year in cash about one thousand dollars. All the other Conferences save one we believe (the Eastern N. C.) have their Missionary Association and are doing somewhat, but not as much as the one named. It is older and has the benefit of a successful experience.

—Rev. C. C. Peel, Elon College, is helping collect some for The Christian Sun and is endeavoring at the same time to lengthen The Sun's subscription list. We will appreciate any renewals or subscriptions given him, for the time of the year has arrived when last summer's bills must be paid. They are after us, and we are wishing and working for a liberal response on the part of our subscribers.

—The Annuals for 1912 will soon be ready. Price this year as last, 20 cents the copy. They will contain all our Southern Conference and Christian Missionary Association proceedings.

—The Methodist Conference, the Christian Conferences, the Baptist State Convention, and several other religious bodies of large membership in North Carolina have spoken out in protest and opposition to secular papers in the State carrying whiskey advertisements in their columns. It is time, for some of our largest dailies fairly flaunt the whiskey ads., especially on Sundays and Thanksgiving.

—"Reverend and Mrs. A. F. Iseley request the honor of your presence at the marriage of their daughter, Effie, to Mr. Albert Carl Green, Thursday, December 21st, 1911, at 12:30 o'clock, at their home near Burlington, N. C." Which being received signifies that Mr. Green is about to lead to the altar one of the most brilliant graduates and successful teachers and interested church workers Elon College ever gave a diploma to. Miss Effie has a whole host of friends among Sun readers who will wish her all the happiness to which her noble character and great accomplishments entitle her.

—The Sun's editor had the privilege of preaching in the Presbyterian Church, in the thriving town of Asheboro, N. C., last Sunday, and of calling into counsel the members of our flock scattered in that thriving town. There were twenty-five of them present and several others in the town not present. The question uppermost in their minds now is, Shall we build a church house, where, of what size and kind? For some years this flock has been without a place of worship, a cyclone having destroyed their building, and now they want a place of worship and a preacher. They deserve both and by their united efforts great and good things will come to pass in Asheboro. There are loyal and faithful souls there who deserve the best and can with due effort and consecration to duty get it.

—We see from a condensed statement to the State Corporation Commission of Virginia, that the Farmers' Bank of Nansmond, Suffolk, Va., had on Dec. 11, 1911, total footings of \$2,764,970.73. The deposits were \$1,867,562.10. The surplus and undivided profits amounted on the date given to \$742,031.96. The loans totaled \$2,079,943.28. And so forth. All of which means W. H. Jones, Jr., Cashier, Edward E. Holland, President, Geo. W. Truitt, Vice-President, and their able assistants and co-workers have built upon a capital of \$20,000.00 the most wonderful and thrifty banking business found in this country. This means brains, energy, character, for it requires all three and in no small measure, to handle other people's money successfully, safely, and with that ever increasing public confidence that these figures portray.

—"I enjoy reading The Christian Sun very much indeed. I take other papers, but I think more of The Sun than all others. It is, and has been, a great help to me. I think that every family in our Church ought to read it." (Miss) Elsie Bray, Nathalie, Va. Thank you, Miss Elsie. I think with you that every family in the church ought to take and read their church paper. The family that does not is certainly the loser.

SUFFOLK LETTER.

The Christian Missionary Association of the Eastern Virginia Christian Conference held its one day annual meeting in the Suffolk Christian Church December 5th, 1911. There was a forenoon session and an afternoon session. About one hundred memberships were represented by about forty persons. The collection amounted to \$970.00 which was \$155.00 more than the collection from membership dues last year; and this increase represents ten and one half new members. We hope to add new members before the next annual meeting.

This Association gives more money and represents more talent and interest than the Conference did twenty-five years ago, and this is one mark of progress. The Conference is now far ahead of herself as compared with years long gone; but it must be kept in mind that there has been a corresponding advance in business, in education, in earning capacity, and in liberality. The Fathers did their part as well as we do ours, and filled their place in the kingdom as nobly. We are proud of their zeal and loyalty as well as of our business and practicality. In fact, we may be in danger of substituting what we do for what they were instead of making it an addition. What the age needs is the quality of sincerity in devotion that characterized them, with the liberal and practical service which our age makes possible. The Association work is in addition to what the Conference does for Home Missions.

The Association appropriated \$400.00 to East End, Newport News, on pastor's salary; and \$400.00 to Portsmouth on church debt.

The Association will meet next year with South Norfolk Church, Rev. D. A. Keys, pastor; and the same officers were re-elected: Rev. J. W. Harrell, President; Rev. R. H. Peel, Secretary; and B. D. Jones, Treasurer. Efficient officers become more efficient when continued in office and no one seems to aspire to office this association.

When all phases of the work are considered this last meeting is considered the best in the history of the Association.

This is most gratifying to the officials and members and encourages all to work harder in the future.

It is surprising to see what can be accomplished by liberal and willing co-operation in any good cause. The time for individual effort and individual credit has passed unless one represents millions; but the work of many small contributors, done by an institution or organization, is even more ideal. Where the tithe system is operated in churches no envelope bears the name of the contributor. Each person tithes for himself between God and his conscience, puts his contribution in a blank envelope and places the envelope in the collection plate. There are no large and small contributors in such cases; when all give a tenth, all give alike, one as much as another.

Almost any system of giving is good for the main thing is systematic giving. Systematic giving is thoughtful giving and thoughtful giving leads to worshipful giving.

While the C. M. A. was in session, Rev. Dr. J. O. Atkinson was aiding Mrs. C. H. Fowland, Mrs. W. H. Dick, and Miss Margaret Brickhouse, Woman's Mission Board of E. Va. C. Conference, to draft Constitution and By Laws for the Woman's Missionary Societies. This was in pastor's study. So good work goes on.

W. W. Staley.

COLLEGE NEWS.

The eleven o'clock service was conducted on last Sunday by the Rev. R. M. Andrews, recently pastor of the M. P. Church at Henderson, N. C., but now editor of the Burlington News. Mr. Andrews preached a highly entertaining and practical sermon and most favorable comment was heard on every hand for him. We trust that he will come to us again.

Uncle Wellons is much improved from a recent attack of bronchitis which held him down. He has dismissed his nurse and is up and about his room.

Mr. E. T. Hines, of the class of '10, now principal of the Jefferson Academy at McLeansburg, N. C., spent Sunday here.

Examinations are near at hand. On next Friday the ordeal begins and continues until the following Friday. This is done in order that students can arrive home by Sunday before Christmas day.

On last Saturday evening the students of Music under Miss Wilson gave a delightful Musicales in the College chapel. The following is a program:

Prelude, Piano Solo, Miss Verna Garrett.

Only Dreaming; Two Rases, alto solo, Miss Grace Rollings.

Spirit of the night, Piano solo, Miss Hattie Bell Smith.

Our Boat; The Birds That Sing; Go Pretty Rose, Vocal duet, Miss Annie Bagwell, Miss Mabel Farmer.

An Incident, Piano Solo, Miss Pearl Tuck.

Serenade, Piano Solo, Miss Ruby Michael.

Even Bravest Hearts—"Faust" Bass Solo, Mr. O. M. Barnes.

Prelude, Miss Estelle Butler, Piano Solo

Spring Nights, Soprano Solo, Miss Pearl Fogleman.

Butterfly, Piano Solo, Miss Ethel Barrett.

When the wind comes in from the sea, Vocal duet, Mr. R. A. Campbell, Mr. O. M. Barnes.

Spinning wheel, Piano solo, Miss Frankie McNeill.

Guitar song, "Marriage of Figaro," 55 Baritone Solo, Mr. R. A. Campbell.

Castagnette, Piano Solo, Miss Maibelle Pritchette.

A. L. L.

WAVERLY, VA, NOTES.

Thanksgiving was generally observed at this place. The merchants closed their places of business at 12:30 P. M., and during the afternoon the streets were quiet. There was hardly the sound of a gun in the community.

At 7:30 in the evening union services were held in the Methodist Church. The altar was most tastefully and exquisitely decorated with harvest products, mounted turkeys, pea-cocks, squirrels, rabbits, and partridges, which had been done by the hands of good ladies. Addresses were made by the Methodist and Christian pastors. It was planned that the other pastors of the place should also take part, but unfortunately they could not be present. The music was rendered by members of the choirs. The house was nearly full of attendants and the services were very impressive.

It does one and all much good to express themselves in thanksgiving for kindnesses bestowed. Something is wrong when it is not done. Benevolence is done a great injustice when gratitude fails to recognize her.

It is said that the Supreme Being once held a banquet in His azure Hall to which He invited all the virtues. They were all there, both great and small, and all seemed in good spirits conversing politely as became such near relations. But the Supreme Being noticed two Virtues who did not seem to know one another. He took one by the hand and led her over to the other, saying, "This is Benevolence, Gratitude." For the first time

since the creation, and that had been a long time, these two Virtues had met face to face. And yet I wonder if these two virtues have not gone on much of the time as though they had never met.

We all alike, if not equally, have shared in the bounties and blessings of the year. Do we all render unto Him any thanks for such blessings? I fear that there were so many on that day, hunting or seeking for pleasure, or following the games, etc., compared with the few who did really thank God, that God must have said, "Were there not ten cleansed, but where are the nine?" Let us all now give thanks and render to God the vow of David: "I will bless the Lord at all times, His praise shall continually be in my mouth."

That was a good resolution. It was a happy condition of heart and mind. The blessedness of a constant indwelling of praise and thanksgiving can exist in him only whose heart is after God's own. "At all times." "Continually." They are words that mean more than our minds can grasp at the first thought. Some people worship God spasmodically. The most of them do, perhaps—just once a week and then in a half-hearted sort of way. They are the ones who are never satisfied. Christianity to them is only a title. But he who can render unto God at all times real thanksgiving possesses peace and finds a real pearl almost everywhere in everything.

But one says, "It is easy enough to talk about such good graces and the continual consciousness of the Lord. It is easy to praise Him when everything is good and happy, but it is not so easy when the test and trials, and misfortunes and sorrows of life come. How about it then?" Listen to David: "They that trust in the Lord shall not want for any good thing."

"This poor man cried and the Lord saved him out of his trouble."

Thinking this way, it is no wonder he made such resolutions. They seemed good to him. He was so close to God, really, I think he could not help it. Is it not something to be desired?—a life of constant victory? Do you believe He can make your weakness strong? Will you trust Him?

"Commit thy way unto the Lord and He shall bring it to pass."

H. E. Rountree.

—Twenty-one boys from Southern States who were successful in raising banner corn crops spent this week seeing Washington, visiting President Taft and in other delightful privileges about the capitol. Six of the 21 raised over 200 bushels to the acre.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Hines, Greensboro, N. C.

NOTES AND COMMENT.

The year of 1911 is dying. Its privileges, its opportunities, its successes and its failures will soon be a matter of history. The experience of this year will be worth in the new just whatever we make it. The things we have left undone can be soonest remedied by doing now what should have been done sooner.

As we look back over the year, we involuntarily ask ourselves what progress have we made in business or profession. To the modest man it usually seems that no progress has been made, and certainly the ambitious has not attained all he desired. I wonder if those of us who hold offices in the church and its auxiliaries consider so seriously whether or not progress has been made in the church work.

Suppose we take time this month to mentally inventory what we have done in the church during the past year. Have we done all that we could, or as little as we could conscientiously get off with? Has the church, the Sunday school, the Christian Endeavor, the organized class, the missionary committee made any progress, or is it doing the same small things in the same weak way that it did a year ago?

What about those resolutions that you made last New Year or when you were elected to office? Are they laid away and dusty, or were some of them put into practice? Have you made any plans for the next year, or are you merely making resolution? Have you obtained any new books or literature on the subjects of your work? Have you taken an hour to pray and think upon the school, the class or the society and make application of new thought and new methods? My brethren, if you are doing none of these things you are untrue to your trust, yourself and your God.

Where to Get Information.

I want every president and corresponding secretary of a Christian Endeavor Society in our church to write to the United Society of Christian Endeavor, 600 Tremont Temple, Boston, Mass., and obtain a catalog of Christian Endeavor supplies and literature. Let the executive committee go over this catalog and buy helps for the various committees and departments. The cost will be small. Send for the catalog today. A post card will

bring it. Your society cannot grow unless you keep in touch with the best in the work. Ask also for samples of topic cards, etc.

I hope every Sunday school superintendent in our church will write to the Christian Publishing Association, Dayton, O., and to the David C. Cook Publishing Company, Elgin, Ill., and get catalogs and price lists of literature and supplies. There are so many things that will be useful in the Sunday school that we do not use. Some Sunday schools do not even use the color cards for the children's classes. Nearly all do not use the big color sheet, which should be before every primary class every Sunday. Hardly a school uses the Cook monthlies for teachers, officers and members of organized and unorganized classes, yet these monthlies are teeming with information. Every superintendent in the United States ought to read the Sunday School Executive, published monthly by the David C. Cook Publishing Company, which is as big as a magazine and costs only 50 cents a year.

Friends, we cannot accomplish all that we should accomplish until we keep in touch with the best and newest ideas in Christian Endeavor and Sunday school literature.

Especially attractive are some topic cards just issued by the United Society of Christian Endeavor. For a small cost you can have names of leaders, officers and committees of your society printed upon them. Send for samples.

"Will A Man Rob God?"

If we were to accuse church members and church leaders of being more careless of their financial obligations than business men, we would expect a howl. Is it true? Grocerymen say that 94 per cent. of their accounts are paid by those they trust; dry goods dealers say about the same thing. In the lines of men's clothing, hardware, furniture, and fuel about 96 or 97 percent of those given credit pay.

Experience teaches that in church subscriptions and obligations from one-half to three fourths pay. Would not a charge of the kind above referred to be true? If money pledged to a new church is to be paid in the future or in installments you must count on from 10 to 25

per cent. shrinkage. And this among church members!

Some of our brethren pledged sums to the work of the Young People's Convention. They are leaders in our church. They pay their grocery bills, perhaps. They are honest with their fellowman. Are they honest with God?

"The usefulness of these remarks lies in the application of the same," as some one has said. Were you one of those who agreed to give to the work of helping God's young folks and have turned the deaf ear to the calls of Rev. L. I. Cox, Elon College, N. C., our treasurer? If you are, stop a minute and see what you think of yourself. Are you fair to yourself, our officers, our young people, our Master?

NOTES ON C. E. TOPIC, DEC. 24.

Subject—Christ, the Gift that Transforms
..The World. II Cor. 9:15; Luke 1:46-55. (Christmas Meeting.)

Daily Readings.

- M. The gift of God, John 3:16.
- T. The gift of life, Rom. 6:23.
- W. The sustaining gift, John 6: 33-35.
- T. The measureless gift, John 3:34; II Cor. 3:18.
- F. The gift of love, I John 3: 1.
- S. With him all gifts, Rom. 8:32.
- S. The topic.

Hints to the Society.

1. Urge upon the member their pledge to do whatever Christ would have them do—or at least to try to do it. And do they not know that Christ would have them join His church?

2. Work with the pastor in his soul-winning endeavors, asking him what young people he thinks are nearest to the Kingdom, and would like to have your help reaching.

3. Form a class in methods of personal work for souls, and in the use of the Bible for that purpose.

4. Make each committee a soul-winning committee, and to that end make sure that every committee contains at least one earnest evangelistic member.

5. Form a personal workers' band, meeting every other week for reports of the personal work done by each member, and for consultation and prayer.—Amos R. Wells.

Discussion Topics.

- 1. Mention some of our gifts to God.
- 2. How may we best use the gift of God?
- 3. What difference has Christ made to us?
- 4. The daily readings will help this meeting.

Points From Eloquent Pens.

1. The Christmas idea is the gift idea.—F. E. Clark.
2. The kindness of Christmas is the kindness of Christ.—Maltbie B. Babcock.
3. A good conscience is a continual Christmas.—Benjamin Franklin.
4. Your best self you will find on Christmas day.—Russell H. Conwell.
5. This day shall change all griefs and quarrels to love.—Shakespeare.
6. I will honor Christmas in my heart, and try to keep it all the year.—Charles Dickens.
7. God never deals out to men just so much as they need and no more.—Alexander McKenzie.
8. One of the marvels of the Christmas gift is the way it sets those that receive it to giving in return."
9. "The coming of God into the world or into a life of necessity is a gift, for who could earn or purchase it.
10. "Gifts for which we must beg are not gifts at all, and the Christmas gift is urged upon us by the giver."

About Christmas.

In the darkest period of Herod's reign, when the Jews were despondent and sick at heart, through repeated and protracted captivity, and hope was cherished in the breast of but few, who like Anna and Simeon were "waiting for the consolation of Israel," an event transpired in Bethlehem which gave promise of a brighter day, and was destined to color and influence the future incidents of the world.

With the advent of this new King, there was ordained a new form of government. Other rulers might seek to extend their territory and maintain their throne by might and main, but his was to be a silent, quiet conquest, ultimately overcoming the kingdoms of the world, yet without the force of arms or military display, "Peace on earth, good-will to men" being the rally words of his campaign.

The character of the kingdom of heaven was forecast in the announcement of the birth of the King of shepherds rather than to the great ones of the earth. The shepherd was of the humblest rank, and was the farthest removed from the grandeur and pride of earthly rule.

Wise men came from the East to Jerusalem confidently inquiring, "Where is he?" The wisdom of all future ages, recognizing the great need of the world, has repeatedly emphasized the significance of this question. For no other character has so moulded the thought, and shaped the destiny of human beings as the babe that was sought by the Magi.

The song of the angels was the earnest of the heaven-born joy that has come in-

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GREENSBORO, N. C.

to the hearts of millions of earth's weeping and sorrowing ones, through the life and teaching and ministry of the blessed Saviour king. This song was a prophecy that is even now being fulfilled as human hearts are filled with the peace that passes all understanding.

By short-sighted earthly standard, the babe Jesus might have been regarded unfortunate in the environment of his birth, but after all that child is blessed whose early years are close to nature and who has but modest means to support his reasonable wants. The child of the rich is handicapped quite as certainly as the child of the beggar.

AMONG THE CHURCHES.

Alabama Letter.

The District Sunday School Convention was in session at the M. E. Church, South, last Saturday. With one exception, every school in the district was represented and the session was pronounced a success. Mr. Watson was re-elected President.

Rev. C. W. Carter was at Christiana Saturday and Sunday. He reports good congregations and two gracious services.

Bro. Carter is one of our busy, earnest, consecrated men. He is greatly loved and highly esteemed by his people.

Mr. W. M. Hand, with his family, together with two sons-in-law and their families, will go this week to Tifton, Ga., where they expect to make their home in the future. Bro. Hand and wife have been members of the church at Beulah for many years, the former having been a deacon for quite a number of years. They will be greatly missed. The best wishes of their community and of the people of Wadley as well, will follow them to their new home in Georgia. Bro. Hand, we trust you may soon have a Christian church in the place you have chosen for your future home.

We have been informed that Rev. J. H. Hughes, with his family, moved from Corinth to Dingler's Chapel last week. Bro. Hughes is both pastor and teacher at this place. Here he expects to build a church during this Conference year.

The writer has received and accepted a call to the church at Langdale, going there for the initiatory service as pastor, the fourth Sunday in last month. Prospects for a good year's work are bright.

Rev. O. L. Millican, who has been pas-

tor of the M. E. Church, South, for the past year, returned today from the annual session of the North Alabama Conference, which was held at Florence. Bro. Millikan goes to Lincoln next year. While pastor in Wadley he has greatly endeared himself to the people of the town. It is with deepest regrets that we see him go. Rev. Mr. Godby becomes pastor in his stead.

Today this writer's heart was gladdened as he was privileged to grasp the hand of Rev. J. H. Harris, an active, brilliant, consecrated minister of the North Alabama Conference of the M. E. Church, South. Meeting this brother today recalls memories that are intermingled with joy and sadness. Nine years ago—how swiftly they have flown—this writer entered school at Truitt, with the purpose of preparing himself for the Christian ministry. Among the newly-formed friends and class-mates were the names of J. H. Harris and J. C. Colley. Since that time J. H. Harris has studied, preached, attended school, grown until today he is among the foremost preachers of his Conference. (It doth not yet appear what may be accomplished through thorough consecration, unflinching faith, and with an undying devotion to duty). During this nine years this writer has been trying to do what he could, four years having been spent at Elon College in earnest, though imperfect, work in preparation, and four years in telling, though not in a faultless manner, the story of our Saviour's love. In this great joy has been found. But a little more than five years ago—as I write it, let me now in silence clear my eyes of tears—J. C. Colley, while a student at Elon College and the writer's room-mate, boon companion, and closest friend and fellow-helper in the Master's work, was suddenly and unexpectedly taken away. While he had not completed the college course on earth, God deemed it wise to promote him to larger service and higher study in the University of Heaven. For him who was, in life, a type of highest and holiest manhood, this writer often sighs. Yet I know that even now he lives with God and is infinitely happy all the while.

G. O. Lankford.

Conshohocken Letter.

I closed my work at Newport News Nov. 14th, and left on the 15th for Linville, Va., where I went to assist Rev. A. W. Andes in a series of revival services. I remained with Brother Andes at Linville, and two evenings at Antioch, until the 1st, inst., when I turned my face towards Gulf Mills Christian Church, Con-

shohocken, Pa., where I assumed the duties of this pastorate yesterday. On my way to Linville, my companions were Mrs. Butler, the Christian Sun, Herald of Gospel Liberty and Pentecostal Herald. Bro. Andes and his people were exceedingly kind to us and brought us under obligations. The meetings were in progress when we reached there and continued with increasing interest till the close. Rev. A. W. Andes, Rev. M. L. Bryant, Bro. Williamson and the writer with Mrs. Butler, took dinner one day with Rev. H. C. Moore. There were five preachers and three preachers' wives present. Brother Moore married a couple while we were there. He is not yet an old man, is a good preacher, an excellent brother and would fit well in some of our needy pastorates. At present he is engaged in business at Harrisonburg. Brother Andes is a hard working pastor and is bringing things to pass in his field, and moves among his people with ease and becoming dignity. We spent the night with Brother and Sister Roe Hosaflook whose great kindness brought us under obligations. Then besides we were kindly cared for in the homes of Brothers C. D. Maphis, J. A. Payne, Jacob Gill, Brother Lankford, Miss Minnie Bowman, the organist, and others. At the close of the Linville meetings, Bro. Andes took us over to his father's, where we spent a delightful stay. On that trip I preached twice at Antioch where a series of revival services were in progress. We were kindly cared for on our last night over there at the home of Brother Tate, from whose good home Bro. Andes took us early Wednesday, a. m., for Harrisonburg, where we took the train for Conshohocken, by Newport News, and Old Point. I stopped over one night at Richmond and spent a while with Prof. P. J. Kernodle. He is building up quite a large printing business there, has a fine equipment and is kept busy. He is one of our most loyal brethren, of a self-sacrificing spirit.

It was indeed a temptation for me to stop over longer at Newport News and see more of my old friends there, but business items, one or two calls consumed the time. Bro. Harward will find some as faithful, loyal souls there as can be found in any section of our brotherhood. I can never forget, nor fail to remember gratefully, the many great kindnesses some of the people there extended us while their pastor. When I took up the work there they had seventy three members that I could finally locate and during my pastorate I extended the right hand of fellowship to just seventy-three. As nearly as I can remember, in the ab-

sence of figures, the house was painted, a balance of about \$124.00 on building debt paid, the church room solidly completed and walls papered, granolithic sidewalk built on two sides of the church, finished paying for organ and kept current expenses paid. I am not reporting these items because I think they are in the least flattering, but simply to give facts as they are. We were warmly received here at the Gulf Church last Sunday by a splendid congregation. Rev. John Blood president of the Annual Conference came over to be with us and extend a word of greeting in behalf of the Conference. The effort to make us feel at home succeeded quite well. Until our household goods arrival we are stopping with Sister Margaret Stiteler, whose gracious greeting and welcome, and tactfulness make us feel quite at home. Union-revival meetings between the Gulf Church, Freewill Baptist, Holiness Christian, and Missionary Baptist, were in progress when we came and this week are being held at the Gulf Church the pastors preaching alternately with a union choir. We hope soon to be located in the parsonage in front of the church and then we will write again. There were several conversions in the Linville meetings, four the evening we closed, and some additions, which we leave for the pastor to report. M. W. Butler.

Norfolk Letter.

Norfolk is having great weather. Last week we had a touch of the winter, today it is almost summer time. If variety is the spice of life, Norfolk has its share of it.

A card from Rev. M. L. Bryant reports him as improving and hoping to be able to take up his work soon. Can any one explain why the strength one loses in preaching is often regained by rabbit hunting and mountain climbing? Probably it is not as much in hunting as it is in the being out-of-doors. God has filled the out-of-doors full of health and strength, and happy is the man who appropriates it for his good.

At the Memorial Christian Temple, Rev. J. T. Anderson, of the Park Avenue Baptist Church, preached in the morning; Rev. H. E. Rountree preached in the evening.

The Christian Endeavor Society of the Third Church has arranged for a series of four social events: one for young people, one for the married people, one for small children, and one for larger children. The first one was held last Thursday evening, and proved a success.

At the Third Church, the Ladies' Missionary Society had their first program

last Wednesday afternoon. The pastor gave a talk on the country of Japan. Mesdames S. M. Smith and A. M. Hanson sang "Beautiful Japan." The Sunday-school is showing a gain over last year at this season. Fifteen hundred dollars has been pledged on the two thousand necessary to pay the balance of the indebtedness on the lots.

The Ministerial Association of the Eastern Virginia Conference met at the Christian Church in Portsmouth today. At noon they were served a fine luncheon by Mesdames Cole and Harrell. Ten of the brethren were present and enjoyed the Conference and study. The next meeting will be in February at Suffolk.

A. M. Hanson.

Norfolk, Va., Dec. 11, 1911.

Rebuilding.

Dear Bro. Atkinson:

We are hard at work on our Kite, Ga., Church. We hope before this goes to print to be back where the storm caught us. We hope the storm will not overtake us again. I have been here two weeks and will remain another. We hope to have equally as good house the second time as we did the first, if not better. We gladly acknowledge the following contributions to the call made in The Christian Sun:

Geo. T. Whitaker & wife	\$25.00
Youngville, N. C.	
New Hope Ch., Ala. Con.	 6.25
By Rev. G. D. Hunt.	
3rd Church, Norfolk, Va.	 12.50
By Dr. J. W. Manning.	
T. J. Holland, Wray, Ga.	 5.00
Willie Hand, Tifton, Ga.	 1.00
Mrs. Rosa Hand, Tifton, Ga.	50
Mr. Hollerman, Richland, Ga.	 1.00
Mr. Bob Drew, Richland, Ga.	 1.00
Mr. Brissery, Richland, Ga.	 1.00
Misses Dora, Deno, Ida, & Lula Ayscue, Hendersonville, N. C.	 4.00
Mrs. E. C. Ware, River View, Ala.	 1.00

To these friends we extend our heartfelt thanks and assure them that their gifts were timely.

Your brother, H. W. Elder.
Kite, Ga. J. S. Stephenson.

A Pounding.

Thursday evening, Thanksgiving, a cart was backed up to our back door and emptied of its contents. A hundred and seven pounds of sugar; three cans of coffee; a half barrel of flour; two and a half gallons of canned peaches; one gallon and a half of canned tomatoes, one gallon of canned apples; one quart of pears; two bushels of sweet potatoes, the most of them weighing three or more pounds each (the

man who raised these potatoes had many that weighed nine pounds); two chickens; 1 ham; collards; huckleberries; preserves; grapes; molasses; peas and peanuts; chocolate; plenty of soap; cereals; prunes; and a \$5.00 bill, etc.

In the meantime one brother had sent a turkey, another a string of birds, another some oysters, etc.

This was more than a "Pounding." I hardly know what to call it. I understand there were many who knew nothing of it. They have sent in their regrets and expect to bestow their gifts later.

We appreciate such offerings of kindness exceedingly, not so much for its real value, as for the feeling it expresses toward us by the people. We prize very highly the endearment existing between us and the people here, and we are praying every day that we may draw closer to one another especially in the Lord's work. It's a happy pastor who can feel in his people both a strong personal friendship and a hearty co-operation in spiritual things—a people who help carry both the burdens of his living and that of the church.

Friends, we thank you.

Mr. and Mrs. H. E. Rountree.

Columbus, Ga., Letter.

In the afternoon of November 16, I landed in the city of Columbus, Ga. I would have reached here in the forenoon but the train I was on was wrecked in about thirty miles of Columbus, and we were delayed about five hours. The good people of the community prepared a meal for us, but just as they came with their baskets of generosity and hospitality our wrecked train was cleared and we sped away. Which teaches that a kindness however generous and well intended, may be too late to do any good.

It was not my intention to have so much to say about my experience in the wreck. But it was a miracle that we did not have a serious wreck. I feel that the hand of Providence was with us, and we were all very thankful that the wreck was no worse and no one was hurt.

A few words about my new field of work. I am favorably impressed with the city of Columbus. It is beautiful. It is one of the best laid off towns that I have seen. The streets are broad, with beautiful grass lawns and rows of shade trees between the side walks and the middle street. The grass lawns are well cared for. The city authorities seem to take great pride in beautifying the lawns.

I find the people here very friendly and sociable, and they seem to delight in doing all they can to make a stranger feel at home. I have been here about three

weeks, during which time I have met a great many good people, and I am becoming much better satisfied with my location. I am enjoying my church work. I find this field a very hard one, but I am not looking for an easy place. I am willing to do what I can for the Lord, and we all ought to be willing to do that, for He has done so much for us. This field is undeveloped, but I believe that it can be developed by hard and persistent effort.

The church is in a beautiful location, in the midst of a nice and refined class of people. It is true that the membership of the church is small, but I find them to be willing workers and loyal to every enterprise of their church. I have preached here three Sundays, morning and night, and I am glad to say that both Sunday school and church attendance have been larger every Sunday, and we give all the praise and honor to God.

Bro. Cox has been elected as our S. S. Superintendent and he is doing earnest and faithful work.

Bro. Lankford, the former pastor of Rose Hill Church, I find, has many warm friends here of all denominations. I find that he is a hard man to follow, for the people here consider him a good man and a most excellent preacher, and it was their regret that they had to give him up. Our best wishes and prayers go with Bro. Lankford into his new field of labor and we trust that God may use him for the salvation of many souls.

I, as his successor, feel the deep need of the earnest prayers and hearty co-operation of all the brethren that God may use me here for the good of His cause and for the upbuilding of His kingdom.

W. L. Wells.

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Rev. Jas. L. Foster, Editor, *Elon College*.

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Jas. L. Foster, Supt., *Elon College, N. C.*
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., *Elon College, N. C.*

Amount brought forward\$3,281.27
Dues.

Annie Pearl Way10
Jesse Penny60
Pauline Penny60
Charles E. Newman10
Hannah Clair Newman10
Helen Shivers Newman05
Archie Newman20
Wallace Newman20
John Newman Denton10
S. E. Denton, Jr.,10
Jos. Rabb Denton10
Willie Lee Knight25
Eldred J. Knight25
James S. Knight25
Alice Kate Knight25

Monthly S. S. Offering.

Windsor, Va.,\$14.85
"Philathea Class" 1.65
Pleasant Hill N. C.
Greensboro, N. C. 2.21
Linville, Va. 1.41
Catawba Springs, N. C. .. 3.36
Franklin, Va., 5.26
Virgilina, Va. 1.00
Morrisville, N. C., 1.47
Cit. Bib. Class, *Elon C.* ... 5.40

Special Offering.

Rev. L. I. Cox & wife 7.50
Elon College, N. C.
R. C. Cox, on pledge 1.00
Elon College, N. C.
Miss Lessie Pugh 5.00
Morrisville, N. C.

Thanksgiving Offering.

Liberty Spr. (Nan'sd) Va 17.30
Patterson's Grove, N. C. .. 2.00
Pleasant Ridge, N. C. 3.88
Capon Chr. Ch. Ill. 3.10
Citizen's Bible Class 5.00
Elon College, N. C.
Raleigh, N. C. 43.82
E. E. Woodell & children .. 1.50
Sanford, N. C.
Pleasant Hill, N. C. 10.56
Chapel Hill, N. C. 5.48
Holland, Va. 13.25
"The Little Workers" ... 25.00
Waverly, Va.
Berea, N. C. 4.60
Mrs. J. H. Blanchard 1.00
Bethlehem, Va 16.22
Avon Chr. Ch., Ill. 12.70

Rev. Elisha Thornburg .. 1.00
Miss Anna Helfinstein .. 1.00
Quinn, S. D.
Hayes' Chapel, N. C. 5.50
L. A. S., Graham, N. C. .. 5.00
Dr. and Mrs. R. R. Hatch . 4.00
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Mary Childs Echerson ... 5.00
Medina, N. Y.
Haubstadt ch., Ind. .. 2.95
Keyser, N. C. 6.50
Mrs. M. L. Jones 5.00
A. N. Johnson 5.00
3rd Church, Norfolk, Va. .. 19.76
J. O. U. A. M., No. 240 .. 7.90
Auburn, N. C.
Rob. Gee, Fontana, Ky. .. .10
Jessie Penny50
Pauline Penny50
From Morrisville Chr. Ch., N. C.
Mrs. E. W. Clements 1.00
Mrs. M. E. Pugh 1.00
Miss Mable Pugh50
Mrs. W. G. Clements25
Mr. and Mrs. C. E. Glenn. .50
The Altogether Class 1.62
Mt. Carmel, N. C. 2.35
Mrs. Helen Winborne 1.00

Amount 46th week\$304.10

Total \$3,585.37

Elon College, N. C., Dec. 5, 1911.

My Dear Children and Friends:

We are glad to have such a large offering this week and from all parts of our country. From the North, West, South, and East come the cheerful letters bidding us God speed in the Orphanage work. Many letters with liberal amounts and beautiful words of gratitude to God for His blessing in 1911 and sharing with us their profit. The indications are now most favorable for the largest offering we have ever received. Many of our home churches are not as liberal as they have been in the past; we do hope all will rally and give us a great help in paying off our debts. Miss Lessie Pugh, of Morrisville, N. C., begins a fund for large kitchen range with a Thanksgiving offering of \$5.00. Very soon we shall have to order the range: who will help us? Raleigh Church sends the largest cash offering yet received: \$43.82, besides great donations in cash and kind for the children. The faithful "Little Workers," of Waverly, Va., do not forget us and this time their thanks are expressed in a \$25.00 check.

Our aged brother, Rev. Elisha Thornburg, of Osborne, Kan., thinks of us in \$1.00 cash, annually, and prays God's blessing upon both the gift and the orphans. We are profoundly grateful to friends, churches, Sunday-schools, class-

es, and all for the helpful gifts.

The Supt. had quite a busy day first Sunday in December—at Memorial Temple, Norfolk, Va., 11 a. m., Berea, (Norfolk Co.) at 3 p. m., and at Portsmouth 7 p. m. and 8 p. m. This was a full day, and we trust good was accomplished for the glory of God and for the support of the orphans.

The following donations have been received:

Mrs. E. J. Brickhouse, Norfolk, Va., \$5.00, for Christmas gifts for the children. Sister Brickhouse is a liberal friend to the orphans.

Gowan Medical Co., Durham, N. C., 1 dozen bottles, 50 cent size, "Gowan's Pneumonia Cure." This is almost a necessity with children in the winter with colds and we keep it on hand. We recommend it heartily and we are grateful to this splendid company for their liberality to the orphans.

Bro. John H. Barrett, Charlestown, W. Va.: One large box of new cloaks, coats for ladies, girls and children, caps, etc., all new. Of course some changes will have to be made in some garments, but this is one of the finest gifts we have had for a long time. We are very grateful to Bro. Barrett for this liberal gift. May God bless and prosper him!

Little Rebecca Harden and Master Geo. Harden, one barrel fine flour and our boys and girls are enjoying it. Thank you, dear children.

Bro. C. V. Sellars, Burlington, N. C., one-half dozen photographs of Ruby Curling, Lucile Blanchard and Earl Cates, so that we could have cut made for our letter heads, showing these faces.

Sister Bettie M. Jones, Holland, Va., 1 box of beautiful articles, which Mrs. Foster has put aside for Christmas gifts for children.

Now for a great report next week! Give us the largest amount ever reported in one week!

Uncle Jim.

Elon College, Dec. 4, 1911.

Dear Cousins:

I guess you all would like to know how we at the Orphanage enjoyed our Thanksgiving dinner. Mr. J. A. Mills, of Raleigh, sent us fifteen dollars to buy things for our dinner. Mr. John Harden, of Raleigh, also sent us five dollars. Uncle Jim asked all of us at the breakfast table what we wanted most, and I guess if you could have heard what some of the children said you would have thought they were very hungry indeed. I shall undertake to give a list of what we had for our Thanksgiving dinner. We start with turkey, of course, then roast beef, 'possum, creamed irish potatoes, chicken

pie, pumpkin pie, cheso custards, orange and cocoanut cake, cranberry sauce, celeri, malaga grapes, oranges, apples, ambrosia, sweet potatoes, pickles, corn bread, and biscuits. Mr. Thornton Rowland, of Raleigh, sent us a box of good things, which we certainly did enjoy. This is the best Thanksgiving dinner we have ever had before. I hope each one of you cousins had as nice a time as we did. I will close. From your friend,
Lela May Cannada.

Henderson, N. C., Dec. 3, 1911.

Dear Uncle Jim:

Enclosed you will find our dues for November and December, and before we write again, Santa Claus will have been to see us. Both of us want air rifles, and just anything else that he wants to bring us. We want to learn to shoot, but mama says she is afraid we will shoot something we ought not. We promised her we would not. So I hope she will not send word to "Santa" not to bring us each one.

Wishing you a very merry Christmas and happy new year. Good-by until next year.

Archie and Wallace Newman.

Well boys, we wish for you a most happy time even if you do not get air rifles. Guess mama and Santa know best.

McRae, Ga., Nov. 29, 1911.

Dear Uncle Jim:

Tomorrow is Thanksgiving. We have our Indian suits ready. Papa is going to make a wigwam tent for us. We know that you and Aunt Myrtle will give the boys and girls a good time. We want Santa to be good to you all, too.

Our love and dimes.

John Newman Denton,
S. E. Denton, Jr.,
Joseph Rabb Denton.

What a time you must have had, boys! We had a most delightful dinner. The boys played ball in the afternoon and the girls had a good time, too.

Henderson, N. C., Nov. 29, 1911.

Dear Uncle Jim:

Not quite four weeks to Christmas. We little ones talk about Santa Claus every day and want so much. We expect to take a trip Christmas and we anticipate that next to Santa Claus.

Helen feels sorry for Jos. Rabb if he has only three teeth and can't eat a birthday dinner. She has eight teeth and can do justice to any kind of a dinner—if the food is suitable for a baby.

Uncle Jim, Charles says he will not be a farmer. He had four rows of cotton across the garden. On account of dry

weather and low price of cotton, it brought only 82 cents. Says he thinks he will preach and teach school, too.

Enclosed find our monthly dues.

Lovingly,
Charles E. Newman,
Hannah Clare Newman,
Helen Shivers Newman.

You should see our pile of cotton. Guess we'll hold it, Charles, till prices are better. Do you think it wise?

Sanford, N. C., December 1, 1911.

Dear Uncle Jim:

I am still in bed sick, so I will have to get mother to write for me. I have been sick for five weeks with typhoid fever, but am so glad I am getting better now. Doctor said today I had no fever, and said I could have something to eat. You can't tell how glad I am—I am so hungry. I can't think of any thing only something to eat. I will always be sorry for anybody that is sick or hungry; I am so thankful I had a good Doctor and father and mother to wait on me. Hope the children are all well at the Orphanage. I send my dime and love to you all.

Yours respectfully,

Annie Pearl Way.

So sorry to hear of your illness, Annie Pearl, but glad to know you are on the road to recovery. You are blessed indeed.

Raleigh, N. C., Dec. 2, 1911.

Dear Uncle Jim:

We have neglected writing this year, but we haven't forgotten the Orphanage.

You will find two dollars and twenty cents enclosed, one dollar and twenty cents, our dues for the year, and fifty cents each for a Thanksgiving Offering.

With love for the cousins.

Your little nieces,
Jessie and Pauline Penny.

It is very nice of you to remember us at this time, girls, and we hope to hear again soon.

Wadley, Ala., Dec. 5, 1911.

Columbus, Ga., Nov. 29 1911.

Dear Uncle Jim:

We will write your our first letter and send of Thanksgiving Offerings. We love the name, Orphans' Home, for our papa stayed at one four years. We go to Sunday school every Sunday and love to go. We are later than we intended to be, but will wish you all a merry Christmas.

Lovingly,
Willie Lee, Eldred J., James S., and
Alic Kate Knight.

We love to hear from you children from Georgia and hope the coming year your letters will come often.

—Be of good cheer.

ELON COLLEGE LETTER.

When the Elon College Letter of last week was concluded, I was, as a stated therein, "on the wing" in Eastern Carolina, the flight to include landings at Oak Lev Church, Youngsville Henderson, Zebulon, Wilson, Kenly, Liberty (Vance) Church, Selma, and perhaps other points. But the wing got broken and further flight was prevented. I was sick in Morrisville, got worse in Raleigh, and was so unwell upon reaching Youngsville that after recuperating a day in the home of Brother W. T. Young, I returned to the College. I wish to thank Brother Young and his family for the kindness shown me in their home. If you have to be sick away from home, try to make it suit to be in this Christian family.

On Wednesday of this week I was able to spend a few hours in our neighboring town, Gibsonville, and received a liberal subscription for our fund, not a one of the donors being members of our Church. These friends, appreciate Elon's worth and are therefore glad to help her along at this critical time.

See what a noble, generous thing the Ministerial Association of the College has done for the Special Fund, and the most noble part of this generous act consists in its voluntariness. Not a word was said by way of suggesting this action to these young men. Preachers are the most liberal body of Christian workers I know. With small income, but Spirit filled, as living examples of the Gospel of sacrifice, they preach, there is never a call refused by them. A stingy preacher—such a combination does violence to history as well as results in an impossible hybrid in language, all of which tends to prove what my experience in raising money has previously so often forced me to conclude, namely: that **men do not give according to their ability, but according to their will-ability, that is, according to the spirit that is in them.** That explains the act of the woman commended by our Lord as well as the liberal response of the Christian Church to Elon's Special Fund. I am glad of having had the opportunity to learn this great truth.

I am now on the wing again, bound for a week in the Garden Spot of the World, according to man accounts, I mean, of course, the Valley of Virginia.

My first stop will be at Winchester, whence, with my good friend, Rev. W. T. Walters, as pilot, I shall climb some hills and descend into some valleys and incidentally offer the brethren in these parts the opportunity they rightfully claim of helping in the grandest, most stupendous task, in a financial way, our Brotherhood,

has ever undertaken. I cannot refuse them the opportunity to help.

This journey completed, the Special Fund must rest until after the opening in January. Superlative duties connected with the closing up of the fall term's work and with the opening of the winter term, Jan. 3rd, demand my presence in the office. I wish to take this opportunity to thank Dean Newman for his unstinted service in the office this fall, Prof. Lincoln for his most valuable work as Bursar, and each of my colleagues in the Faculty for his or her noble efforts to make the term just closing successful and happy to us all. Nor must I pass by the student body—a most noble, most loyal set. To work with such loyal yoke-fellows—that is a high privilege and a rare pleasure indeed. W. A. Harper.

SOUTHERN RAILWAY SCHEDULE

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited. Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:20 p. m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,

V-P. and Gen. Mgr., Washington, D. C.

S. H. Hardwick, P. T. M.

Washington, D. C.

H. F. Cary, G. P. A.,

Washington, D. C.

R. L. Vernon, D. P. A.,

Charlotte, N. C.

W. H. McClamery, P. & T. A.
Greensboro, N. C.

Special Fund. \$50,000 Elon College.

Charity begins at home, but it ceases
to be charity if it ends there.

Amount to be raised, \$4,925.00

Total pledged to date, \$45,075.00

The light that shines farthest abroad
shines brightest nearest home.

The Lord loveth a cheerful giver. The
liberal soul shall grow fat.

Amount pledged this week, \$675.00.
(See list of donors below)

Total reported Dec. 2, 1911, \$44,400.00.

We can do it, if we will. We can do it,
and we will.

Let us

We are climbing. Will you help?

All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our
Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted, and generous people, and the money given to this end will do good for ages and ages to come.

Amount pledged since Dec. 2, 11:

Raleigh, N. C.	
A. Friend	\$25.00
Youngsville, N. C.	
G. R. Fuller	25.00
Graham, N. C.	
Prof. S. G. Lindsay	50.00
Elon College, N. C.	
M. A. Reitzel	\$25.00
A Friend	100.00
Ministerial Association	100.00
Total	225.00
Gibsonville, N. C.	
L. T. Barber	25.00
Dr. J. V. Dick	25.00
Dr. J. E. Jordan	100.00
Total	150.00
McLeansville, N. C.	
Prof. E. L. Daughtery	50.00
Greensboro, N. C.	
Hotel Huffine	25.00

Cluster Springs, Va.

A Friend	25.00
Richmond, Va.	
John T. Kernodle	100.00
Total pledged since Dec. 2, 1911	\$675.00

DIED.

Miller.

The death angel entered the home of Mr. and Mrs. J. W. Hayse, Nov. 29, 1911, and took their grandson, little Wade Miller, son of E. J. Miller, of Asheville, N. C. Wade was a very bright and sweet child, though never very strong in all the 17 months of his little life. His mother passed away just about three months before—what a meeting that must have been when mother gathered in her arms her little babe, one of the twin sons she left behind. We laid the body of the little darling beside his mother on Thanksgiving day. The funeral services were con-

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for the editor should be directed.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.

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Raleigh, N. C.

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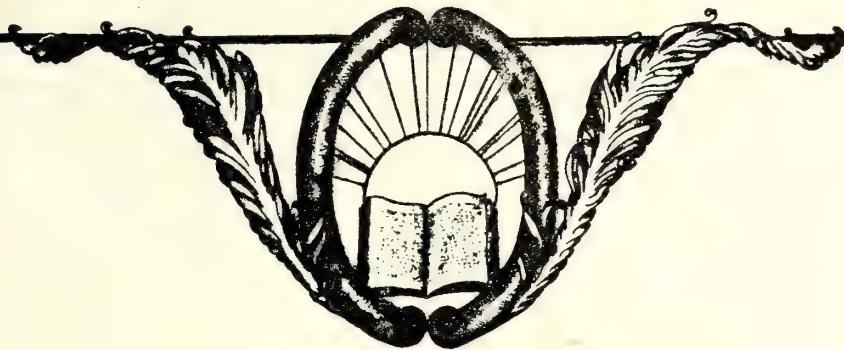
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The Christian Sun



J. O. Atkinson, Editor.

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THE FIRST CHRISTMAS.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius Augustus was governor of Syria. And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David: To be taxed with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered: And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.—St. Luke's Gospel, 2:1-16.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

GOD'S OUTSTANDING PROMISE.

Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3: 7. Golden text for Sunday Dec. 24.

How merciful, how considerate, how compassionate is our God. We turn from Him, we violate His laws, we disobey His commands, we are ungrateful for His blessings, thankless are we for His benefits; yet with all this He comes with outstretched arms and says, even with a voice full of commiseration and pity. "Return thou unto me and I will return unto you." Surely God is full of loving kindness, and His mercy is beyond human understanding. Again and again and again had Judah broken every law given for their safety and security; as a nation and as individuals they had proven themselves unworthy of a Father's tender solicitude; they had defied the laws of the Almighty and had gone off after strange gods; yet our God loved them and His gentle and loving plea was, "Return unto me and I will return unto you."

The lesson of today shows how defiant these people were of the laws of God and how ungrateful they were for all His benefits. God's goodness allowed their indulgence till the evil day came, then, through the mouth of His prophet He cries, "Ye are cursed with the curse; for ye rob me, even this whole nation." And then the nation was surprised indeed that they were accused of robbing God. Wherein and wherefore had they robbed God? Then listen at the reply, "Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee?" He had the answer, "In tithes and offerings." God had given them abundantly. He had blessed them in basket and in store; He had prospered the labors of their hands and multiplied the increase of their fields and vineyards. Yet they failed to give God the tenth of their income as was the law. Their offerings were given, if at all, with a meager mind and a stingy hand.

I wonder if any Christian reader rests under the curse of God on this account? Are you robbing God? Are you withholding that which rightfully belongs to Him? Do you rob Him in tithes and in offerings? A tenth of what we make should be given with a ready and willing hand and heart to the cause of church and chrity.

There is no reason why this law should not be carried out now as it was in the days of Malachi. And there is no more reason why God's curse should not fall

on the man who robs God now than there was in the days when the prophet of God enunciated the law of God and the curse in breaking it.

But look what a promise follows: "Bring ye the whole tithe into the storehouse, that there may be food in my house and prove me now, saith Jehovah, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room to receive it."

A man does not lose anything by giving a tenth of all he makes to the Lord. Here is God's word of promise that he will not and cannot break.

I could wish Sun readers no happier new year's resolution than this: During the year of our Lord 1912 I promise to give to the Lord at least one tenth of all I make. God awaits such a new year resolution as that, and will seal it with His blessings.

THIS GOOD TIME.

Christmas is always new. Everyone is as fresh, as fragrant, as wholesome, as novel as the last. It never grows old. It never becomes a season of dullness, deadness and indifference. It is as vigorous as life and as wholesome as sunshine.

This is because it is the Child's season. Childhood is always fresh, fragrant, care free, joyous and gay. Everything is new to the child and the child is new to everything. So, if we would enjoy Christmas, really get into its spirit and become enamored of its atmosphere we must become as children again. A grown person enjoys Christmas only as he comes back to the joy, the abandon, the frolic, the reverence, the obedience, the novelty the healthfulness and wholesomeness of childhood. And this is the Master's teaching. "Except ye become as little children, ye shall not enter into the kingdom of heaven." Christmas teaches us to become as little children; fling away our cares, forget our burdens, forgive our foes, rejoice with our associates, be glad for the day and the time, fill the house, even mother's and father's house, with frolic and with laughter. We become children again. Why? Because Christmas is the annual celebration of a Child's anniversary. On this good day, at this glad season we write in celebrating the birth of the Child through Whom joy, gladness and goodness have come to this world and to our homes and hearts. How happy indeed we all should be and should strive to be at Christmas time. For through the birth of Him whose anniversary we celebrate has come the largest contribution to the joy, wholesomeness and happiness of mankind that the world has ever seen or will ever see. And the current of this contribution

will widen and deepen and broaden through the ages, till all men everywhere shall come to feel its quickening power and healing strength.

But herein shall we keep the glad season aright, and only herein: That we do somewhat to gladden the hearts, lighten the burdens, and increase the joys of those who are round about us. When we have done this we honor and we magnify the name of Him who gave us this glad season. Jesus the Christ wrought ever and always to make others better, brighter, happier. And we serve Him best by serving best our fellow-man.

And this we shall do in this good season, for in seeking our own greatest happiness we make others happy.

The children (yes they are grown up and gone away now, but they are children yet at Christmas time) will return home to see father and mother, and there will be a family reunion. The tide of life will run high and the cup of joy, of visited and visitor, will be full. Sons and daughters will come home from school, and those who have been busy through the year, will lay down their yard sticks, their hammers and their pens, and will "go home" again to be glad there, and to make those glad who are there. The merchant will quit his merchandise and farmers will let be the fields and wheels of the factories will cease their revolutions for the time. All to make glad and to be glad together that we may appropriately make merry over the birth of the Child, even over the Babe of Bethlehem. This is indeed the glad and gleeful season.

REACHING THE UNREACHED.

Christianity has upon it yet a great task. We doubt if its greatest strain, and the severest trial of its strength, have yet been reached. It is easy to speak of evangelizing the world in the present generation, but the task itself is beyond human computation. For instance, it is computed that if each missionary in the foreign field succeeds during a lifetime in evangelizing 25,000 persons—an unthinkable task—the total number reached would be 325,000,000. There would still remain 675,000,000 people unreached by the gospel.

This means that Christians should not be discouraged, but should redouble their efforts, increase their energies and sacrifice to bring the unsaved to Christ. For the unsaved are perishing, the unreached are going down to death and darkness: and we go to their rescue at a snail's pace indeed.

We have been given the light. We are living in the full glory and benefit of

that light. Unless we be selfish and meager and mean indeed we will carry that light forward till it lights up the remote parts of all the earth. Those that sit in darkness need the light so very much. And their need is the challenge to us.

CONSCIOUS OF HIS PRESENCE.

It is possible, yea, it is very real to many, to live daily in the conscious presence of God. Why not? He it is that has made us. In Him we live, move and have our being. From Him cometh all our hope, help, strength. Out of Him flow all our blessings and our benefits. Why should we not be conscious daily of His presence, of His mighty, majestic and uplifting power.

Surely in these days when all the world is full of gladness, joy and merry making we may be conscious of the presence and power of our God. Right now do we celebrate the advent into the world of His well beloved and only begotten Son. All our Christmas toys and joys, pleasures and privileges mean this: we are celebrating the birth of Lord Christ. We are rejoicing now that at this season of the year He came into the world, bodily, individually, personally. Surely it is possible for us, that God Himself takes the delight of a Father's love in our praise, prayers and pleasures now.

If we will we may feel and know that God is with us. By doing what we sincerely believe He wants us to do and by being what we realize He wants us to be we may be conscious of His blessed presence and His glorious life giving power.

EDITORIAL COMMENT.

The Charlotte Way.

We took occasion to say in these columns recently that unless Charlotte was the very biggest, best, brainiest and busiest city in North Carolina then somebody would have a great deal to answer for in the day of judgment, for Charlotte papers and Charlotte people were claiming everything that was good and great for their town. Since spending a Sabbath in that city we are inclined to think that the sins along the line indicated are not as gross nor as great as a non-resident might suppose. We are of opinion now that the recording angel is going to deal very leniently with those who, living in Charlotte, boast of their city's push, purposes and progress. Charlotte is great and to spend a Sabbath there is a joy to the heart. Her churches are magnificent, liberally supported and largely attended.

I believe it would be difficult to find anywhere a city of similar size that has as many and as beautiful church buildings, planted right in the very heart of

the business and commercial section, as you will find in Charlotte. Sky-scraper and church steeple are twins in Charlotte, so far as proximity is concerned, and the one is as magnificent in its appointment as the other is majestic in its equipment and design. Work and worship evidently go hand in hand, side by side in Charlotte, or these places of push, and these of prayer, belie their mission and their location. Why Tryon St., a hustling business thoroughfare, is just linked and lined with splendid church edifices.

And right here is Charlotte's really great Y. M. C. A. There is not a club in the city equal to this in size, cost, membership and activity. The cost of the lot on which the building was erected was \$21,000 and it would sell for twice that or more now. The cost of the building and furnishing was \$124,000. And this outlay of \$145,000 but little portrays the worth and the value of this institution as an asset of the city. There are 1200 members of the Association and in this number are included the city's rich and the city's poor who want improvement and are seeking to know and to do better things. There are baths, gymnasiums, work rooms, secretaries' apartment, a quiet reading and writing room, a great library. Bible class rooms, a hall for public worship and 11 men, secretaries and assistants, giving all their time and effort to promote the interests of this institution. They have one of their number as a missionary in China, and others do untold work in carrying the gospel message to those who need it in and about Charlotte, while the work done in teaching the Bible and assisting in the church and charity work of the city is abundant. It was a pleasure and a privilege indeed for this writer to be allowed last Sunday afternoon to fall in with this company of Christian workers, and to speak at 5 o'clock to its well-filled auditorium of intelligent and earnest men.

We are not surprised at Charlotte's pride and progress. As long as her splendid citizenship shall throng her places of worship and attend, in eagerness and attention, to her earnest and consecrated preachers, as was the case last Sunday, Charlotte will have occasion to indulge in pardonable pride, and her people will be prosperous and happy. For happy and blessed indeed is that people whose God is the Lord.

ELON COLLEGE NOTES.

Examinations began on Friday of last week and the College community is the busiest it has been for some time. From the fine grade of work done in the various classes this fall and the thoroughness of the preparation the students seem to be

making for the final testing time, the grades ought to be high this time.

One of the most pleasing items of our budget of good things this fall has been the unprecedented good health of the student body. The local physicians think this is due in no small degree to our excellent water supply. Dr. Shore, of the State Board of Public Health, in reporting on the sample of the water sent him from an East Dormitory spigot about two weeks ago, states that it is absolutely without pollution.

Dr. Atkinson delivered a great sermon before the 1,300 members of the Charlotte, N. C., Y. M. C. A., Sunday. The Charlotte papers on Sunday carried his genial face and on Monday spoke in loud praises of his discourse. Elon is glad at times to lend the outside world the pulpit power of the good Doctor, for others also enjoy his preaching.

Rev. C. O. DuRant, of the North Carolina Conference, M. E. Church, South, who for four years has been a resident of our village, goes to Newport, N. C., next year. He leaves here Thursday of this week. On Sunday at 11 and also at 7:30 o'clock Brother DuRant occupied the College pulpit and preached two powerful sermons. The sermon of the evening occasion was written and will appear in the College Weekly and also in The Christian Sun. We are always glad to have visiting brethren preach for us and during the past year have enjoyed visits from representatives of seven different denominations.

The November Number of the Elon College Bulletin, which is always given to the Teachers' Normal Course, is now from the press and is being mailed to the friends and prospective students. It is the work of Dr. Amick, the director of the Normal Term, and is a very creditable publication indeed, giving full information in regard to the cost of this term, of the courses of instruction, and other valuable information.

Rev. J. W. Wellons, who has been sick for the past month, is up and can go to his meals. He has not ventured out of the Dormitory yet, but hopes to be out for the Christmas service in the chapel.

Mr. Karl Lehman, Field Secretary for the United Society of Christian Endeavor for the United States, paid our people a much appreciated visit this past week and delivered some powerful addresses. He makes a strong impression for his work wherever he goes. Incidentally the Elonites succeeded in making a very favorable impression on Mr. Lehman, which appears in another column.

A. T. L.

CHURCH FINANCES, PART III.

Methods and Results in Christian Giving.

(By Pres. W. A. Harper, of Elon College, before the N. C. and Va. Conference, and published by request of that body.)

The Revelator gives us just two classes of Churches with reference to Christian giving: the rich poor churches and the poor rich churches. The Church of the latter class is described for us in Rev- 3: 17-18: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire that thou mayest become rich." This was a rich church, was the church at Laodicea, yet the wireless message from heaven declared it to be "wretched and miserable and poor and blind and naked." Why? Because it was stingy in its gifts for the propagation of the kingdom. Have you ever seen a church like that?

The rich poor church is portrayed for us in Rev. 2:9-10: "I know thy tribulation, and thy poverty, (but thou art rich), and the blasphemy of them that say they are Jews and they are not, but are a synagogue of Satan—. Be thou faithful unto death, and I will give thee a crown of life." This fine compliment does the Spirit pay the church at Smyrna—poor, persecuted, blasphemed against, yet rich in sacrifice, monetary and personal, for the kingdom! May the number of such churches multiply and replenish the earth! But in order to this end, we must have definite plans and ends.

The good has been the enemy of the best too long in the financial administration of the kingdom. It is well and good to pay the preacher in full and to bring up our Conference apportionments, but it is better to have these matters attended to in a business-like way according to the Gospel plan. In the previous paper it was shown that the Biblical standard of giving was that our gifts should be systematic, participated in by all, and proportionate to our several ability. No system of Church finances which fails to accomplish all these ends can be said to be complete or even satisfactory. The good should come to be the enemy of the best. The end of giving is not to get the needful money primarily, but to develop in each the Christian graces consequent upon Christian giving. Let us keep this clearly before us in outlining our system of Church finances.

The first requirement of a sound financial policy is a budget of expenses. The church in open business session should consider what sum of money should be raised to meet all obligations during the

year. We never lose anything by keeping the facts before the church. If the church votes upon itself such and such a burden in a financial way, it will be all the more likely to satisfy those burdens. Many churches seem afraid to give out in detail the financial burdens of the church. This is always a mistake. If you cannot trust your members with the facts, you certainly cannot hope for a ready and full response to your appeals for funds. Confidence begets loyalty and loyalty leads to liberality. The people must have the facts. A budget is necessary.

In the second place there should be a personal canvass of the congregation by a committee charged with that duty, and each one should be given the opportunity to say what amount he will subscribe weekly to each item of expense included in the annual budget and to designate whether he will pay this weekly, monthly, quarterly, or yearly and whether he will pay it to the treasurer in person or through envelope on the regular meeting days. If the envelope system is used, it will be necessary to provide each member with envelopes and a neatly printed card on which he may designate the items covered by the money in the envelope and also the total amount included in it. The Duplex Envelope System, Richmond, Va., is perhaps the best general system on the market, samples of which may be had for the asking.

In the third place our church treasurers ought to be more business-like in their system of accounting for moneys paid to them than they are. I think they should issue receipts, preserving stubs, for every penny they receive. It would be far better for them to keep carbon duplicates of their receipts than to keep stubs, using some of the many devices employed in department stores today. A separate account should be opened in a ledger with every contributing member and there should be a cash book, showing cash items under head of receipts and of disbursements. For his own protection, the treasurer should insist that the secretary count over with him all the money from the public offerings and check with him all money on subscriptions received by the envelope payment plan and the proper receipts should be issued in the secretary's presence, receipt for money given aside from the regular subscription plan being issued to secretary, with whom for this purpose an account should be opened in the ledger. Furthermore the treasurer should pay out money only on the order of the Church, taking receipt for each payment. I have known many churches to be rent asunder, especially when repairs or other constructive work

was in progress, because of a little lack of business methods. The treasurer and the church will both be in far better condition by reason of business-likeness in handling the Church finances. These principles apply as much to treasurers of Sunday-schools, Christian Endeavor Societies, Organized Classes, Ladies Aid Societies, and so on, as to church treasurers. No man who handles church money should be satisfied with a less business-like system of accounting than that exacted in the world of business round about him. The ambition of every financial officer in the church and its auxiliaries should be the avoidance of even the possibility of suspicion or of criticism.

Another hard problem to solve in connection with systematic, individual, proportionate giving—that is to say, according to the Christian standard, is arranging for gifts for children. But there are many ways to settle this matter. In every case the child should make his individual subscription and should pay it from his individual income. That means that the heads of families must institute some plan by which their children shall earn money, more money than the subscription in each case calls for, else the gift cannot be proportionate. From the very first the child should be encouraged to subscribe the tenth of his income, and also to save the other nine-tenths. This will teach him liberality and also parsimony, terms by no means contradictory or paradoxical in the Christian sense. Parents should, of course, provide plans for the children to earn the money, such as work in the yard, chopping wood, doing chores, running errands, and so on. This will be real training up of our children in the way that they should go and I am sure that when they are old they will not depart from it. We need more such training.

Many times during our investigation of the theme of these papers reference has been made to the Christian graces consequent upon giving—the reaction of the gift on the giver. Action is always equal to re-action in the physical world. There is no doubt that the same principle holds good in the spiritual world. The spirit of sacrifice, which is the spirit of giving, always has a benign effect upon the one practicing it, expands his soul, enlarges his spiritual horizon.

The first good that comes of Christian giving is the liberalizing tendency it has on the life and conduct and the attitude toward all the issues of living of the giver. Strictly speaking we ought not to speak of money for the church and its enterprises as a gift, for we are stewards and are but rendering our due account.

We owe God the tenth and it is as real a debt and just as obligatory as a grocery or fertilizer bill. Until we have paid more than the tenth, we are simply paying our debts to our Maker. What we pay over the tenth, we might with more show at justification regard as a gift, but not even then in the strict mundane sense of the word. But whether we regard money invested in the Lord's work as a gift or not, the effect of the investment is unmistakeable of the investor. It liberalizes his views, his life, his conduct. You cannot be liberal in one department of life and illiberal in another. Liberality is as the yeast which the woman hid in three measures of meal, it leavens the whole lump, the entire man. Not only does the Lord love the cheerful giver, but everybody else does, has to, because liberality of life, consequent upon liberality of purse, is a magnetic, lovable quality in any man.

Giving also enlarges the vision. Our vision is largely determined as to its extent and quality by our gifts. He who gives only to local enterprises has only a local vision. He who includes in the sweep of his generosity the ends of the earth will have a horizon that is world-wide. I know nothing that will cure muck-raking and expand narrow hearts so easily as giving to missions, foreign missions in particular. A man may give to his local church or even to home missions by reason of a certain sort of refined selfishness, but when he gives to foreign missions, it is because of his love for the down trodden. His vision is accordingly broadened and widened and enlarged.

Giving also gives us joy in our possessions. How many rich men have we known or heard of who were unhappy! Wealth is not always a synonym for happiness, contentment, peace of mind. The surest way to enjoy the prosperity God grants us is to give some of it to make someone else happy and to spread His kingdom. "We enjoy our candy so much better when we share it with our playmates," said two little sisters to their mother. "Yes," said their mother, "it is more blessed to give than to receive good things." How much more our nine-tenths would mean to us, were we to give the other tenth to bringing joy and peace and sunshine into other lives than our own!

It makes us Christ-like. The life of Christ centres around the cross. His was the sacrificial life, the life lived for others. A good man said to me the other day that he loved to give to religious causes, because Christ had given so much for him. This is the proper, the Christ-like spirit. If we give from proper mo-

tives, we shall become Christ-like in spirit. We can never give so much to His cause as He gave for us, but we can give as He has prospered us, and rest satisfied in the assurance that we shall be like Him, for we shall see Him as He is.

It will lay up for us treasures in heaven. It is sometimes said that man comes into the world destitute of material things and that he must leave all his possessions of earthly character behind him when he departs for the other world. I deny that as a necessary fact in human life. Many men do necessarily leave all their earthly possessions in this world when they die—they are low-visioned, selfish, stingy souls of earth, but others give their material possessions here an eternal value by investing them in doing God service and in uplifting man. The only money we can carry to heaven with us is that which we give away for Christian ends, dedicate to God's service. It becomes treasure laid up in heaven for us. How large, my brother, is your bank account in heaven?

FIFTY THOUSAND—NOT DOLLARS, BUT SOULS.

By Rev. J. Ernest Thacker, D. D.

I am quite sure that every one in our beloved Church would like to see every cause of the Church well supported, and every appeal for money met with liberal response. I feel, too, that the entire Church will be glad to see an appeal which is not for money, but for the salvation of souls. With the hearty approval of the Assembly's entire committee, we sent out through the Church papers an appeal that our Church work and pray for at least fifty thousands additions on profession of faith for the year ending Mar. 31, 1912. This is to renew the appeal, and to make the following suggestions, which may be carried out by all of our churches and their entire membership.

1. Pray—A popular English poet said: "More things are wrought by prayer than this world dreams of." "Pray without ceasing."

2. Invite and lead others to Christ. "Let him that heareth say come."

3. Seek the convicting, converting, comforting and consecrating power of the Holy Ghost. "It is not by might, nor by power, but by my spirit, saith the Lord of Hosts."

4. Proclaim and preach the Gospel. "It has pleased God by the foolishness of preaching to save them that believe." "The Gospel of Christ is the power of God unto salvation to everyone that believeth."

5. Let each and everyone engage in personal work, "Son of man, I have made

thee a watchman unto the house of Israel; therefore hear the Word of my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

6. Co-operate with all the efforts of the Church. For this is the philosophy of all things—"Christ is head over all things to the Church, which is His body."

7. Evangelistic—We wish especially to suggest that evangelistic possibilities. (a) Every Home Mission field could have a series of meetings conducted by the pastor, the Presbyterian Evangelist, or a visiting minister. This was done this summer by some of our Presbyteries, with splendid results. One Presbytery reported one hundred and fifty thousand, another one, one hundred additions, by this special work.

(b) Each self-supporting church could hold a series of meetings. If the pastor wished a helper, he could invite some evangelist, or evangelistic pastor to do the preaching. Our committee has arranged such meetings, and is always glad to do so for any church desiring its help.

(c) Promote a union evangelistic service in your community. If there is no sensationalism, and there are no objectionable methods used, a union meeting is generally best. It gives so many more people to work and sing and pray. It makes possible to reach so many more souls for Christ. It gives a spiritual atmosphere in which to work, because one church isn't having a concert or a sale, while another is trying to win souls. The workers can do as much good for eight or ten churches with the same time and effort as for one, and even more, for in unity there is not only strength, but inspiration also. "One shall chase a thousand; two shall put ten thousand to flight." When the mind and the heart and effort of the entire community are concentrated on the work of soul-saving, it is much easier to get the non-church people out to the service. It removes the church critic's excuse, "That churches are fighting one another, instead of loving and co-operating with each other."

If every minister, officer and lay-member of our great Church will make "soul-saving" the primary object of their lives from now to March 31, 1912, it seems to me that we might expect the fifty thousand to be saved and brought into the

Church, and find a reflex influence that would help every cause of our Church, and bring to our own souls a deeper joy and sweeter peace than we have ever experienced—In Presbyterian Standard.

NOTES AND PERSONALS.

—No paper next week! It is the printers' rest week.

—Rev. H. F. Wolfe changes his address to Liberty, N. C., having recently moved his family there, he being pastor of our church there.

—"A little child shall lead them." Christmas is the child's season, and the children then lead us to joy, gladness, and unselfishness.

—Dr. Holmes often makes us laugh at his keen wit, but he wrote with a philosopher's pen when he said, "Sin has many tools, but a lie is the handle that fits them all."

—How best may we serve Christ? By serving our fellowman. How best may we honor Christ? By doing an unselfish deed in His name, for His glory. This is the season of all the year when that deed is called for. Now we celebrate the birth of the Christ child.

—Rev. S. L. Baugher writes that he is enjoying his work as pastor of the First Christian Church, Portland, Ind. "This is a beautiful city, people social and kind, but sin abounds here and there is little respect for the Sabbath day. We have a good Sabbath law here, but the mayor will not enforce it.

—My! but how we wish there were ministers amongst us who would follow the lead of one cited by the Congregationalist. "How did you happen to take the Congregationalist?" asked the editor of a business man who was reading his church paper on the train the other day. "My pastor asked me to, in the first place, and then I liked it so well that I have kept on taking it ever since." That is the way many a layman could be got to take the church paper, if the pastor only would. Verbum sap.

—We are giving elsewhere a note from Mr. Karl Lehman, Field Secretary of Christian Endeavor for the United States, a man of travel, wide observation, culture, refinement and experience. When such a man as that pays the tribute he does, and that too altogether unsolicited, to Elon College there must be somewhat indeed in this institution altogether out of the ordinary and exceedingly praiseworthy. We regard Mr. Lehman's testimony about Elon College the finest we have ever had, considering the high authority from which it comes.

—A brother from a distant State writes, "It is reported here that the

Christian church denies the divinity of Christ, and that her preachers do not believe in the Trinity." We do not know what the Christian Church denies or affirms, nor do we know who has the authority to deny or affirm in this name; but we are prepared to aver, avow and affirm that the members of Christian churches with whom we have ever talked, or whom we have ever heard or seen discuss the matter, believe in, teach, talk and preach the divinity of Jesus Christ; and those who do not, we should think would naturally go into the Unitarian church, since the doctrine belongs to that church and that alone, so far as our acquaintance goes.

—Unless we are ought of the way and altogether biased in our judgment and prejudiced in our views The Sun this week carries the finest ode to Christmas we have seen in any paper. We refer to the prose-poem, the musical lay written by Dr. Staley in another column under the caption of Suffolk Letter. We had just finished looking through several papers for Christmas carols when Dr. Staley's letter came and we did not find anywhere, not even in The Youth's Companion Christmas Number such an ode as this from the pen of Dr. Staley. Read it to your family on Christmas day and then clip it for your scrap-book. If it is not a masterpiece of literature, poetry, song and art combined, then we are deceived in our honest judgment. It is the feature of this week's Sun.

THE ELON SPIRIT.

It has been my privilege to visit a great many school during the six years that I have been a Christian Endeavor Field Secretary, and I want to say that Elon is absolutely the finest I have ever seen for a real, true, Christian spirit. Everyone—faculty and student body alike, seem to unite to make this spirit what it is.

It was a source of real pleasure to have fellowship with you during my recent visit. I shall never lose the impressions of those two days.

Your literary society halls are elegantly and appropriately furnished—save perhaps that looking glass—but maybe there is a better reason than one would suppose, upon first thought, for its presence in the Philologist hall.

Everywhere I go in North Carolina I see the marks of Elon College work. I am so thankful for your loyalty to Christian Endeavor. May Elon long continue to be the blessing that she now is.

As I have opportunity I shall always be glad to say a good word for Elon and the Elon spirit.. Your sincere friend,

Karl Lehman.

Field Sec. of U. S. of C. E.

SUFFOLK LETTER.

Christmas celebrates a simple event of world-wide import, which centuries cannot lessen. No one can tell the significance of the birth of any child, much less the value of Bethlehem's babe. Centuries pointed to his coming and centuries have proclaimed the "good tidings" to millions since. That manger scene has found its way not only into the New Testament, but into the art of the world and into the heart of mankind. The lullaby at the cradle of infancy, by Christian mothers for nineteen centuries, has been the echo of the song of the heavenly host over the Judean hills that night when the angel appeared to the shepherds. From that night until this, motherhood and children have come more and more into the light and love of mortals. That event changed the calendar of time, made a new era, and opened the world to progress. It has increased the world's joy, multiplied the world's industries, and quickened the activities of mankind. That simple story of that peasant babe has crept into every home in Christendom, flooded every baby life with pleasure, and made midnight the dream of glad mornings; and it comes round every year with increasing splendor.

It would be futile to undertake the endless task of enumerating the additions which Christmas has made to labor, business, social happiness, and religious worship and service. Think of labor employed in the manufacture, transportation, and sale of "Christmas toys," to say nothing of fruits and candies, nuts and cakes, brought from all lands at Christmas time. Think of the crates and baskets, sacks and boxes, dainty cards and books, calendars and pictures that must be created, transported, and sold. Over this vast globe people have been busy for months, moving toward this one center that started in the manger. Think of the letters and papers, the postals and postage; the greetings and visits. See the crowded trains, the crowded stores, the busy hands and feet and brains at work, and all for Christmas! What would these busy millions be doing now, if there were no Christmas? I dare not answer. The thought is bewildering. The imagination tries in following the train of thought suggested by Christmas.

But that's not all. The preparation for home-coming of tired men from a year's toil, of children from the routine of school, of young mothers with their babies! The homestead glows with new fires and happy faces and silent hearts. Tears of joy fill up the wrinkles of age, and the voice becomes resonant again with the overflow of glad emotions. Those family reunions are like angel visits to

parental weariness, and likewise men coming to bow at the shrine of home. Nothing is too precious for such an occasion. That is involved in Christmas! Burdens of years fall away on such occasions and the memory of such seasons enriches experience. Panish Christmas! It would be easier to blot out the Judean hills that heard the angels sing, "Glory to God in th highest, on earth peace, good will to men."

Listen! The chimes peal forth the Christmas praise. The church doors swing open and the devout worshippers enter. The organ thunders, the choir lifts the voice, the temple is full of praise in grand anthem. Who built all those temples? Who wrote those anthems? Who built those great organs? The babe in Bethlehem inspired all this and more. The painter, the writer, the musician, the prayer, the sermon, all make us think of the "babe lying in a manger." Pull back the white linen and let us see that face never to be marred by sin! Let me hear once the beating of that heart never to be stained by an evil thought! Put the white linen back over that little face, for there is no other like it. Is that brow to be pierced by thorns? Nothing but sin could do that.

Who will dare make Christmas the occasion of revelry, dissipation, and rude voice? Who will forget the origin and significance of this great holiday? Who would rob childhood of its Santa Claus, the toiler of rest, the creditor of his due, and the worshipper of his quiet and communion with God? Adjourn Congress, shut down the mills, close the stores, silence the school bell, shut up the ledger, stop some of the trains, and open the heart. The stockings are on the wall, childhood sleeps. The house is still. Hark! the morning breaks and the music of bare feet and happy voices fills the world with joy.

W. W. Staley.

ELON COLLEGE LETTER.

I enjoyed immensely my visit to the Valley and the opportunity it afforded me of renewing old acquaintances and forming new ones. The weather was ideal for the time of the year, one day only being severe enough to call into services a buggy stove. Here, as elsewhere in our Brotherhood, I found loyal hearts and loving sympathies for the College and large appreciation of its place of usefulness among us. Dr. Moffitt and I, in our work for the Special Fund, nearly one-half of which he raised during his incumbency of the Presidency of the College, have been greeted everywhere with lavish hospitality, cheering fellowship, and

liberal responses to the needs of the institution. It is easy to get the brethren to give of their substance for the object of their affections, and that Elon certainly is. To every one, whether the subscription was given to Dr. Moffitt or to me or to those who have generously assisted us, who has subscribed to this Special Fund I wish at this time to record Elon's profound gratitude for this generosity and to state that those into whose hands loving hearts have entrusted the working out of her policy will do their best to keep her true to the great interests that have made her what she is. Friends, we thank you.

Th Special Fund must rest now until after the work in the office incidental to the closing for the holidays and to the opening in January has been attended to. All during the fall term we have been in constant communication with prospective students and some have already signified their intention to be with us. Many, however, are undecided as yet where they will go after Christmas. Here is an opportunity for the friends to do the College a great favor—for a word from you at this critical time will often settle the matter favorably to Elon's interests. Our friends have not failed to speak these words so far this fall and that is why we have had such a delightful session of it, and I am sure their deep concern in our behalf will lead them to keep right on in their noble, loyal support of the institution they love and which Karl Lehman declares in another column is the best he has seen in six years of experience as Field Secretary of the United Society of Christian Endeavor for the United States, and Mr. Lehman's compliment came without any suggestion from any one connected with Elon. Such a testimony will but confirm our people in their faith in Elon and but quicken their zeal for serving her wherever opportunity affords. If you know of any student we can possibly get to come after Christmas, will you not, kind friend, speak the good word and then let me know, for I shall be in the office for that purpose from now till Jan. 3? Thank you.

Just as soon after Jan. 3 as the work of opening the Winter term will allow it is my hope to take the field again on behalf of the Special Fund and to give the friends who have not had the opportunity they deserve the opportunity of helping Elon to be a greater, better Elon by reason of being out of debt. It will not be right to deny those friends that opportunity, which I am sure it will be as great a pleasure for them to accept as their gifts will be of profit to their

Church College. Giving always blesses the giver. "It is more blessed to give than to receive."

May everyone who has contributed to this Special Fund and all who shall hereafter do so and all who feel it in their heart to wish to do so have a Merry Christmas and a Happy New Year!

W. A. Harper.

NO CHRIST, NO CHRISTMAS.

The two are inseparable. The babe Christ wields as much influence as the man Christ. Grown people, as well as children, are peculiarly touched by infant life; so Jesus the babe appeals to all. The story of the stable and manger never gets old; does not lose its interest nor power. The company around that ancient manger will be larger this Christmas than ever before. Not only will there be "wise men from the east," but they will come from every clime, and lay at His feet the best their country can give. This army of wise men and "shepherds" is causing "the kingdoms of this world to become the kingdoms of our Lord, and of His Christ," slowly, but surely. No wonder that "Mary kept all these things and pondered them in her heart," for she was standing with her babe in the center of the world's real existence. What a blessing to be such a mother!

"Christmas," how much it means! what holy memories cluster around it!

—Henry Crompton, in C. Vanguard.

—The Christmas shopping has been heavy and money spending has gone on at a rapid pace. We are fast acquiring the reputation of being an extravagant people.

CHRISTMAS AND NEW YEAR LOW HOLIDAY EXCURSION FARES

Via

SOUTHERN RAILWAY

Account CHRISTMAS HOLIDAYS the SOUTHERN RAILWAY will have on sale from all stations very low reduced fare round trip tickets on December 15th, 16th, 17th, 20th, 21st, 22nd, 23rd, 24th, 25th and 30th, 1911., and January 1st, 1912, with final return limit to reach original starting point not later than January 8th, 1912. In addition to the date mentioned above tickets will be on sale from Raleigh on December 18th.

For all information as to Pullman reservations, etc., call on your nearest Ticket Agent or write or wire the undersigned.

J. O. Jones.

Trav. Pass. Agent,
Raleigh, N. C.

Young People's Department.

Devoted to the interests of the Young People's Convention,
Christian Endeavor, Teacher Training and Organized Classes.

Edited by Charles A. Mines, Greensboro, N. C.

NOTES AND COMMENT ON THE YEAR'S PROGRESS IN CHURCH MOVEMENTS.

The year of 1911 has been one marked with wonderful advances in matters religious and spiritual. Only a few of them can be touched upon in this column. The greatest single outstanding feature is the universal changing in the attitude of men toward the cause of Christ. When one compares present day conditions with those of ten, or even five, years ago he finds that a larger per cent of members taking part in the work are men—not because the number of women is smaller, but for the reason the number of men is so greatly increased.

Three things are responsible for this increase in working men in the cause: first, the organized men's Sunday school class; second, the men's mission movement, and, third, a healthy growth of sentiment favorable to the church and a higher estimate upon the organized church as the only safe means of promoting civic righteousness, as well as personal piety. Since the organized class movement was begun Sunday school attendance has been increased by the thousands and hundreds of thousands. With the men have come their wives, their children, their friends. What is beg enough for holding men will keep the ambitious youth and the confiding woman.

The great Christian Endeavor Convention at Atlantic City fully demonstrated the fact that this organization has a greater hold than ever upon young people, while the future stretches out ahead with every promise that greater things await it in the unborn years. It is to be sincerely trusted that among the new societies and members that will be enlisted in the year 1912 there will be a goodly number from the Southern Christian Convention. There is strength in numbers. Good church work may be done without organization, but more effective and intelligent service can be rendered by uniting with a band that has definite organization, fixed plans and purposes and abundant helps and literature of a most intensely interesting character.

The Golden Jubilee of woman's foreign missionary societies celebrated this year throughout the United States was an event of more than passing interest. Conventions celebrating the fiftieth anniver-

sary of the women's foreign mission society movement were held in many of the country's principal cities and in every state. It was with regret that we found only one society in the Christian Church in North Carolina represented at the jubilee for this state. This was the Burlington society. As a result of the meeting the Greensboro women are organizing.

The Laymen's Mission Movement is carrying forward its work. In many of the states there are state secretaries and an effort is being put forth to organize every county and get the mission committee in every church. Following this comes the Men and Religion Forward Movement, of which much has been seen in our religious papers and of which much more will be said in the first five months of the New Year.

In our S. C. C. progress can be reported. Our people are opening their minds to the newest and best in religious movements. Increases in contributions for all purposes were reported at our conferences. The Sunday schools are better organized, better teachers are the result of teacher training and more active young people are being trained in the Christian Endeavor societies. Perhaps the greatest single advance has been in organized classes. I haven't the figures at hand, but the number of classes organized in the convention during the year has been encouraging.

Mr. Karl Lehman, the well known Christian Endeavor worker, was in the state last week. He spoke in Greensboro, Raleigh and elsewhere to good congregations. In a letter to the editor of this department, Rev. Mr. Johnson, of our Raleigh church, says that Mr. Lehman had a great day in Raleigh on Sunday, 10th. He says that the society of the Hillsboro Street church is doing splendid work, and expresses the hope that our church will get in the lead of the work that the organization will do in the South.

It's the little things that count. Every primary teacher should have at her desk the dates of the birthdays of her pupils, and when the birthday comes send them some simple reminder. It will endear them to the Sunday school. Everybody loves to be remembered and appreciated. Children are not an exception.

—Trust in the Lord and do good.

NOTES ON C. E. TOPIC, DEC. 31.

Subject—"Things I Want To Do Better Next Year." Phil. 3:12-14.

Daily Readings.

- M. In daily tasks. 3 John 5; Col. 3:17.
- T. In Bible study. Ps. 1.
- W. In self-control. Prov. 16:32.
- T. In church attendance. Heb. 10: 19-25.
- F. In missionary gifts. 2 Cor. 8:1-5.
- S. In personal work. Acts 11: 25, 26.
- Sun., Dec. 31—The topic.

Comment On The Topic.

What is more important for our society than that this meeting should stir the officers and committees to do better work for the Master? Therefore let the prayer meeting committee or the leader try to turn the meeting in this direction by asking some representative of each committee, preferably the chairman, and each officer to express at the meeting a series of good resolutions that he would like to have adopted by his committee or by the society, and embodied in the Christian Endeavor work of the coming year.

To this end the secretary may be instructed to call the roll of officers and committees, and the responses may be somewhat as follows:

President: I am resolved to spend more time and thought upon the society, and seek more earnestly to get all the members to working for the Master.

Vice-President: I am resolved to aid the president in his work more faithfully than in the past.

Secretary: I am resolved to make my reports better, and to see what more I can do with my pen to advance Christian Endeavor.

Treasurer: I am resolved to urge the privilege of giving more than ever before, and persuade the society to increase its gifts for all good causes.

Lookout Committee: My committee is resolved, I hope, to work more earnestly and pray more fervently than ever before, that more persons may enter our society, and that all our members may be more faithful to their promises.

Prayer Meeting Committee: My committee is resolved, I hope, to labor more zealously to implant among the members of the society the spirit of the Saviour this coming year, and advance His blessed Kingdom.

Missionary Committee: My Committee is resolved, I hope, to do what we can this coming year to broaden the sympathies, deepen the knowledge, and intensify the activities of this society, so that we may hold up the hands of our proxies on the mission fields, at home and abroad.

Other Suggestive Helps.

1. "It is not the amount of service we render which secures for us the divine ap-

proval, but the disposition which holds us in readiness to do whatever our Lord requires. In the parable, they who worked but one hour, received the penny because they were waiting and went to work as soon as they received the invitation. They also serve who only stand and wait."

2. "There are two ways of enlarging our work. One is by cultivating twenty acres this year instead of last year's ten. Another is by more assiduous and intelligent cultivation, doubling last year's fruitage from that same field. We believe the second process to be more in harmony with divine ideas of spiritual husbandry, and commend it to ambitious presidents of Endeavor societies, superintendents of Bible-schools and pastors of churches."

3. "Paul seemed to be consumed by a spirit of sanctified acquisitiveness for souls and other trophies for his Master. We would have thought the harsh experiences of his first missionary journey would have extinguished his zeal for extending boundaries; but the second was farther reaching; and the third in planning, seemed to encompass the known and even the half known world. God forbid that age should chill our enthusiasm, contract our endeavors or narrow our sympathies."

THE SUNDAY SCHOOL HAS COME BACK.

Not so long ago it was the fashion to belittle the Sunday-school. A man would tuck the phrase "Sunday-school" to some cheap sneer at goodness and think himself both witty and keen.

Some politicians said, "Politics is no Sunday-school picnic," or some business men would say, "Sunday-school scruples don't go here." The man out for "a good time" would say to his hesitating companion, "What's the matter with you? You're not in Sunday-school any more." And so on, and so on.

Even the church did not quite see the worth of Sunday school. Remember the leading official who didn't think much of the revival, because it reached scarcely anybody but a lot of Sunday-school children? Have you forgotten the days when parents hustled their children off to Sunday-school without knowing or caring what happened to them there?

But all this is changing. The Sunday-school is coming into its own. The sneerer must find something else to use as point for his feeble wit. The Sunday-school is becoming one of the country's biggest institutions, and one of the best, as well.

The churches are putting more and more money and thought into the Sunday

school. Some of them appropriate as much for Sunday school purposes as they do for the paid choir. The Sunday-school folks themselves are putting vast sums into the support of the work.

There is a new science of the Sunday-school. It is being studied by thousands of people, at their own expense. Teacher-training classes are becoming as plentiful as prayer meetings, and some of them are better attended.

Christian people are awake to the fact that the fate of the church of tomorrow depends almost wholly on the Sunday school of today. The Sunday school is the greatest by far of all the church's recruiting grounds. A Sunday school revival means more, in the long run, than a midnight mission.—Dan B. Brummit.

THE GREATER VISION.

Dear Dr. Atkinson and Sun Readers:

Recently so rare a privilege was accorded me that I would like to tell The Sun family about it. I went as a delegate from the Christian Biblical Institute to a Convention of Seminary Students and Professors held at Oberlin College. The visit to the college was of itself the occasion of no small amount of pleasure. Oberlin is one of the largest as well as one of the oldest and most influential colleges of this section. It is in the center of a typical college town and scarcely has one alighted from the train ere he catches the spirit that seems to pervade everything there. He feels instinctively that he has left behind the rush and hustle of commerce and industry. There is a spirit of quietude, dignity, and scholarship that seems to rest upon everything; making one feel that it is an unusual opportunity to come in contact with the life of the professors and students of such an institution. Especially striking was the impression made by the chapel service our Convention was permitted to attend. We were seated back of the choir where we could command an entire view of the great audi-

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Absolutely Pure

**The only Baking Powder made
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NO ALUM, NO LIME PHOSPHATE

torium and look into the faces of the student body. Mr. John R. Mott addressed the students, the great burden of his message being a plea to those young men and women to consecrate their lives, no matter where their paths should lie, to the promotion of Christ's kingdom among men and the pulling down of all those things that debase men; in their places to plant those things that ennoble and uplift. And as we saw that company, two thousand strong, representing the flower of American youth hanging upon every word and applauding every sentiment, we felt that the coming of His kingdom would be hastened by that service.

But I must pass on to the work of the Convention and the things it emphasized. Its purpose was to discuss the problems that face the Church today, and to find if possible what the seminaries can and should do to meet and solve those problems. The Convention was informal. There were no set speeches or speakers. A syllabus of the questions and problems to be discussed had been prepared, and those interested and best informed on the subjects led the discussions and every one gave his mite. One of the striking things of the Convention was the spirit of unity and brotherly love that ruled all the discussions. Had you been there you would have thought it a meeting of one harmonious denomination or as was generally the case you would have forgotten all about denominational lines. And it came as a surprise to all when we were told at the close of the Convention that it was representative of twenty-seven schools of theology and eighteen separate and distinct denominations.

One of the great questions discussed was how to meet the dearth of candidates for the ministry? "How to win strong men for the Christian ministry?" was the way it was expressed. The difficulties of pastoral work, the small salaries, etc., were passed over rapidly. These were held by one speaker in the same

light that I remember Dr. Staley to have presented them once, as the things that keep out the fellows looking for the easy places and money making opportunities. It was the universal opinion that the situation was to be met only by appeals to the "pure, high and large motives that cannot be exhausted;" that ministers should avoid the apologetic attitude and to so magnify their calling as to win the enthusiastic admiration of able men; that ministers should hold up the fact to young men that the ministry offers the greatest opportunities for social service, and that it calls for the strongest and best in men.

An then there was the discussion of the Mission Work. In this Mr. Mott led and gave us an idea of missions never to be forgotten. He is without doubt one of the best informed and most influential men in the missionary world. He has traveled the world over in his study of the various phases of the work and whatever he says or does is in the light of the world-idea. As he talked to us the line of demarcation between home and foreign missions faded away, and we also were lifted to the world view.

China, Japan, Africa, and in fact all that we know as the foreign field was so portrayed that the miles of sea and land that divide us faded away and all nations became our neighbors and all men our brothers. Our duty with reference to missions caught a new meaning and a new glory as he presented it.

There were many soul-stirring messages that I would like to be able to present, but I fear my letter is too long already. I cannot, however, close without speaking of the closing message that came from Dr. Ross, of Montreal, Canada. He spoke from the words of Paul, "Have I not seen Jesus Christ our Lord?" From these he presented the necessity of the Christ vision, holding up the Christ as the one great power of righteousness and peace, the giver of eternal law of love and the second coming of whom is to mark the consummation of the ages.

In every particular it was a meeting fraught with a prophecy of the greater mission the Church of tomorrow is to fulfill.

Stanley C. Harrell.

Defiance, Ohio.

In Memoriam.

Since the last session of this Association, two of our charter members have been called from labor to reward. We desire to record this sad fact in the proceedings of this session, for we feel that the worthy example of these fellow-workers deserves this recognition of their efficient service. In view of the fact that

suitable resolutions have been passed by other bodies composed in large part of the members of this Association, we offer the following joint resolutions of respect in memory of Capt. T. R. Gaskins and Col. A. Savage. Resolved

1st, That in the death of these two brethren this Association has lost two faithful and worthy members.

2nd, That we record our gratitude to God for their worthy example and valuable service.

3. That we commend the loyalty, diligence and honorable lives of these co-workers to those who are to continue the work of the kingdom.

4th, That we express our sympathy to the families of the deceased brethren, and pray the Father's blessings upon them.

5th, That a copy of these resolutions be entered upon the records of this Association, and printed in the Christian Sun.

I. W. Johnson,

W. W. Staley,

W. D. Harward,

Committee.

AMONG THE CHURCHES.

New Hope.

I met a good congregation at New Hope, my first appointment, 4th Sunday in November. It was mostly young people. I missed many faces that were familiar to me when I preached there ten years ago. Bro. J. B. King has a fine choir of young people and made some fine music. They always have fine music at New Hope. I think there is a fine future for this church. So many young people there.

Pleasant Union.

The 1st Sunday in December I went to Pleasant Union. Met a good congregation and had some excellent music. Received a new member into the church from another church, an excellent bass singer and a fine young man. He will add much to the choir, which is already good under the management of J. D. Long. We took our Thanksgiving offering for the Orphanage, which amounted to \$14.20.

Pleasant Hill.

The second Sunday in December I met a fine congregation at Pleasant Hill, Johnson. There we have an excellent choir managed by Johnnie Barber. We have a nice organ there, presented to us by Bro. K. B. Johnson. Mrs. Nolie Barber played for us Sunday, which added much to our enjoyment of the music here.

We received two members, Bro. Ezra Dixon and wife, from another church. Bro. Dixon is an excellent leader of music and will doubtless be a great help to us.

We took our Thanksgiving offering,

which amounted to a nice little sum. This church is located in a fine community in one of the finest cotton sections in the South. The people made more cotton than they could gather. One of our members here made 100 bales of cotton and 125 barrels of corn on his farm. Himself and his tenants made probably 100 barrels more. This church bids fair to be one of our first in the future, if nothing hinders its progress.

Mt. Pleasant.

I met my people at Mt. Pleasant, Hoke Co., at my first appointment this year. They were in good spirits. This is one of the best working little churches that I have ever attended. They pay their pass for every appointment. The last appointment in the old year they paid all the salary and some over on the new year before the new year commenced.

We have made some repairs here: put a new roof on the church, and are now making preparations to paint the church.

J. P. Wicker.

Liberty.

On December 8th, the members of the Christian church and the good people of Liberty gave the pastor a pounding. It was quite a surprise to the pastor and family. And though the pounding was severe, we have happily recovered without any scars.

We highly appreciate the good will and cordial reception given us. Gatherings of such character are the impulses that encourage us in life's struggle.

After most of the people had left some of the ladies and gentlemen were looking over the different articles on the table. When lo! a distressing sound was heard. This was followed by another; then the already overburdened table sank to the floor with a crash. But we are glad to announce that the broken table has been resurrected and strengthened for a greater burden than ever. H. F. Wolfe.

Winchester Letter.

Our revival services were well attended and some interest was manifested. There were four conversions and additions to the church. Rev. A. W. Andes was with us three nights during the meeting and won a warm place in the hearts of our people. The interest in our work is increasing. Our regular church attendance has more than doubled and the attendance at the Sunday-school has increased over 50 per cent. In my note of thanks to the good people of Timber Ridge for their generous pounding I omitted mentioning a purse of \$2.10 in cash which accompanied the donation. I was glad to have the privilege last week of

being with Rev. A. W. Andes in meeting at Antioch. It is a pleasure to be with this loyal people. The Lord blessed us with five conversions during my stay. Bro. Andes, who is a strong preacher and a faithful pastor, is held in high esteem by the congregation. I am with Bro. R. L. Williamson at Bethlehem this week. I served this church for several years and it is quite a pleasure to be with them again.

We were glad to have Prof. W. A. Harper, the energetic president of Elon College, with us at our last appointment at Timber Ridge. He did the speaking in the evening service much to the delight of the large congregation present.

Owing to the financial strain in paying for the Winchester church our people did not do as much as they would like to have done for the special fund.

The following contributions have been received for the Winchester Church:

Previously reported	\$5,169.53
Received since—	
Cash offering	4.96
E. R. Johnson	100.00
Alec Morris	5.00
Mrs. Alec Morris	1.50
Miss Maggie Spaid	5.00
A Friend	5.00
B. Frank Zirkle	1.00
Mrs. Mary E. Ralston	2.00
Mrs. Fannie Zirkle	2.00
Mrs. T. H. Showalter	1.00
E. A. Showalter	1.00
Mrs. Mary C. Campbell	1.00
I. N. Johnson	25.00
Miss Beall Garvin	5.00
D. H. Anderson	5.00
Prof. W. A. Harper	5.00
W. T. Walters	10.00
Mrs. W. T. Walters	5.00
Ladies' Aid Society	39.71
Total	\$5,393.20

In behalf of the church I want to thank every one who has contributed. We are badly in need of a few hundred dollars to meet outstanding bills. If you want to give a Christmas present in the way of a contribution to the Winchester Church, it will be used where it will do good and where it will be thankfully received. W. T. Walters.

Another Pastor Pounded.

On the evening of November 28th, we were agreeably and very pleasantly surprised by the members and friends of the Portsmouth congregation, when they came in and took charge of our home for a short while and left many useful things for the larder and made ready for Thanksgiving. They left cranberries, turkey, lard, ham, sugar, cocoa, pickles, oatmeal cakes, flour, fruits, etc., and most assuredly we had a Thankgiving

dinner, which was greatly enjoyed. We feel very grateful for this kind remembrance on the part of the people we serve and wish to thank each one for their

gifts. We trust that we shall be able to show our appreciation by faithful service. Heavens blessings rest upon each of the donors. J. W. Harrell And Wife.

Special Fund, \$50,000 Elon College.

Charity begins at home, but it ceases to be charity if it ends there.

Amount to be raised, \$4,425.00

Total pledged to date, \$45,575.00

The light that shine farthest abroad shines brightest nearest home.

The Lord loveth a cheerful giver. The liberal soul shall grow fat.

Amount pledged this week, \$550.00.
(See list of donors below).

Total reported Dec. 9, 1911, \$49,025.00.

We can do it, if we will. We can do it, and we will.

We are climbing. Will you help?

All Together!

SPECIAL FUND

To Clear the College of Debt—A Challenge to the Liberality and Loyalty of our Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field finishing the work in this regard begun by former President E. L. Moffitt, and is meeting with much encouragement. The Christian Sun will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted and generous people, and the money given to this end will do good for ages and ages to come.

Subscribed since Dec. 10, 1911:

Winchester, Va.

R. C. Hook	\$25.00
Rev. W. T. Walters	50.00
Total	\$75.00

Capon Bridge, W. Va.

Prof. J. H. Park	25.00
J. A. Wotring & Wife	25.00
Total	50.00

Yellow Springs, W. Va.

A. S. Anderson	25.00
Hook's Mills, W. Va.	
L. C. Hook	25.00

Jericho, W. Va.

Mrs. B. A. McCurdy	25.00
Gore, Va.	
M. C. Garvin	25.00

Lacey Springs, Va.

Dr. J. E. Lincoln	25.00
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Harrisonburg, Va.

Rev. R. L. Williamson	50.00
Mrs. J. B. D. Rhodes	25.00
Samuel Earman	40.00
Rev. A. W. Andes	50.00
Total	165.00

Dayton, Va.

Mrs. J. K. Ruebush	50.00
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Raleigh, N. C.

Jno. W. Harden	100.00
Total pledged since Dec. 10, 1911	\$550.

—Christmas next Monday. Make some soul happy that day.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, **Elon College.**

Officers of the Orphanage.

Jas. L. Foster, Supt., **Elon College, N. C.**
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., **Elon College, N. C.**

Amount brought forward\$3,585.37

Dues.

Lucile Fulghum10
 Wille Smith10
 Blanche Saunders05
 Doris Saunders05
 Harvey L. Vincent10
 Elizabeth Vincent10

Monthly S. S. Offering.

New Hope, Ala.\$.77
 Beulah, Ala. 3.73
 Berea (Nansd.) Va. 6.25
 Union, N. C.31
 Rose Hill, Ga.55
 Suffolk, Va. 17.70
 Shallow Ford, N. C.35
 Bethlehem, Va. 1.00
 Oak Grove, N. C.50
 Rosemont, Va. 3.30

Special Offering.

F. M. Carlton, Durham, . 6.50
 Karl Lehman (on range) . 5.00
 C. D. Johnson, Graham ... 5.00
 Miss Lena Modesitt 1.00
 L. A. S., Sanford, N. C. .. 5.00

Thanksgiving Offering.

Clove Church, N. Y. 3.10
 Union (S'hampton) Va. ...2.85
 Rev. W. H. Haines 1.00
 Rev. D. E. Millard 1.00
 Leaf River Ch. Ill. 4.50
 Bethel, N. C. 2.15
 Mt. Zion, Ala. 4.10
 Moore Union S. S., N. C. ...3.40
 Hines' Chapel, N. C. 12.00
 Mrs. J. W. Bryant 1.00
 Antioch, Val. Va. 6.00
 Oak Level, N. C. 4.35
 Mt. Pleasant S. S., Ohio. . 2.00
 Miss Bertha A. Beer 4.00
 Ramseur, N. C. 9.00
 Henderson, N. C. 30.45
 Burlington, N. C. 40.70
 Harward Highland Ch., O. . .65
 Hanks' Chapel, N. C. 6.70
 Lanet S S., Ala. 6.00

Barretts, Va. (Names pub. by request.)

Cora Cornwall25
 John Hedgepeth25
 W. F. Ruhandson50
 R. D. Magan25
 Claris Rollings10
 Lyda Pornwell10
 Cosso Spivey25

I. L. Hancock25
 Lester Pornwell10
 R. C. Hines25
 C. C. Frasis10
 Virgis Hedgepeth 1.35
 G. S. Cornwell 1.00
 Blanche Hancock25
 R. U. Laine25
 Golie & Willie Ellsworth25
 Mrs. J. Q. Hancock10
 Lenwood Cannon25
 Elon College, N. C. 12.60
 Mt. Auburn, N. C. 27.62
 Ruth & Alma Kimball50
 Mrs. W. J. Kimball 1.00
 Longs' Chapel, N. C. 2.70
 Richard Odom 4.00
 Antioch, Chat. Co. N. C. .. 2.29
 Big Oak, N. C. 1.88
 Durham, N. C. 20.55
 Noonday, Ala.50
 Rose Hill, Ga. 2.98
 Newport News, Va. 5.00
 Leaksville S. S. 2.50
 Shallow Ford, N. C. 2.90
 Howards' Chapel, N. C. .. 6.11
 New Lebanon, N. C. 7.06
 Mrs. R. A. Garrett 1.00
 South Norfolk, Va. 7.00
 Macedonia, Delta, Ala.75
 Hobson, Va. 4.00
 Dayton, Ohio 5.00
 Piney Plain, N. C. 9.57
 Union, Ala. N. C. 9.69
 Mt. Carmel, Va. 15.02
 Mrs. E. J. Hicks. 1.00
 Rosemont, Va. 6.70

Amount 47th week\$326.48

Total \$3,911.85

Dear Children and Friends:

With such a full corner my letter will be brief. Just a line to say we certainly are grateful for the gifts already sent (money or what money will buy) and those we feel sure are on the way for a good Christmas for our children. We always welcome Uncle Millard's contributions with pleasure, and he sends a line about Christmas this time. We wish for him a happy and most delightful season.

With lots of good wishes for one and all.

Cordially,

Uncle Jim.

Holland, Va., Dec. 8, 1911.

Dear Uncle Jim:

I am so glad it is almost Christmas. Last week papa took Jack and Will, little sister and me to Salisbury, Maryland. It was Thanksgiving and we had a nice

I love to go to school. I am not a very big boy, for I was just seven years old last June, but I am in the fourth grade. You asked when I wrote last time if I

wrote my letter myself. Yes, sir. I love to write letters.

My teacher is Miss Sadie Holland, and I think she is nice. Nathaniel Newman is my desk-mate, and I love him.

I send twenty cents; ten cents is for little sister, and ten for me.

Your little boy.

Harvey Leonard Vincent.

You are well advanced, Harvey, Guess you "work while you work."

Portsmouth, Va., Dec. 9, 1911.

Dear Uncle Jim:

I have been reading yours and the cousins' letters in The Sun and enjoyed them very much. I wish you a merry Christmas and a happy new year. Find enclosed five cents for December.

Your loving niece,

Blanche Saunders

Glad you enjoy the Corner, Blanche. Help us make it merry with nice letters.

Portsmouth, Va., Dec. 9, 1911...

Dear Uncle Jim:

I am a little girl six year old and am in the first grade. Hope you can read this.

Enclosed, five cents; to join the cousins. With love from your niece,

Doris Saunders.

Certainly we can read it, Doris. You do well to write so nicely.

Stanley, Va., Dec. 8, 1911.

Dear Uncle Jim:

I will write my letter and send my dime for December. We are having some cold weather, but I don't mind that. I have not missed a day in school yet. I truly hope you and all the little cousins are well. I will close wishing one and all a merry Christmas and a happy new year.

From your little friend,

Willie Smith.

Thanks, Willie. If we do not mind Santa will have snow yet, through which to drive his reindeer.

Bennett Creek, Va., Dec. 5, 1911.

Dear Uncle Jim:

Last spring my grandfather gave me a pig with the understanding that I was to send half the money to the Orphanage that I got for it. I sold the pig for \$8.00, so send \$4.00 to the Orphanage.

Wishing you all a happy Christmas. I am, Fondly yours,

Richard Odom.

Thanks, Richard, to you and Grandfather, too. Guess thanks are due "piggie" too for getting so fat.

Lanet, Ala., Nov. 25, 1911.

Dear Uncle Jim:

I am an orphan myself, and when I

was first married I raised six orphan children. I can sympathize with the orphans.

Wishing you all a merry Christmas and a happy new year, I remain as ever,

Yours in Christ,

Mrs. Susie P. Walker.

Thanks for kind sympathy, Sister Walker. You ought to know what it means to be left alone.

Lanet, Ala., Nov. 25, 1911.

Dear Uncle Jim:

I am an orphan myself, aged 38 years, and my wife is also an orphan. And my sweet little girl, Lillie May, age, two yrs., and 9 months, is very near an orphan. I can sympathize with the orphan.

Yours in Christ,

W. F. Walker.

Thanks for kind wishes, brother. May God be with you.

Lanet, Ala., Nov. 25, 1911.

Dear Uncle Jim:

I will be three years old February 19, 1912. I am as happy as a pig. I wish you and the children a fine Xmas and a happy new year. Wish I could see you all. Write to me. Your friend,

Lillie May Walker.

Guess Santa will have a good time at your house, little girl. Look out for him.

Hebron, Va., Dec. 4, 1911.

Dear Uncle Jim:

I am a little girl thirteen years old. I am in the seventh grade and my teacher is Miss M. L. Hope. I have two brothers and three sisters. I enclose ten cents. I will close with love to you and all the cousins. From your little niece,

Lucille Fulgham.

Glad you join us, Lucile. Get brothers and sisters to join us also.

Dear Children:

As Christmas will be here quite soon, I presume you are already anticipating the pleasure you will have when it comes. You in the South have more mild weather than we have in winter, and as we have snow much of the time, and you do not, there must be, it would seem, a difference in the sports indulged in by the children there and here. So, thinking the Southern Cousins would like to know some of the sports their Northern Cousins have, on Christmas and other winter holidays, I will try to tell you in rhyme of—

Pleasures Anticipated.

Ho! Christmas is coming, hurrah, hurrah!

We'll hang up our stockings for "Santa" to fill;

We'll get out our sleds and a coasting go,
And won't that be jolly whea sliding
down hill?

Or, just for a change, we'll speed to the
pond,

Now frozen so hard, 'twill bear up a
crowd,

And as with playmates we skate round
and round,

We'll make the air ring with our laugh-
ter loud.

Then out on a sleigh ride we surely must
go,

Our sleigh drawn by horses with tink-
ling bells.

The wild wind may blow, but we'll drive
through the snow—

Our steeds speeding fast o'er hills and
through dells.

Perhaps, when passing through a huge
bank of snow,

Our fun-loving driver may upset the
sleigh,

Then into the "drift" we'll laughing-
ly go:

Nor can we complain—for its part of
the play.

The dinner bell rings, and with quick
steps we'll go—

To a banquet indeed of food rich and
rare;

Fresh from the ride and with cheeks all
aglow,

With zest we'll partake of the sumptu-
ous fare.

But never in feasting and fun alone

Should we think of spending this hal-
low'd day,

Made sacred by the birth of God's dear
Son,

To whom we owe all that true love can
pay.

By remem'ring the poor with a gener-
ous gift,

That will cheer sad hearts, for awhile
at least.

We'll relieve present want and a burden
lift,

That will bring in return sweeter joy
than a feast.

Uncle Millard.

Portland, Mich.

FRIENDSHIP.

We should never allow a friend to slip
out of our lives if we can help it. True
friendship is too rare and sacred to be
lost, much less lightly thrown away. There
may be slights given, even intentionally
so, but they should be quickly set aside
and forgotten. And as to misunderstand-
ings, they arise from hidden influences of
life, and from conflicting circumstances
over which we have no control. Very fre-
quently the slights we receive are imag-

inary, or else unintentional. In either
case they give no ground for offense. But
even if they are intentional, they should
be pardoned with the first pang they in-
flict. Some lost friends through their in-
attention, failing to observe courtesies
which cost so little and mean so much
in all the relations of life. Sometimes
the fad to find fault causes us to discard
the truest friends; while others, through
lack of patience or fickleness of soul, de-
liberately swap away old friends for new
ones. The true philosophy of flawless
friendship is to keep all your friends and
add new ones to their number. At any
rate, and in all cases, jealously guard
your friendships, both old and new, and
secretly cherish them through thick and
thin. Both life and friendship are too
precious to be wasted. Stick affectionately
to your friends, especially to the One
who steketh closer than a brother!—Se-
lected.

MARRIED.

Turner-Howell.

At the residence of Mr. C. W. Bailey,
in Windsor, Va., Nov. 29, 1911. Mr.
Richard Thomas Turner and Miss Mary
Elizabeth Howell were united in mar-
riage. May their lives be long, happy
and useful. R. H. Peel.

Haslette-Milteer.

A quiet, but interesting, marriage was
solemnized at the home of C. B. Milteer,
near Holland, Va., on the evening of the
6th, inst., when his oldest daughter, An-
nie Louise, became the bride of Robert
Everette Haslette, Holland, Va. Miss El-
len Young sang, "O Promise Me," and
Miss Blanche Haslette rendered Mendels-
sohn's March. Misses Johnnie and Annie
Howell, Mary Norfleet and Erma Milteer
were the attending bridesmaids while
the happy couple stood beneath an ever-
green arch in the presence of a number
of relatives and friends, and, plighting
their troth to each other, were pronoun-
ced husband and wife by the writer. The
groom is the son of James A. Haslette,
and his late wife, who was Jennie Rawls.
The bride is the daughter of Charles B.
Milteer and his wife, who was Betty Ev-
erett. Both are members of Holy Neck
Church, and the bride has for several
years been the faithful organist. May
happiness and usefulness crown their wed-
ded life. N. G. Newman.

White-Riggan.

December 6th at 2:30 P. M., at the home
of the bride's parents, Miss Mary Roxie
Riggan became the bride of Brother J. T.

White, Treas. of Spring Hill Church. Miss Riggan is the last of three daughters of Mr. J. B. Riggan, of Surry County, and Brother White is a prosperous farmer of Sussex County. The groom was a widower with two children.

The ceremony was solemnized in the presence of a few friends and relatives of the parties. Miss Susie Cooper, of Carleys, Va., presided at the organ and played Mendelssohn's Wedding March while the bride and groom were being ushered in to the altar which was beneath an arch in the north corner. Messrs. Chas. Riggan, brother of the bride, and Roger White, nephew of the groom, acted as ushers. The happy pair plighted their troth while the solemn sweet strains of Lohengrin's Bridal Chorus was played very softly, and Miss Ora Lee sang "Believe Me."

The party left for an extended tour of perhaps a month, after which they expect to be at home to their friends at Mr. White's home near here.

H. E. Rountree.

Waverly, Va., Dec. 8, 1911.

Yow-Brown.

On the 30th of November, 1911, Matthew Claud Yow and Effia Lena Brown were happily united together in the holy estate of matrimony, at the bride's home. It was a quiet home wedding. The groom, son of W. H. Yow, is quite a worthy young man. The bride is the accomplished daughter of H. F. Brown, of Coleridge, Randolph County, N. C. May much happiness, peace, and prosperity attend them.

H. A. Albright.

Pierce-Savage.

At the home of the officiating minister N. J. 207 Chestnut St., Suffolk, Va., Nov. 7, 1911, Mr. John Hurley Pierce and Miss Annie Mary Savage. The happy young couple have the best wishes of their many friends. They are both members of Bethlehem Christian Church and are good workers in the S. S.

H. H. B.

Parker-Ellis.

At No. 207 Chestnut St., Suffolk, Va., Nov. 12, 1911, Mr. John H. Parker of Cypress Chapel, Nansemond Co., Va., and Miss Hattie Maud Ellis of Bethlehem, Nansemond Co., Va. May their lives be long prosperous and happy.

H. H. B.

Brinkley-Rountree.

At the home of the bride's father, Mr. Frank Rountree, Cypress Chapel, Nansemond Co., Va., Nov. 22, 1911, Mr. Clifton Brinkley and Miss Mattie Rountree. They are members of Cypress Chapel Church and are active members of the Sunday school and also of the choir. The bride's brother

is at Elon College preparing himself to preach the gospel. May their lives be prosperous and happy.

H. H. B.

Johnson-Brock.

At the home of the bride, Isle of Wight Co., Va., Dec. 21, 1911, Mr. Cephas Johnson and Mrs. Ella Brock.

Pope-Byrd.

At the home of the bride's sister, Mrs. Percie Atkins, 1207 East Washington St., Suffolk, Va., Dec. 10 1911, Mr. Emmet Lemuel Pope, of Isle of Wight Co., Va., and Miss Ethel D. Byrd, daughter of Mr. and Mrs. J. H. Byrd of Nansemond Co., Va. The Lord keep and bless them abundantly.

H. H. B.

Ware-Bevill.

A quiet and pretty wedding was solemnized at the home of Mr. and Mrs. J. H. Budd, near Benaja, N. C., on Dec. 6, 1911, at 11 A. M., when Dr. Sterling A. Ware and Mrs. Fannie Bevill were united in marriage by the writer. Only a few close friends were present to witness the ceremony. The groom and bride are both devoted Christians, and have many strong friends in this community, who wish for them much happiness and a long life.

L. I. Cox.

DIED.

Britt.

Mrs. Anguish Britt departed this life at her home near Eagle Springs, N. C., Dec. 2, 1911, age, 57 years. She had been a member of Dover Baptist church thirty years. She leaves a husband, a son and a daughter to mourn their loss. The remains were brought to Big Oak Cemetery, funeral service was conducted by the pastor, Rev. J. F. Morgan. She was a woman of exemplary Christian character, loved and respected by the entire community. May the heavenly Father keep them.

D. E. Cole.

Miller.

On the morning of the 29th of November little Wade Miller, seventeen months' old infant, son of Enoch I. Miller, of Asheboro, departed this life to join a dear mother who had preceded him about three months. The burial took place at Shiloh on the 30th. The little boy was laid by his mother to await the judgment day. Jesus says, "Suffer little children to come unto me." Burial services conducted by the writer.

H. A. Albright.

Jenkins.

At the Lakeview Hospital, Suffolk, Va., Nov. 7, 1911, Mrs. Laura Jenkins, the beloved wife of Mr. K. E. Jenkins, of Isle of

Wight Co., Va., and daughter of Mr. and Mrs. S. G. Barrett, of Windsor, Va., aged 33 years, 8 months and 9 days. She made a profession of religion when quite young and united with Antioch church and was true and faithful to the end. She was greatly esteemed and beloved by her many friends for her many amiable traits of character. She will be greatly missed in her community and church, but no where so much as in her home. She leaves to mourn their loss a devoted father, mother, two brothers, two sisters, husband, two children, one son, one daughter, and many friends. Her funeral service was conducted by her pastor at Antioch and her remains were laid to rest in the old church cemetery. The Lord bless and comfort the dear bereaved ones with the blessed hope of meeting again beyond the river.

H. H. B.

Cones.

Suffolk, Va., Nov. 9, 1911, Mrs. Sarah V. Cones, wife of Mr. Junius A. Cones, aged 65 years, 7 months and 18 days. She was a good Christian woman, a member of Suffolk Church. She made a profession of religion when quite young and united with Antioch Church and after they moved to near Bethlehem they united with that church and some few years ago she with her husband moved to Suffolk and they united with the Christian Church in Suffolk and was true and faithful to the end. She leaves a devoted husband, one brother, Mr. Lemuel Babb, one sister, Mrs. Mary J. Spivy. Her funeral service was conducted by the writer assisted by Dr. W. W. Staley and Rev. R. A. McFarlan of the Baptist Church, and her remains were laid to rest in Cedar Hill Cemetery to await the coming of her Lord.

H. H. B.

Babb.

Near Nurney, Va., Nov. 16, 1911, Mr. Geo. W. Babb, aged 77 years, 2 months and 7 days. He was an old Confederate soldier, went through the four years of the Civil War, brave and true to the end. He believed in the golden rule, "Do unto others as you would have others do unto you." He had a great many friends and will be greatly missed. He leaves a devoted wife, seven children, 23 grand children, one brother, Mr. Robert Babb, of Holland, Va. His funeral service was conducted by the writer at his home and his remains were laid to rest in the family burying ground. The Lord bless and comfort the dear bereaved family.

H. H. B.

Hozier.

At her home, Berkely Ave. and Stafford St., Norfolk, Va., Dec. 3, 1911, Mrs. Martha Ann Elizabeth Hozier in the 73rd year of her age. She was well known, highly es-

teemed and greatly beloved. She made a profession of religion when very young and united with Cypress Chapel Church. She was a daughter of James Benjamin and Nancy Harrell of Cypress Chapel, Nansemond Co., Va. Some forty or fifty years ago she moved to Berkley and was married to Mr. William Wilson Hozier. Her husband died Jan. 8, 1878. They were blessed with two sons, David Thomas, who accidentally shot himself and died in the year 1877. William Benjamin died Oct. 17, 1884. She was a very active member of the First Christian Church, Norfolk, Va., for more than 43 years. She was identified with all the societies of the church and was liberal to all the calls from less fortunate of the community. She will be greatly missed in the church and city, but their loss has been her eternal gain. She leaves to mourn their loss one step-daughter, Mrs. E. G. Belote of Jacksonville, Fla., two nephews, J. T. and J. A. Harrell, of Nansemond Co., Va., and many distant relatives and friends. Her funeral service was conducted by the writer at the First Christian Church of Norfolk, Va., assisted by E. W. Cowling, rector of St. Thomas P. E. Church, and her remains were laid to rest in Magnolia Cemetery to await the coming of her Lord. H. H. B.

Parsons.

Andrew Dallas Parsons, residing at Kendridge, Va., died December 1, 1911, age, 68 years. On the following day, Saturday the second, he was buried in the old Boothe Cemetery in Surry County to await the resurrection morn.

He formerly lived in this community and was the son of a great slave-owner, of pre Civil War times, near Spring Hill Church. The old home is still imposing and beautiful and is in a most excellent state of preservation.

In early life he united with the Spring Hill Church and later was a deacon of the church. Six years ago he moved to Dendron and transferred his membership to the church where it remained till his death. At the time of his death he lived at Kendridge, Va., where he was employed with the Virginian Railway.

He leaves ten children: Mrs. G. B. Cox, Wakefield; Mrs. Chas. Stallings, Dendron; Mrs. J. D. Emory, Dendron; Mrs. Grace Laffoon, Roanoke; Cleveland Parsons, Lynchburg; Garland, of Waverly; and Dennis, of Elon College, who is studying for the ministry. The other three, Raymond, Jennie and Lizzie, lived with him at Kendridge.

May God's providence accompany the children and all the bereaved ones and comfort their sad hearts.

H. E. Rountree.

Horne.

At her home, Zuni, Isle of Wight Co., Va., Dec. 7, 1911, Mrs. Josephine Horne, beloved wife of Mr. John Robert Horne, aged about 57 years. She was a true and faithful member of Tucker Swamp Baptist Church. Her funeral service was conducted by the writer at her home and her remains were laid to rest in the old family burying ground. She leaves to mourn their loss a devoted husband, four children, two sons and two daughters, Robert A. and William H. Horne of Zuni, Va., and many friends. May the blessed hope of meeting again in the beautiful home beyond the clouds comfort the dear bereaved ones. H. H. B.

Cox.

Herman Cox, infant son of Mr. and Mrs. E. L. Cox, was born Sept. 21, 1911, and died Dec. 7, 1911. This little child has gone to be with Jesus. "For of such is the kingdom of God." It was sad indeed to the parents to part with their only child, taken so unexpectedly from them; but Christianity sweetens the bitterest cup and makes believing parents smile through tears when heaven holds out the blessed hope of meeting loved ones again.

The funeral was conducted by the writer, and the body was laid to rest in Pleasant Ridge Cemetery.

T. E. White.

Graves.

Mrs. Mary E. Graves, relict of the late Dr. Jesse D. Graves, was born Nov. 26, 1830, and died, almost suddenly, Dec. 7, 1911. She was a daughter of George and Maria Foust of Alamance County. Of this family three are still living: Thos. C. Foust, Graham, Mrs. John Whitsett, Greensboro, and Miss Maria Foust, Greensboro.

She was married March 26, 1854, to Dr. Jesse D. Graves, and they lived happily together for forty years, till death separated them. To this union were born seven sons, all of whom are living except Robt. Geo. H. lives in St. Louis, John C. and Jesse A. in Kaufman, Tex., Chas. H., in Carthage, N. C., Ralph L. in Portland, Ore., Thos. S., at Kemp's Mills, N. C.

She lived with her son, Thos. S. Graves, who, with his wife, made her last days happy. She was partially deaf, but was always present at Shiloh Christian Church when services were held, and was a reverent and devout worshipper. She read the best literature, enjoyed the visits of her many friends, and found pleasure in corresponding with her children.

She professed faith in Christ at an

early age and was a member of Calhoun Presbyterian Church. Her faith in God was strong, and she showed her faith by living a noble life and filling it full of good deeds. If she had an enemy, he was ashamed to let it be known. The community, with her children, rises up and calls her blessed.

The funeral services were conducted in the Concord M. E. Church by the writer, assisted by Rev. R. L. Melton. The choir sang sweetly, "Asleep in Jesus" and "Nearer, my God, to Thee." The text used was Rev. 14:13. From the church we went to Concord Cemetery and laid her remains by the side of those of her husband. The number of friends and relatives attending the funeral was large, and the floral offerings covered her grave like beautiful snow. T. E. White.



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" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

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lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
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